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THE

# REVISED NEW TESTAMENT

AND

## HISTORY OF REVISION,

[ANGLO-AMERICAN EDITION.]

GIVING A LITERAL REPRINT OF THE AUTHORIZED ENGLISH EDITION  
OF THE REVISED NEW TESTAMENT,

WITH

▲ BRIEF HISTORY OF THE ORIGIN AND TRANSMISSION OF THE NEW TESTA-  
MENT SCRIPTURES, AND OF ITS MANY VERSIONS AND REVISIONS  
THAT HAVE BEEN MADE, ALSO A COMPLETE HISTORY OF THIS  
LAST GREAT COMBINED MOVEMENT OF THE BEST  
SCHOLARSHIP OF THE WORLD; WITH REASONS  
FOR THE EFFORT; ADVANTAGES GAINED;  
SKETCHES OF THE EMINENT MEN  
ENGAGED UPON IT, ETC., ETC.  
PREPARED UNDER THE  
DIRECTION OF

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the American Oriental Society, the London Society  
of Biblical Archaeology, etc.*

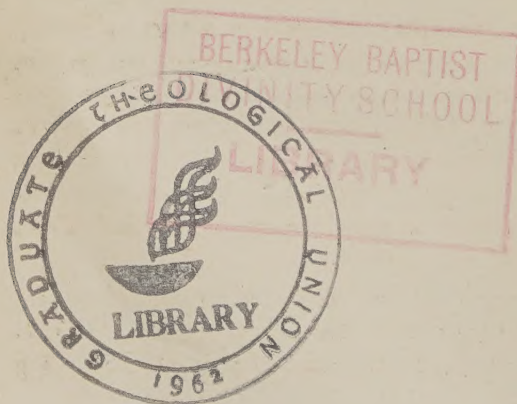
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## PUBLISHERS' PREFACE.

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In presenting to the public "The Revised New Testament and History of Revision," a few introductory words are eminently proper. Never before have so many eminent Biblical scholars engaged in any one work, as have engaged in the revision movement of this day. Never before have so many denominations labored together for the attainment of a pure version of the Word of God. Never has a work of this character been pursued with such deliberate and systematic effort; and never has so general an interest been awakened in anything pertaining to the Scriptures.

Work upon the Old Testament is advancing slowly, but cannot be completed for several years yet, at best. The New Testament work was finished several months ago, and now for the first time, it is given to the world. The expectation cherished for ten years is therefore about to be realized in part. What is undoubtedly the best version of the New Testament ever made, is now available to the English-speaking people.

The only editions of this revision, issued by the Revisers, or under their direct indorsement, are printed by the University presses of Cambridge and Oxford, England. For

this country, there will be no edition under the special indorsement of the English publishers. It may be urged by them that theirs is the only *authorized* edition; which means simply that all the committee of Revisers were pledged to them from the start, but it is evident, that any *exact reprint* of the English edition will be just as perfectly "authorized" as that. In other respects, such as typography, materials, binding and accompanying information, this may be far better than the English issue.

In presenting an edition of the Revised New Testament to the American public, it is the purpose of the Publishers to make it a literal reprint of the Cambridge and Oxford issues. All the resources of typographical art have been concentrated on that object. Additional to the usual guarantees of the well-conducted printing establishments by which the work is done, every line and letter will pass the scrutiny of three expert proof-readers, and of three gentlemen of critical skill in matters of Biblical typography and interpretation. The certificate of this committee, which will precede the Revision in this volume, will be a guarantee which cannot be questioned for the absolute conformity of its text to that issued by the authority of the Revisers themselves

So far as paper and type are concerned, the Publishers are confident that nothing better adapted for continuous and comfortable reading can be offered. The bindings too, will be of excellent quality. They will please the eye, and also endure the wear and tear of constant use.

Great care has been taken with the additional matter given in the "History of Revision," which forms so important a part of this volume. The subject of the New Testament in its origin, transmission and revisions, is given

with a fullness which is sufficient for all general readers ; but also with a brevity and pointedness which will not weary. Brief sketches of the leading members of the Revision Committees also, are added. This historic matter is regarded as very valuable, for every reader of this Revision will be concerned to know something of the general subject and of the work, to which this publication forms so appropriate a conclusion, and also of the men to whose learning and skill the success of the effort is due.

Confident that a want of all who love the pure word of the Lord will be met in this issue, the Publishers commend their book to an expectant public.





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PART SECOND.

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EXACT REPRINT OF THE ENGLISH EDITION

OF THE

REVISED NEW TESTAMENT.

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## HISTORY OF REVISION.



## CHAPTER I.

### ORIGIN OF THE NEW TESTAMENT.

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#### ITS AUTHOR.

“Holy men of God spake as they were moved by the Holy Ghost.” Thus did Peter explain the origin of the Old Testament Scriptures, and by clear implication that of the New Testament also. And that which he implied, is frequently asserted and everywhere assumed in the writings of this later Testament; and such guidance as is thus claimed is but a fulfillment of the Lord’s promises concerning the Comforter. He was to bring to remembrance whatsoever Jesus had said to His chosen ones, and He was also to guide them into all truth. Thus the Comforter, who is the Holy Ghost, was the foretold guide for those who should record the deeds and words of the Lord, and who, upon this foundation, should erect the symmetrical structure of revealed truth. The Holy Ghost is, therefore, the author of the Scriptures of the New Testament as well as of the Old. In answer to inquiry as to the ultimate origin of this volume, we may, therefore, reply, in the language of a familiar formula, “It has God for its Author.”

#### ITS WRITERS.

God was its Author, but “holy men of God” transcribed the utterances to which He moved them. So far

as the New Testament is concerned, He was pleased to employ eight, or possibly nine, writers, namely, Matthew, Mark, Luke (on two books), John (on five books), Paul (on thirteen, and probably fourteen, according the authorship of Hebrews to him), James, Peter (on two books), Jude, and possibly an unknown writer, on Hebrews. The biographies of these sacred writers is familiar to all lovers of the Bible. It need not be dwelt upon here. Suffice it to say that these persons were chosen for this work in preference to others, because God saw in them qualifications which it pleased Him to use. Matthew's natural affiliations were with Jews; those of Luke with Gentiles. God saw fit to approach Jews in the one case and Gentiles in the other, by means of men specially fitted for such approach, and therefore He chose these two, and similar principles doubtless apply in all other cases.

#### ITS ORIGINAL LANGUAGES.

There are those who claim that Matthew wrote his gospel, and that Paul wrote his epistle to the Hebrews, in the Hebrew language. This language would have been a very natural means of approach to the Jews; but to so great an extent had the Hebrew, even then, ceased to be a living language, that the Greek of that day would have done equally good service for the mass of that nation. That Matthew wrote his gospel in both these languages is believed by many, and, indeed, it is the more probable hypothesis.

With these exceptions, if indeed they may be reckoned as exceptions, the original language of the New Testament writings was Greek. It was not, however, the pure classical Greek of that and earlier days, but a modified dialect, into



which many Hebraisms and other idioms had worked their way. Luke employs the purest Greek of all the writers in this volume, while Matthew, Mark and Paul abound in shades of thought and forms of expression decidedly Hebrew. So peculiar is the language of the New Testament, that it is customary to speak of "New Testament Greek" as of a classification clearly recognized and readily distinguishable from other Greek dialects.

#### ORIGINAL COPIES OF THE NEW TESTAMENT.

In all probability, the original copies of the New Testament books were made on papyrus, which was the ancient paper. It was made by gluing together layers of the rind under the bark of the papyrus plant, and then pounding or rolling them into a convenient thickness for writing purposes. This substance was by no means durable. Some fragments of it have been recovered from the ruins of Herculaneum and from the tombs of Egypt; but use and exposure to the atmosphere caused its sure and speedy destruction. For this reason, the originals of the New Testament books have all perished. Our possession of these truths would have been utterly lost had it not been for two sources of preservation, namely, the numerous copies of these books which were early made in the original languages themselves, and also in other languages for the convenience of converts; and, secondly, the abundance of Scripture quotation, in which the early disciples habitually indulged in their writings.

But these transcripts of the originals were themselves perishable. They, too, were upon the papyrus. But about the fourth century, more durable materials were sought. Skins of various animals were prepared, and thus vellum,

parchment and other substances came into common use. Paper made from cotton and linen fibre, as with us to-day, was employed for writing purposes about the twelfth century. This, of course, opened up a new era in writing material, because of its good quality and its cheapness. But the immense advantages we enjoy from its combination with the printing-press, and particularly with steam-power, are the peculiar inheritance of this age, rather than of any earlier generation.

#### ARRANGEMENT OF THE BOOKS.

That the books of the New Testament should stand in their chronological order, would be a very natural assumption. In fact, however, this is far from true, as will be seen in the appended tabular showing. And yet the arrangement of these books, as followed in our Bibles, is far from being ill-considered. The gospels form the broad solid historic basis of facts, which underlie the entire Christian system like four great massive rocks. And their order is a very natural one. Matthew builds most closely on the bed-rock of the old Jewish system. Mark clings to Matthew by striking resemblances, but at the same time reaches out toward the Gentile world and illustrates specially the active side of the Christian system. Luke abandons Matthew's connections, and writes specially for the Gentile nations beyond; and John philosophizes upon the entire subject, and shows up the eternal truth, as it is in itself, without respect to any one class of men, but with the purpose of convincing all.

As a book of history, and as a very natural supplement to the gospels and a preface to the epistles, the book of Acts is placed between these two classes of writings; con-

tinuing the history of the evangelists to a point when in the progress of events the gospel was preached at Rome, the capital of the then known world.

Paul's epistles, from their important character, take place next after the historic books. The catholic epistles, written for all men everywhere, and dealing with those matters which pertain to daily living as men of God, naturally follow up the historic portions, while Revelation, which is essentially a book of prophecy looking out into the future, closes the collection.

The general order of the New Testament books is like that of the Old. First come those which are chiefly historic; then those chiefly experimental, and finally, such as are chiefly prophetic. Such an arrangement is certainly more logical than one based upon the mere incident of date of production or of publication.

#### TIME OF WRITING THE BOOKS.

The precise time when the several books of the New Testament were written, cannot in every case be determined certainly; but the following table will show the facts with a very close approximation to the true state of the case.

	AFTER CHRIST'S DEATH.	A. D.
Matthew .....	6.....	39
Mark .....	10.....	43
I. Peter.....	19.....	52
I. Thessalonians.....	19.....	52
II. Thessalonians.....	19.....	52
Luke .....	23.....	56
Galatians.....	23.....	56
I. Corinthians.....	24.....	57

	AFTER CHRIST'S DEATH.	A. D.
II. Corinthians.....	24.....	57
Romans .....	24.....	57
Philippians.....	29.....	62
Philemon.....	29.....	62
Colossians .....	29.....	62
Ephesians.....	29.....	62
Hebrews.....	29.....	62
Acts .....	30.....	63
I. Timothy.....	30.....	63
II. Timothy .....	30.....	63
Titus.....	30.....	63
II. Peter .....	30.....	63
James.....	33.....	66
Jude.....	33.....	66
Revelation.....	61.....	94
John.....	63.....	96
I. John.....	65.....	98
II. John.....	65.....	98
III. John.....	65.....	98

## CHAPTER II.

### EARLY MANUSCRIPTS, VERSIONS AND QUOTATIONS.

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#### EXISTING MANUSCRIPTS.

Upon the giving forth of the New Testament Scriptures, copies in the original tongue and versions into other languages were rapidly made. But at the first they were made on very perishable materials. It was not until the fourth century that materials were employed in the reproducing of Scripture of character so durable as to give any fair promise of permanence. The result is, that the most ancient manuscript known to exist comes to us from the middle of the fourth century only. From the years previous to that time no original record has reached us; and the manuscripts which antedate even the tenth century are exceedingly few.

On learning these facts for the first time one may naturally ask, What assurance have we that these versions, which appeared so long after the originals were made, are really correct transcripts of those earlier documents? Let it be remembered in this connection, that the New Testament manuscripts are far more ancient than those which give us the works of any classical writer. Of Homer, there is no complete manuscript older than the thirteenth century, though some fragments of older date exist. Homer sang centuries before the Christian era. Two thousand years stretch between the time when he made his immortal utterances and the time when any record of them, known

to us, was made. But we confidently accept Homer's works as genuine and authentic. The New Testament Scriptures are far more capable of verification as to genuineness and authenticity.

The argument to be followed here is aptly put by Professor Fisher, in a recent article in *Scribner's*. He says: "If we go back to the last quarter of the second century, we find abundant proof that a great number of copies of the New Testament were in circulation in the various provinces of the Roman empire. Professor Norton estimates that the number of copies of the Gospels then in circulation was not less than 60,000. The 1,600 manuscripts of the New Testament, or of parts of it, which are now known to exist, are copies, mediate or immediate, of those which were in use at that time. Since the extant manuscripts are essentially in agreement with one another, it follows that the documents from which they sprang, in various places and places distant from one another, must have had a like agreement. Had any material difference existed in the copies of the Epistle to the Romans, for example, which the Christians of Egypt, and Syria, and Rome, and Gaul read toward the close of the second century, that difference would inevitably have perpetuated itself in the copies derived from them, and would necessarily be manifest in those now existing. We are warranted in the conclusion, then, that the copies used at that date were substantially coincident with each other. By the same method of argument, we are authorized to conclude that the various documents from which the manuscripts in use in the second century were transcribed had the same essential harmony. We are thus carried back to the lifetime of the author, and of those who were conversant with

him and with his production. Mutilation or corruption of the original manuscript, and of the copies of it first put in circulation, was prevented by the presence of the writer and of those to whom his book was committed, and who were interested in preserving it unaltered. No subsequent alteration could be made in a manuscript from which later manuscripts were transcribed without betraying itself the moment the comparison should be made with other representatives of the original writing. It is obvious that the force of this argument is increased in proportion to the number of the manuscripts which survive, and the diversity of their local origin. In this particular, the writings of the New Testament are placed at a striking advantage in comparison with the celebrated works of heathen antiquity."

#### UNCIAL AND CURSIVE WRITING.

Two distinct sets of characters appear in the ancient New Testament manuscripts. The first are designated *Uncial*. They are large letters which stand distinct from each other, much like large capital letters used in our newspaper head-lines and display advertisements. The other style was called *Cursive*, and its letters resembled our ordinary hand-writing, the letters being connected with each other in an easy running way. The uncial manuscripts of the New Testament are the older, and for this reason, presumably the more correct. But they are written without punctuation, which is a source of great difficulty in attempts at accurate rendering. The liability to err in such cases may readily be appreciated by attempting to read a sentence printed in letters of the same form, without punctuation marks to indicate the sense. About the tenth



century, the cursive style became the more prevalent and some attempt at punctuation was made.

That great liability to error should exist in any system where copying by hand is the only method for multiplying books is evident; and this liability is greatly increased when the matter to be copied is such as the uncial text, or the ancient cursive, of the Scriptures. The copying of the earliest times was done chiefly by professional scribes; at a later day by monks. Rooms were specially prepared in the old monasteries, where many a man did his life's work upon a few sheets of uncial transcription, or a few illuminated pages.

The metal pen, or *stylus*, was used chiefly in this work. The inks employed were not essentially different from those now in use. In some cases it has faded and then been retraced, but the colored inks are frequently very bright and clear. Sometimes the parchment, or vellum, on which the writing was done, was colored and the letters were elegantly wrought in gold or silver. In the British Museum, the Vatican, and at Vienna, are a few pages of a manuscript known as the "*Codex Purpureus*," the leaves of which are purple and the letters of which are silver.

In some cases the writing originally traced upon a sheet was obliterated by an ambitious scribe, and his own utterances, good, bad or indifferent as they chanced to be, were written on the cleared surface. Such manuscripts are termed *palimpsests*, meaning sheets from which the writing has been scratched, or rubbed away. In several cases involving the Scriptures, careful scrutiny has discovered traces of the first writing, and skillful chemical treatment has restored it; so that what was lost has been found, and what was blotted out has been restored.

## SKETCHES OF UNCIAL MANUSCRIPTS.

Of manuscripts in the uncial, or capital letter, there is a large number, ranging in their dates from the fourth to the tenth centuries. Of the Gospels complete there are twenty-seven copies, besides thirty fragments; of the Acts and General Epistles there are ten complete copies, besides six fragments; of Paul's Epistles, there are eleven complete manuscripts and nine fragments; of Revelation there are five complete copies. All these have been carefully compared one with another, and their correspondences and variations are critically noted. The text of the more important copies has been published also, and given to the world. To this general class of manuscripts belong a few which are deserving of special mention, because of their pre-eminent value.

1. *The Codex Alexandrinus*. In the alphabetical designation, adopted among scholars to express the antiquity and completeness of the several manuscripts, this is denominated, A. It is supposed to have been written in the early part of the fifth century. In 1628 it was sent by Cyril Lucar, Patriarch of Constantinople, to Charles I., of England, and it is now one of the treasures of the British Museum. It contains the entire New Testament, with the exception of a few breaks of no great size. The Epistles of Clement, one of the early church fathers, are also found in this volume.

2. *The Codex Vaticanus* bears the honorable designation, B. It has been in the Vatican Library since 1455. It is incomplete, all after Hebrews ix., 14, having been added by a later writer, probably in the fifteenth century. Its date is not later than the fourth century.

3. *The Codex Ephræmi* is designated by the letter C. It contains fragments of every book of the New Testament, except 2 Thessalonians and 2 John. It belongs to the Paris Library, having been brought from the East in the sixteenth century, remaining for a time at Florence and thence being removed to Paris. It is of about the same age as the Alexandrian Codex. Peculiar interest centres in this manuscript, because it is a palimpsest. About the twelfth century its writing was almost wholly erased, and in its place the works of St. Ephræim, a celebrated Syrian teacher of the fourth century, were written. This method of treating valuable documents was not at all uncommon among the frugal writers of those good old times. Obliterated writings of this character may be restored, however, by certain chemical processes, or by boiling the manuscript in oil. Some very successful efforts of this kind have been made, and that of the Codex Ephræmi stands prominent among them.

4. *The Codex Bezae* (D), was presented to the University Library at Cambridge, England, in 1581, by the distinguished scholar Beza, whose name it bears. It contains only the Gospels and the book of Acts. It is referred to the sixth century, and so far as it extends, it is regarded as of great value.

5. *The Codex Sinaiticus* is the last discovered of the uncial manuscripts and the most complete. The place of honor in the alphabetic designation having already been assigned to the Alexandrian Codex, the initial letter of the Hebrew alphabet (*Aleph*) was bestowed upon this new and most important discovery. It was discovered at the Convent of St. Catherine, at Mount Sinai, in 1859, by Tischendorf, the famous Biblical critic. His patron in

this enterprise was the late Czar of Russia, to whom the manuscript was presented and by whom it was given to the world. It contains the entire New Testament, with two of the patristic epistles, and is believed to be the oldest existing manuscript, having been written in the fourth century, and in all probability earlier than the Vatican Codex.

The story of the discovery of this valuable document is thus told: "In May, 1844, Tischendorf, as he sat in the library of the convent of St. Catherine—a cloister established at the foot of Mount Sinai by the Emperor Justinian, noticed, in a waste-basket, the contents of which, he was told, had twice before been emptied into the oven, a number of sheets of parchment, inscribed in Greek characters of the most ancient form. His practiced eye was instantly caught by these remarkable sheets, which he found to be forty-three leaves of the Septuagint, the ancient Greek translation of the Old Testament. The monks gave them to him. He saved the manuscript of which the leaves formed a part by informing them of their value. But of the manuscript from which they had been taken, he had no knowledge until, on a third visit, in 1859, while he was sitting in a cell of the cloister with one of the brethren, in whose company he was partaking of refreshments after an excursion upon the mountains, his host said to him: 'I have here a Greek Old Testament.' Suiting his action to the word, he brought a manuscript wrapped in a red cloth, which Tischendorf, to his amazement and joy, found to contain portions of the Septuagint—the leaves previously obtained having been taken from it—and with them the entire New Testament, together with the Epistle of Barnabas in Greek—only a Latin version

was possessed before--and parts of the 'Shepherd of Her-  
mas.' He was allowed to take it to his room. 'Not  
until I reached my chamber,' he writes, 'did I give  
myself up to the overpowering impression of the fact; my  
most daring dreams and hopes were surpassed. I knew  
that I had an inestimable treasure for Christian science  
in my hands.' He could not think of sleep. Through  
the whole night, indifferent to the cold, he was busy  
in copying the Epistle of Barnabas. At length he  
was enabled to carry away the precious discovery as a  
present to the Czar Alexander. The manuscript is of the  
finest vellum. Tischendorf considered it older even than  
the Vatican Codex."

Some others of the uncial manuscripts are worthy of  
special mention, but what has already been said is per-  
haps sufficient in this part of the subject.

#### SKETCHES OF CURSIVE MANUSCRIPTS.

Of cursive manuscripts of the New Testament Scrip-  
tures there are of the Gospels, over 600; of the Acts, over  
200; of Paul's Epistles, nearly 300; of Revelation, about  
100. These all date from the tenth to the sixteenth cen-  
turies. Additional to these, are the arranged lessons from  
the Gospels, Acts and Epistles, which were prepared for use  
in the churches, and of which there are over 400 in ex-  
istence. Of these cursive manuscripts the majority are  
of little value. Perhaps twenty or thirty of them are of  
very great value, because of their agreement with the most  
ancient authorities, and their consequent confirmatory  
weight. The number and character of the evidences in  
hand are such as to afford a most satisfactory showing of  
what the original Scriptures were.

## EARLY TRANSLATIONS.

As converts to Christianity were multiplied in other lands, versions of the Scriptures were made for their edification. Professor Ezra Abbot, of the Revision Committee, makes the following reference to the principal helps of this class: "Of the ancient versions, the Old Latin and the Curetonian Syriac belong to the second century; the two Egyptian versions, the Coptic or Memphitic and the Sahidic or Thebaic, probably to the earlier part of the third; the Peshito Syriac in its present form perhaps to the beginning of the fourth; in the latter part of the same century we have the Gothic and the Latin Vulgate, and perhaps the Ethiopic; in the fifth century the Armenian and the Jerusalem Syriac; and in the sixth the Philoxenian Syriac, revised by Thomas of Harkel, A. D. 616, to say nothing of several later versions, as the Arabic and Slavonic."

It is an important fact that the most ancient of these versions were made from manuscripts older than any now in existence. If there is reason to suppose these earlier versions were accurately made, and that they have not suffered corruption, then they become of immense value as indicating the condition of the text at the early date when they were produced. Thus light is shed on the periods, back to which no existing original manuscript takes us. A more detailed view of two of these ancient versions is given below, from the article of Prof. Fisher, already cited.

He says: "There are two of the old versions which are of pre-eminent value in these inquiries. The first is the *Peshito*, or the ancient Syriac translation. It was made in the latter part of the second century. What adds to its



value is that it was the authoritative version of the entire church of Syria. It was made, also, at one time. This is certainly true of the New Testament. Associated on the same level with the Syriac version are the early Latin translations. Jerome, in the fourth century, translated the Hebrew Scriptures into Latin, and revised earlier Latin versions of the New Testament. In this way he produced the Vulgate. From the Fathers of the second century, we can gain considerable knowledge relative to the earlier Latin versions which formed the basis of Jerome's revision. Not a few passages are cited from them. Jerome himself was a scholar, and had in his hands manuscripts which are now lost. It is a drawback, however, from the value of the Vulgate as a witness, that its own text requires criticism. This work of emendation was undertaken as long ago as A. D. 802 by Alcuin, under the auspices of Charlemagne. It was undertaken anew by the direction of the Council of Trent, under the superintendence of the popes. The first revised edition, under Sixtus V., was so carelessly prepared that though it was declared by papal authority to be correct, and the last umpire in controversies—as the Tridentine Fathers had decreed that the Vulgate should be—it had to be recalled, the reason being assigned at the suggestion of Bellarmin, that its blemishes were errors of the press. It was a false reason, but it saved the papal dignity, and a more correct edition was prepared and issued. The authorized Vulgate is not, however, so pure a text as some editions issued by scholars not having this ecclesiastical sanction for their labors." A few other facts may be quoted:

"The Vulgate was the first book printed from movable type, this being done at Mentz, by Guttenberg, somewhere between 1450 and 1455.



“Portions of the Bible were translated into German as early as the latter part of the ninth century. These translations increased in number until the invention of printing. Five undated editions were issued before 1477, all of them from the Vulgate. The first of these is thought to have been printed as early as 1466 in Strasburg. Between 1477 and 1522 nine other editions followed, besides translations of detached portions.

“Luther’s New Testament appeared in 1522. It was published at Wittenberg in two folio volumes. In 1524 the whole Bible, with the exception of the prophetic books, was published in three folio volumes at Nuremberg. Luther’s Bible was translated from the original languages.

“The Zürich Bible was published shortly after Luther’s, and was a combination of his translation with the translations of Leo Judä and other German scholars.”

Bibles among other nations were printed for the first time, so far as is known, as follows, all being translations from the Vulgate: *Italian*, 1471, at Venice; *Flemish*, 1475, at Cologne; *Spanish*, 1478, at Valencia; *French*, 1487, at Paris; *Bohemian*, 1488, at Prague.

#### QUOTATIONS.

Another means of ascertaining the true condition of the original text, is found in the abundant quotations of the early writers of the church. In all their writings, experimental as well as controversial, they took special delight in citing extensively from the Scriptures. Two dangers exist, however, in appeals to this source; the first, in the careless manner in which quotations were made in those days as in these; the second, in the imperfections of the manuscripts containing these quotations. Where texts are

dwelt upon at length, the exact form comes out clearly, but casual references to a text, or connection, cannot be depended upon.

The silence of these early writers is suggestive and satisfactory in many cases. For instance, the fact that in the earnest discussions of the Trinity, which engrossed the scholars of the early church, there was no reference to the text in 1 John v., 7, is absolute proof that this verse was not found in their Bibles. Had it been there, it would certainly have been used. It was not used, simply because it was unknown as a part of Scripture. Silence concerning it condemns it utterly.

#### QUOTATIONS BY ORIGEN.

It has been said with much truth that if the New Testament had been lost in the middle ages, the sentences and paragraphs quoted so profusely throughout the religious literature of the first four or five centuries of our era, would furnish nearly everything written by the Evangelists and Apostles. Never were the Sacred Writings so plentifully scattered among human compositions as in the times of the Early Fathers. Origen, in the third century, was a voluminous and learned author, and is properly regarded, notwithstanding some errors in judgment and faults in practice, as one of the most illustrious men to be found in the entire array of Christians. As a specimen of the number of quotations from, and allusions to, the New Testament among the Fathers, we subjoin the following list, taken from Keith's "Demonstration of the Truth of Christianity," showing the use Origen made of quotations from the New Testament in his works. The quotations are shown from the several volumes of his works.

	Vol. I.	Vol. II.	Vol. III.	Vol. IV.
Matthew.....	152	206	735	259
Mark.....	15	18	94	68
Luke.....	74	102	308	165
John.....	118	132	175	350
Acts.....	21	32	50	44
Romans.....	89	98	111	433
1 Corinthians.....	120	169	161	170
2 Corinthians.....	50	58	51	79
Galatians.....	30	41	32	47
Ephesians.....	29	28	39	39
Philippians.....	9	23	13	23
Colossians.....	18	22	24	27
1 Thessalonians.....	7	13	18	10
2 Thessalonians.....	7	3	10	6
1 Timothy.....	15	21	30	26
2 Timothy.....	9	20	10	16
Titus.....	3	3	7	5
Philemon.....	0	0	3	0
Hebrews.....	26	51	40	37
James.....	1	11	2	6
1 Peter.....	9	12	17	12
2 Peter.....	2	2	0	1
1 John.....	13	24	13	27
Jude.....	3	0	2	1
Revelation.....	3	6	25	26
	823	1095	1970	1877

The aggregate of these quotations is 5,765.

But Origen was one only of many writers. Had the New Testament been corrupted, the means of detection were abundant. The crime could have been proved beyond a doubt. Such is the value of quotations in our efforts to ascertain what is the pure word of God.

If Origen's works had come down to us entire, we should have among them the most ancient Polyglott Bible known. Fragments only are all we have of his "Hexapla;" which, as we learn from notes at the end of some of the books of the Codex Sinaiticus, was used for comparison in correcting the writing of that venerable manuscript.

## CHAPTER III.

### EARLY ENGLISH VERSIONS.

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#### SAXON PARAPHRASES.

Christianity entered Britain in the second century, or possibly even earlier. In the third century it prevailed through that island, but under the Roman invaders, their paganism crushed it out. In the sixth and seventh centuries it triumphed again. In the year 596 Pope Gregory the Great sent Augustine and other missionaries to Britain, and succeeded in making many converts, among them Ethelbert, the king of Kent, and chief of the Saxon monarchs. Other Saxon kings, also, were converted, and large numbers of the people. During these and the later centuries of Christian dominance various Saxon paraphrases, or free translations of the Scriptures, were made from the Latin.

Portions of the Psalms, of the Gospels, and of other parts of Scripture were thus given to the people of Britain, and though they have all been lost, still they must be named as forming the first of versions for what is known as the British Isles. Venerable Bede, who died in 735, translated the Psalms and the Gospel of John into Anglo-Saxon, finishing his work on the very day of his death. King Alfred the Great, too, who died 901, translated parts of the Old Testament. He was engaged upon the Psalms at the time of his death.

About the year 680 Eadfrith, Bishop of Lindisfarne, wrote the four Gospels in Latin. About 950 a priest named Aldred made an interlinear translation of it, word for word, in Anglo-Saxon. This work is known as the "Durham Book," as it once belonged to the dean and chapter of Durham. It is also sometimes called the "Cuthbert Gospels," because the manuscript is said to have been used by St. Cuthbert; and it has likewise been called the "Lindisfarne Gospels," from the See of the bishop who wrote the Latin.

In the twelfth century there was an Anglo-Norman version of the Psalms written. Later in the twelfth, or early in the thirteenth century, an Augustine monk named Orm, or Ormin, wrote a versified paraphrase of the Gospels and Acts of the Apostles, which he called "Ormulum."

#### WYCKLIFFE'S VERSION.

John Wycliffe flourished in the fourteenth century (1323-1384). He was a godly and scholarly man. He saw that what the people needed in order to a reformation of their faith and their living, was some authoritative rule of belief and practice. This standard was in the Scriptures, but the people had no access to the Scriptures in their native tongue. To enforce his appeals to the people he sought to give them the true rule, and to this end he addressed himself to preparing a translation of the entire Bible. His work was successfully finished near the close of his life, the Scriptures as a whole being then for the first time translated into the English language. He began his work with the book of Revelation. Of this work the eminent Dr. Charles P. Krauth says: "Even had Wycliffe been a Greek or Hebrew scholar, it is doubtful whether he could have se-

cured texts of the sacred originals from which to translate. That he translated the version [the Vulgate] universally received in the Western Church, quoted by her fathers, read, and sung, and preached from, in her services, and that he rendered it with a severe closeness approaching servility, would help to remove prejudice, and to avert or soften the suspicion that he was adapting Scripture to his own ends, against the Roman hierarchy. Like Luther, Wycliffe drew to him co-workers in his translation; like Luther he suffered from plagiarists of his work; like Luther he saw his work eagerly circulated, bitterly opposed and triumphant over opposition; like Luther he escaped the stake, with which he was threatened; like Luther his enemies sought to wreak upon his bones the malice which survived his death." Wycliffe has been aptly designated, "The Morning Star of the Reformation."

He was fighting the battle of the Reformation, its "Morning Star," a hundred and fifty years before its Sun should rise. The Archbishop of Canterbury summoned Wycliffe before him. He appeared with the great John of Gaunt, time-honored Lancaster on one side, and the Earl-Marshal of England on the other, so his enemies feared to touch him; still he wrote plain words for the people, learned ones for the schools, and still he was listened to, loved and hated. "Christen men and wymmen, olde and yonge," he wrote, "shulden studie fast in the New Testament, for it is of full authorite as to the poyntis that be most needful to salvation."

In 1382 he was again summoned before the authorities of Oxford, and forced to make a confession or defense of his faith. This was declared satisfactory, but he was banished from Oxford, and two years afterward

he died at Lutterworth, of palsy, while in his church. Forty years afterward the Council of Constance ordered his bones to be burnt and thrown into a brook. Fuller tells in words "quaint almost to sublimity," how "This brook hath conveyed his ashes into the Avon, Avon into the Severn, Severn into the narrow seas, they into the main ocean, and thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed all the world over."

#### TYNDALE'S VERSION.

William Tyndale, who was born 1484 and died 1535, is justly regarded as having made the most important contribution of any one man to the work of translating the Scriptures into English. He was certainly a great admirer of Martin Luther, and it is affirmed that he and Luther met in person at Wittemberg. Be this, however, as it may, of this there is no doubt, that Tyndale drew much of his inspiration from Luther, and that in his work as a translator he followed exactly in Luther's footsteps, as far at least as the order of his work is concerned. Both issued the New Testament first, then the Pentateuch, then Jonah. Tradition has it that Tyndale completed his translation in 1526, but his final revision of the New Testament did not appear until 1534.

When but thirty-four years of age, Tyndale said: "Ere many years I will cause a boy that driveth a plow to know more of Scripture, than the great body of the clergy now know."

Tyndale's last work was upon the Scriptures. Up to the time when he was taken from his prison to be strangled and burnt, he toiled on in efforts to give the pure



word of God to the masses of the people. It is generally conceded that to him, more than to any other, the cause of English versions owes a debt of gratitude. He died at the stake in October, 1536. His last words were "Lord! open the king of England's eyes."

#### COVERDALE'S VERSION.

Miles Coverdale was an English bishop. He was born in Yorkshire in 1487, and died in 1568. He was educated in the Romish faith, becoming a monk of the Augustine order, but was one of the first Englishmen who embraced the Reformed religion. He is said to have aided Tyndale in the work of revision in 1529. In 1535 he issued a complete translation of the Bible, which, however, was more of compilation of other men's renderings than a production of his own. His New Testament was almost solidly a transcript of Tyndale's, while his copying from others is so gross, that errors of spelling as well as of translation are inserted bodily. Many happy expressions, however, introduced by Coverdale into his work, still appear in King James' version.

The place of printing Coverdale's Bible was long one of the puzzles of English bibliographers. But about four years ago the secret was discovered by Henry Stevens. It was printed at Antwerp, by Van Meteren, who indeed employed Coverdale, as he was a scholar and translator.

#### MATTHEW'S BIBLE.

What is known as Matthew's Bible appeared in 1537. It is a combination of the issues of Tyndale and Coverdale, with careful revision. It was published by John Rogers, a friend of Tyndale, who used the assumed name

of Matthew in this publication. He was educated at Pembroke Hall, Cambridge, where he graduated in 1525. About the same time he entered into holy orders. In 1532 he became rector of a Church located in London. In 1534 he left England and went to Antwerp, where he was appointed chaplain to the "Merchant Adventurers," an old corporation of that city. Here he became acquainted with Tyndale, and, probably, with Coverdale. Here, also, his reformatory opinions were developed, and, as evidence of his entire breaking off from Rome he married, probably about the year 1537.

Matthew's Bible is specially valuable for matters outside of the text, for Rogers was a fine scholar, and his work shows advanced learning. It has numerous marginal notes and comments; an "exhortacyon to the study of the Holy Scripture;" a brief system of theology called the "Summe and content of all the Holy Scripture;" an address to "the Chrysten readers;" and a "Table of pryncypal matters conteyned in the Byble." This last is a sort of dictionary and concordance combined, one of the earliest in our language, and is taken chiefly from the French Bible of Olivetan.

#### THE GREAT BIBLE.

What is known as the Great Bible was a revision of the Tyndale-Matthew's Bible. This Bible had been much complained of because of its notes and comments on the text. These were all stricken out and other unimportant changes were introduced, and in this shape the Great Bible appeared in 1539. The Great Bible inserts in smaller type, at their appropriate places, the peculiar renderings of the Vulgate. It is marked by the features of

conservatism seeking to harmonize with reformation. The Inquisition set itself against the civil power, and though permission was granted by the king of France, the Bibles were seized and burned. A few, however, were saved and the translation was completed in London, 1539.

#### TAVERNER'S BIBLE.

The volume bearing this name was a hasty revision of the Tyndale translation, which appeared in 1539, under the editorship of Richard Taverner. It retained all of Tyndale's marginal notes and added a large number more. His Old Testament is that of Matthew, with some variations; his New Testament is Tyndale's with numerous changes in the translation. He retained many of the notes in Matthew's Bible, and added some valuable original comments.

Under the patronage of Lord Cromwell, and dedicated to the king, three editions were sold in the first year of issue, 1539, and two editions of the Testament. One of the Bibles was in folio and two in 4to; one of the Testaments was 4to, and the other 12mo. In 1549 an edition was published in 12mo, in five volumes or parts, especially for the poor.

#### CRANMER'S BIBLE.

This Bible appeared in 1540, being in the main a revision of the Great Bible. Archbishop Cranmer wrote a prologue to this edition and assumed the official responsibility of its changes. For these reasons it bears his name.

This Bible was printed in London by Parisian workmen, and with Parisian type. Through Cromwell it received the approbation of the king. This Bible and the

five subsequent editions known by the name of "Cranmer's Bibles," were severally issued April, 1540, July, 1540, November, 1540, May, 1541, November, 1541, December, 1541. In the edition of November, 1540, the arms of Cromwell, which had appeared under his figure in the engraving on the title-page, were removed, and a suggestive blank space tells the story of his fall. The index hands, which had been intended to refer to the notes, had they been written, were also seen no more. The editions of November, 1540, and November, 1541, have on the title-page the names of Bishops Tunstall and Heath, who were appointed by the king to oversee the work, because they belonged to the party opposed to Cromwell.

#### GENEVAN NEW TESTAMENT.

The first Genevan New Testament appeared in Geneva from the press of Conard Badins, in 1557. It was probably the work of William Whittingham, pastor of the English refugees, and husband of a sister of John Calvin's wife. Though based on Tyndale's translation, it shows much independent scholarship, and somewhat, also, the influence of Beza's Latin Testament. It was the first portion of the English Scriptures divided into verses. It had a noble preface by Calvin, and many explanatory notes in the margin.

It may be of interest to know the names of the persons who translated this Genevan Bible. These were, probably, Whittingham, Coverdale, Gilby, Sampson, Cole, and perhaps the famous John Knox. But only three seemed to have continued to the end; and these were pretty certainly Whittingham, Gilby and Sampson.

## GENEVAN BIBLE.

In 1560 appeared at Geneva the whole Bible; the work of a few of the English refugees. The New Testament was that of 1557 slightly revised; but the Old Testament and Apocrypha are a far more independent translation from the originals than any earlier English Bible. This • Bible had abundant marginal notes, which were not acceptable to the prelatical party. It was divided into verses throughout, and its Roman letter editions were the first to employ italics to mark words not in the original, though earlier Bibles had done the same thing by a variation in type. This became the popular Bible, and continued to be printed in England long after the appearance of our present version. It was the first Bible printed in Scotland, the New Testament appearing in 1576, but not published till the Old Testament was completed, in 1579.

In 1576 appeared Lawrence Tomson's Testament, purporting to be a translation of Beza, though really a revision of the Genevan. This soon became the popular Testament, and replaced the other in most later editions of the Genevan Bible.

## THE BISHOPS' BIBLE.

The Cranmer Bible, though in authority by the Archbishop's influence, was far from satisfactory. Confessedly, it was not made from the originals in many parts. It was a translation, or an adaptation of earlier translations, and much of the work upon it was very carelessly done. To remedy these evils, Archbishop Parker, of Canterbury, in 1565, distributed the Cranmer Bible among the "able bishops and other learned men" for revision, subject, however, to his own final decision. The result of their labor

was published in 1568, and, after a somewhat completer revision, in 1572, it became known as "The Bishops' Bible." It made a number of improvements, but was so devoid of popular character as to make it certain that its reception could, at most, be only for the time. This was the Bible of the Established Church, and the Genevan was the Bible of the Dissenters.

#### RHEIMS AND DOUAY VERSIONS.

As Geneva was the place of refuge for Protestant refugees, so Rheims became the refuge for English Romanist refugees, and in 1582 they issued a New Testament, translated "into English out of the authentic Latin." This work was in no small measure influenced by existing Protestant versions. But it has given as well as received, for some important terms in the authorized version are undoubtedly derived from this Romanist source. In 1609, the Old Testament, translated by Roman Catholics, appeared at Douay. These two versions are to this day the English standards in the Romish Church.

All the versions named above, preceded that of King James, and to some extent prepared the way for it. They were of varying merit, and were produced under various circumstances, having this in common, however, that they all gave the Scriptures in the English language.



## CHAPTER IV.

### KING JAMES' VERSION.

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#### THE DEMAND.

When James I. came to the throne of England he found the Established Church in a sadly divided state. There were Conformists, who were satisfied with things as then found, and were willing to conform to existing usages; and there were Puritans, who longed for a better state of things, and were determined to have it. These parties appealed to the king, and the Puritans had great hopes that he would favor their side. In October, 1603, James therefore called a conference, to meet in Hampton Court Palace, in the coming January, "for hearing and for the determining things pretended to be amiss in the Church." So far as the objects chiefly sought were concerned, this Conference was a failure, but there began the movement for the version of the English Bible, now so widely accepted.

There were present on that occasion the leading divines, lawyers and laymen of the Church of England. Among them was Dr. John Reynolds, President of Corpus Christi College, Oxford. On the second day of the conference, this gentleman, in the course of discussion, suggested to the king, that a new version was exceedingly desirable, because of the many errors in the version then in use. That suggestion led to the action which, after some little delay, inaugurated measures for King James' version.

The Churchly party resisted the movement for a time,



because they suspected some Puritan mischief to be behind it. On the other hand, the Puritan party pressed immediate action; and the king so managed affairs as to please both sides, and finally to secure their hearty co-operation. He very decidedly favored the proposition of the Puritans, but at the same time he pronounced the Genevan version to be the worst of all in the English language, and thereby pleased the Conformist party.

Arrangements for this version were completed by the appointment of fifty-four learned men, who were also to secure the suggestions of all competent persons, that, as the king put it, "our said translation may have the help and furtherance of all our principal learned men within this our kingdom." This attitude of the king, the removal of their first suspicions, and the undoubted merits of the case, brought about a hearty acquiescence on the part of those who had at first opposed the movement. His Majesty's instructions to the translators were these:

#### INSTRUCTIONS TO THE TRANSLATORS.

"1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.

"3. The old ecclesiastical words to be kept, as the word *church*, not to be translated *congregation*.

"4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogies of faith.

"5. The division of chapters to be altered either not at all, or as little as may be, if necessity so require.

"6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.

"8. Every particular man of each company to take the same chapter or chapters; and, having translated or amended them severally by himself where he thinks good, all to meet together to confirm what they have done, and agree for their part what shall stand.

"9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful on this point.

"10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

"11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

"12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skillful in the tongues, have taken pains in that kind, to send their

particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.

"13. The directors in each company to be the Deans of Westminster and Chester, for Westminster, and the king's professors in Hebrew and Greek in the two universities.

"14. These translations to be used, when they agree better with the text than the Bishops' Bible: Tyndale's, Coverdale's, Matthew's [Rogers'], Whitchurch's [Cranmer's], Geneva."

15. By a later rule, "three or four of the most ancient and grave divines, in either of the universities, not employed in translating, to be assigned to be overseers of the translation, for the better observation of the fourth rule."

Only forty-seven of the men appointed for this work are known to have engaged in it. These were divided into six companies, two of which met at Oxford, two at Cambridge, and two at Westminster. They were presided over severally by the Dean of Westminster and by the two Hebrew Professors of the Universities.

To the first company, at Westminster (ten in number), was assigned the Old Testament as far as 2 Kings; the second company (seven in number) had the Epistles. The first company at Cambridge (numbering eight) had 2 Chronicles to Ecclesiastes; the second company (numbering seven) had the Apocryphal books. To the first Oxford company (seven in number) were assigned the prophetic books, from Isaiah to Malachi; to the second (eight in number) were given the four Gospels, the Acts and the Apocalypse, or Revelation.

A few of the principal men among those learned translators were these :

Dr. Launcelot Andrewes, Dean of Westminster, presided over the Westminster company. Fuller says of him : "The world wanted learning to know how learned this man was, so skilled in all (especially Oriental) languages, that some conceive he might, if then living, almost have served as an interpreter-general at the confusion of tongues." He became successively Bishop of Chichester, Ely and Winchester. Born 1555, died 1626.

Dr. Edward Lively, Regius Professor of Hebrew at Cambridge, and thus at the head of the Cambridge company, was eminent for his knowledge of Oriental languages, especially of Hebrew. He died in 1605, having been Professor of Hebrew for twenty-five years. His death was a great loss to the work which he had helped to begin, but not to complete.

Dr. John Overall was made Professor of Divinity at Cambridge in 1596, and in 1604 was Dean of St. Paul's, London. He was considered by some the most scholarly divine in England. In 1614 he was made Bishop of Litchfield and Coventry. He was transferred to the See of Norwich in 1618. Born 1559, died 1619.

Dr. Adrian de Saravia is said to have been the only foreigner employed on the work. He was born in Artois, France ; his father was a Spaniard, and his mother a Belgian. In 1582 he was Professor of Divinity at Leyden ; in 1587 he came to England. He became Prebend of Canterbury, and afterward Canon of Westminster. He was noted for his knowledge of Hebrew. Born 1531, died 1612.

William Bedwell, or Beadwell, was one of the greatest

Arabic scholars of his day. At his death he left unfinished MSS. of an Arabic Lexicon, and also of a Persian Dictionary.

Dr. Laurence Chadderton was for thirty-eight years Master of Emanuel College, Cambridge, and well versed in Rabbinical learning. He was one of the few Puritan divines among the translators. Born 1537; died 1640, at the advanced age of one hundred and three.

Dr. John Reynolds, who first suggested the work, was a man of great attainments in Hebrew and Greek. He died before the revision was completed, but worked at it during his last sickness as long as his strength permitted. Born 1549, died 1607.

Dr. Richard Kilbye, Oxford Professor of Hebrew, was reckoned among the first Hebraists of his day. Died 1620.

Dr. Miles Smith was a student of classic authors from his youth, was well acquainted with the Rabbinical learning, and well versed in Hebrew, Chaldee, Syriac and Arabic. He was often called a "walking library." Born about 1568, died 1624.

John Boyse, or Bois, at six years of age could write Hebrew elegantly. He was for twelve years chief lecturer in Greek at St. John's College, Cambridge. Bishop Andrewes, of Ely, made him a prebend in his church in 1615. He was one of the most laborious of all the revisers. Born 1560, died 1643.

Sir Henry Saville was warden of Merton College, Oxford, for thirty-six years. He devoted his fortune to the encouragement of learning, and was himself a fine Greek scholar. Born 1549, died 1622.

Dr. Thomas Holland was Regius Professor of Divinity in Exeter College, Oxford, and also Master of his college.

He was considered a prodigy in all branches of literature.  
Born 1539, died 1612.

#### COMPLETION OF THE REVISION.

Some work upon the revision was, in all probability, begun soon after the appointment of the committees. Vigorous effort was, however, delayed till about 1607, for what reason is unknown.

When the translators had finished their work, a copy each was sent from Oxford, Cambridge and Westminster to London, where two from each place, six in all, gave it a final revision, and Dr. Miles Smith and Bishop Wilson superintended the work as it passed through the press. The former wrote the Preface, which is entitled, "The Translators to the Reader."

The expenses of the work were not borne by the king, who pleaded poverty, but by voluntary contributions from bishops and others who had fat livings. The king, however, rewarded the translators by bestowing good livings on them as vacancies occurred, and by ecclesiastical promotion.

The work was given to the public in 1611, in a folio volume, printed in black letter, the full title as follows:

"The | HOLY | BIBLE, | Conteyning the Old Testament, | AND THE NEW, | Newly Translated out of the Originall | tongues: & with the former Translations | diligently compared and revised by his | Maiesties speciall Comandement. | Appointed to be read in Churches | Imprinted at London by Robert | Barker, Printer to the Kings | most excellent Maiestie | Anno Dom. 1611."

The same year, the New Testament, in 12mo, was issued, and in 1612, the entire Bible, in 8vo, and in Roman



type. The Genevan Bible, however, had a firm hold on the popular heart, and it required the lifetime of a generation to displace it.

This "Authorized Version" never was authorized by royal proclamation, by order of Council, by act of Parliament or by vote of Convocation. Whether the words "appointed to be read in churches" were used by order of the editors, or by the will of the printer, is unknown. The original manuscripts of this work are wholly lost, no trace of them having been discovered since about 1655.

The title-page speaks of this version as being "with the former translations diligently compared and revised." In their address to the readers, the translators themselves say: "Truly, we never thought, from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one; but to make a good one better, or out of many good ones, one principal good one." Speaking of this acknowledgment, Dr. Krauth, of the present version committee, says: "Without this confession, the Authorized Version would tell its own story. It is only necessary to compare it with the older versions, to see that with much that is original, with many characteristic beauties, in some of which no other translation approaches it, it is yet in the main a revision. Even its original beauties are often the mosaic of an exquisite combination of the fragments of the older. Comparing it with the English exemplars it follows, we must say it is not the fruit of their bloom, but the ripeness of their fruit."

The singular fact has been brought to light within a few years that in the year 1611 there were two distinct folio editions of this Bible published. There are some copies extant where the sheets from the two are combined; and



some, where the title-page of 1611 is prefixed to the later editions. The two editions of 1611 had distinctive titles, though it is said that in some cases these were interchanged; one being a wood-cut which had been used before in the earlier Bishops' Bible, and the other an elegant copper-plate. Each of them has also errors and readings peculiar to itself. One edition has, for instance, "Judas" instead of "Jesus" in Matt. xxvi., 36; the other has a part of the verse repeated in Exod. xiv., 10, making what printers call "a doublet." In Gen. x., 16, one copy reads the "Emorite," and the other the "Amorite." One has in Ruth iii., 15, "He went into the city;" the other has, "She went into the city." This led to their being designated, the great HE Bible, and the great SHE Bible.

#### WINNING ITS WAY.

King James made great promises concerning his new version. He said at the outset that it "should be ratified by royal authority, and adopted for exclusive use in all the churches." The title-page set forth that the work was by "His Maiesties speciall Commandement;" also that it is "appointed to be read in churches;" and finally, that it comes from the press of "Robert Barker, printer to the King's most excellent Maiestie." All this parade seems to guarantee some civil force to urge the new version into general use, but so far as can be learned from history, the book was left to win its way upon its merits alone. Indeed it was not until 1661, that the Epistles and the Gospels in the Prayer Book, were changed, the authorized text superseding that of the Bishops' Bible. The Psalms in the Prayer Book, from the "Bible of largest volume in English," have not been superseded to this day.

## EXCELLENCE OF KING JAMES' VERSION.

The Rev. Dr. Talbot W. Chambers, himself one of the revisers of the Old Testament Company, has very beautifully and truly said of the King James' Version as follows: "The merits of the Authorized Version, in point of fidelity to the original, are universally acknowledged. No other version, ancient or modern, surpasses it, save, perhaps, the Dutch, which was made subsequently, and profited by the labors of the English translators. But a version may be faithful without being elegant. It may be accurate without adequately representing the riches of the language in which it is made. The glory of the English Bible is that while it conveys the mind of the Spirit with great exactness, it does this in such a way that the book has become the highest existing standard of our noble tongue. Lord Macaulay calls it a stupendous work, which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

Mr. Huxley, whose tendency to superstitious reverence will not be suspected, has said of this version: "It is written in the noblest and purest English; and abounds in exquisite beauties of mere literary form." The style used in this version was unique. It was not the English of that day, either spoken or written. Indeed, Mr. Marsh, in his "Lectures on the English Language" asserts, that the dialect used was not at any period "the actual current book language, nor the colloquial speech of the English people."

The fact concerning the style of this version is, that from the earliest effort at English version each succeeding

translator improved upon his predecessors, taking his best points continually, so that in the end the chief excellence of each appeared. King James' version, therefore, combines the beautiful and felicitous expression of all who went before it.

As a final testimony to the excellence of the King James' version we may quote from Dr. F. W. Faber, who says: "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshiped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hid beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out of his Protestant Bible. It is a sacred thing which doubt has never dimmed and controversy never soiled."

## CHAPTER V.

### DEFECTS OF KING JAMES' VERSION.

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#### EXCELLENT BUT DEFECTIVE.

After all the words of high praise spoken for this version it may seem strange to pass to an extended discussion of its defects. And yet it must be confessed that this highly esteemed version is excellent, but defective. The Chairman of the American Company of New Testament Revisers, President Woolsey, D. D., LL. D., thus summarizes these defects: "Our translators of the seventeenth century, in a great many instances, misunderstood the sense. To make this as evident as it may be made we should need to write a volume. . . . The main deficiency in our translation proceeds from want of exact knowledge of the Hebrew and Greek languages. Not only is the sense wholly misapprehended in a number of instances—as could scarcely fail of being the case—but a perception of the finer rules of grammar and interpretation was wanting. In the use of the article, of the tenses and modes of verbs, and of participles, and in a great variety of other instances, the modern scholar by his revisions can repair and beautify the building reared by the older scholars. Thus, while no book can be written more fitted in style and expression to do its work, more truly English, more harmonious, more simply majestic, than our authorized revision; new revisers of the text and the version may hope—by their salutary changes—to con-

tribute to its preservation, in essentially the same form which it has always had, for generations yet to come."

#### NUMBER OF DEFECTS.

Concerning existing defects it may be said briefly, that the variations already detected and noted as existing in various manuscripts, versions and editions, amount to about 120,000. It is doubtful whether any two editions of the Bible as now published are exactly alike. But of this large number of errors it is probable that at least 90,000 are of small importance. President Chase, of the Revision Committee, recently said of these variations: "Ninety-nine in a hundred—nay, perhaps I may say nine thousand nine hundred and ninety-nine in ten thousand, are practically of no importance as involving any point of faith or practice. The majority of the different readings in this formidable enumeration are mere differences in spelling. Next come slight differences in grammatical form, not affecting the substantial sense; then differences in the greater or less fullness of writing the name of our Saviour—the use of one of His names or both, the prefixing or omission before His name of the title Lord—(what might be the importance of these variations being neutralized by the fact that it is often found that the same manuscript, which, against the general current, omits one of these words in one instance inserts it in another); then comes the use of synonymous expressions—(thus of the three Greek words, all meaning *to say*, one manuscript will use one, and another in the same passage another, and another the third); then we have a class of variations in which the effect is merely rhetorical, the same idea being expressed in different readings with greater or less force and vividness; and the whole number of texts in

which the variations of reading would affect materially the doctrines conveyed can be counted by units—I had almost said upon the fingers of one hand.

“Of the one hundred and twenty thousand differences in spelling, arrangement and phraseology which have been noticed in our sixteen hundred manuscripts, many are found only in one manuscript, or in very few; many others are obviously erroneous at first sight, like the mistakes we sometimes meet with in a letter or in a newspaper; so that the whole number of readings in which there is really any room for serious doubt or discussion—including questions of mere spelling, grammatical forms, relative position of words and the like—does not exceed from sixteen hundred to two thousand.”

#### DEFECTS ILLUSTRATED.

Volumes, instead of a few pages, might easily be written to illustrate the existing defects of the so-called “Authorized Version.” From a few of the many existing compilations on this subject, some specimens will be drawn. Members of the Revision Committees have a special right to be heard on these points, and Professor Hare of this honored body gives the following illustrations:

“St. Paul says, in the Authorized Version (1 Cor. iv., 4), ‘I know nothing by myself, yet am I not hereby justified.’ This seems incongruous, because ‘to know nothing by one’s self’ means ‘to know nothing originally or independently.’ In the older English, ‘to know nothing by one’s self’ meant ‘to know nothing lying at one’s door,’ and this is the only sense of which the Greek words in the passage which seems so incongruous are susceptible.

“He who reads the Gospel of St. Mark in Greek gets a



vivid idea of the promptitude, the tendency to strike while the iron is hot, which cunning and malice may engender. A princess enters the banqueting room of a king, enchants him by the grace of her dancing, and evokes from his tipsy rashness the promise, 'Ask what thou wilt and I will give it thee, even to the half of my kingdom.' (St. Mark vi., 22.) The damsel, after consulting with her mother, returns to the banqueting room, points, no doubt, to the dishes on the banqueting table, and says, 'Give me forthwith, on a dish, the head of John the Baptist.' In the English Bible the speech runs, 'Give me by and by, in a charger.' 'By and by' means, in our century, a time somewhat distant from the present; the phrase has ceased to mean 'forthwith.' A charger, in modern English, signifies a war horse; the word has ceased to signify a dish or platter from which plates are charged or supplied.

"'Alexander, the coppersmith, did me much evil: the Lord reward him according to his works.' (2 Tim. iv., 14.) The true reading yields the sense, 'Alexander, the copper-smith, did much evil; the Lord will reward him according to his works.'

"St. Paul, speaking of Abraham, says, 'He considered not his own body now dead, . . . neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief.' (Rom. iv., 19.) This statement conflicts with the history in the book of 'Genesis. This history is so far from representing Abraham as *not* considering at the time mentioned, that it declares that Abraham said in his heart, 'Shall a *child* be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?' (Gen. xvii., 17.) Textual critics agree in reading the language of St. Paul without the



word 'not.' They so determine the text as to translate 'He considered his own body now dead and the deadness of Sarah's womb, but staggered not at the promise of God through unbelief.'

"Our translators say, in their noble preface, that they have not been studious of an 'identity of phrasing;' that is to say, they acknowledge that they have not been careful to render a Hebrew or Greek word by the same English phrase in the different places where the Hebrew or Greek word occurs. Yet an identity of phrasing is often necessary as a clew to the meaning. . . . In the earlier books of the Old Testament a remarkable person appears under the name of the 'Angel of the Lord.' For example, when the covenant with Abraham was to be ratified, the language of Genesis is, 'The Angel of the Lord called unto Abraham . . . in blessing I will bless thee, and in multiplying I will multiply thy seed . . . thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed.' (Gen. xxii., 15, 17, 18.) Here the Angel of the Lord appears as covenanting. In Exodus the same person under the same name appears as covenanting, 'I send an Angel before thee, . . . beware of him, . . . for my name is in him.' There is a remarkable passage in the book of Malachi (iii., 1), which, if translated with the identity of phrasing that our translators disregarded, would run, 'the Lord whom ye seek shall suddenly come to his temple, even the Angel of the Covenant, whom ye delight in.' Unhappily; in this passage of Malachi, the word 'messenger' is used where the Hebrew word is the same as that which is rendered 'Angel' in the places of Genesis and Exodus. He who reads the Old Testament in the original may come to

the conclusion that *the* Angel of *the* Covenant, promised by Malachi, was to be the same being as had appeared in the Pentateuch, one while as covenanting, another while as covenanted. The common reader ought to have the benefit of an identity of phrasing where this identity is necessary in order to identify the thing or person meant."

A large class of errors exists which has been caused by the translators mistaking proper nouns for common, and *vice versa*, common nouns for proper. In such cases, what should have remained without translation is translated, or what should have been rendered in equivalent phrases is suffered to stand untouched, thus hopelessly confusing the unlearned reader. The Rev. Dr. Green, of the Old Testament Revision Committee, gives the following paragraph, illustrative of error of this nature:

"Thus, 'the house of God,' Judges xx., 26, should be 'Bethel;' 'an hollow place that was in the jaw,' Judges xv., 19, should be 'the hollow place that is in Lehi;' 'populous No,' Nah. iii., 8, should be 'No-Ammon;' 'an heifer of three years old,' Isa. xv., 5, should have been left untranslated; so should 'what he did,' Num. xxi., 14. On the contrary, 'the book of Jasher,' 2 Sam. i., 18, is not by an author of that name, but is simply the book of the upright. 'Rab-saris' and 'Rab-mag,' Jer. xxxiv., 3, are not names of men but titles of office. 'Belial' is not the name of an evil spirit, but 'men of Belial' ought to be rendered 'worthless' or 'base men.' 'Huz-zab,' Nah. ii., 7, is not a personification of Nineveh, or a name of its queen, but a declaration that the fate of the city 'is decided.' 'Sheth,' Num. xxiv., 17, should be 'tumult;' 'Bajith,' Isa. xv., 2, should be the 'house' or 'idol temple;' 'Gammadims,' Ezek. xxvii., 11, should be 'war-

riors; 'Pannag,' ver. 17, is not a region of country, but a species of confection; and there was no such place as 'Metheg-ammah,' 2 Sam. viii., 1."

Strange as it may seem, it is nevertheless true, that in a large number of cases the meaning of words has been wholly misapprehended. In some cases this misapprehension has arisen from wrongly dividing a word into two, or combining two into one. But even more strange are the numerous cases where the meanings of words absolutely simple have been misconceived. The following list will sufficiently illustrate this class.

The word translated "avenging," Judges v., 2, means "leaders;" "the plain of Moreh," Gen. xii., 6, ought to be "the oak of Moreh;" "the groves," frequently spoken of in connection with idolatrous services, as Ex. xxxiv., 13, were not groves, but upright pillars. Job. xxvi., 13, does not speak of the "crooked," nor Isaiah xxvii., 1, of the "piercing" serpent; the epithet, which is the same in both cases, is "fleet." The psalmist does not say, Ps. lxxi., 22, "I will sing with the harp," but "I will play with the harp." Huldah did not dwell in the "college," 2 Kings xxii., 14, but in the "second ward" of the city. "Flagons of wine," Hos. iii., should be "cakes of pressed grapes;" "galleries," Cant. vii., 5, should be "curls" or "locks of hair." "All that made sluices and ponds for fish," Isa. xix., 10, is a mere guess from the connection, and should be rendered, "all that work for hire are sad at heart." Samson did not go down to "the top of the rock," Judges xv., 8, but to the "cleft of the rock." The children of Israel did not by divine direction "borrow," Ex. xi., 2, of the Egyptians what they never intended to return; they "asked" for and received gifts. "Chariots with flaming

torches," Nah. ii., 3, are "chariots with flashing steel;" and "the fir trees" of the same verse are "lances made of cypress." "Hunt souls to make them fly," Ezek. xiii., 20, should be rendered, "hunt souls as birds;" and the "untempered mortar," ver. 10, should be "whitewash."

"Headbands, and tablets, and ear-rings," Isa. iii., 20, should be "sashes, and perfume-boxes, and amulets." Joseph's "coat of many colors," Gen. xxxvii., 3, was "a long tunic with sleeves." It was not a "veil," but a "mantle," Ruth iii., 15, in which Ruth carried the barley. "Pillows to all armholes," Ezek. xiii., 18, should be "cushions for the knuckles." The men that were cast into the fiery furnace were bound, not in "their coats, their hosen and their hats," but in "their trowsers, their tunics and their mantles." "Mules," in Gen. xxxvi., 24, ought to be rendered, "warm springs." The "unicorn," Num. xxiii., 22, is a wild ox. In Isaiah xiii., 21, 22, the "owls" are "ostriches;" the "satyrs" are "goats;" the "wild beasts of the islands" are "wolves," and the "dragons" are "jackals."

In cases all but innumerable the article is disregarded in the translations, thus materially damaging the sense, as where "an angel of the Lord" is substituted for "the angel of the Lord," which error puts a created being in the place of the uncreated one who is the source of all being. In Judges xxi., 19, "a feast of the Lord in Shiloh" should be "the feast of the Lord in Shiloh," referring to a definite and well-known feast, rather than making a vague allusion. Other instances of this common source of error could readily be cited.

A few additional illustrations, taken almost at random from various parts of the Scriptures, will suffice for this

part of the discussion. In Job iii., 3, where Job curses the day of his birth, he represents the night of his birth as saying, with joy, "There is a man child born!" Our version has it, *in which* it was said, thus destroying the poetic figure, which personifies the night. It should have been, "Let the night perish, which said."

In Job xl., 19, in the description of the hippopotamus, it is said in our version, "He that made him can make his sword to approach *unto him*." The translation now almost universally adopted by the critics is, "His maker gives him his sword," or tusk.

In Daniel ii., 5, "The king answered and said to the astrologers, The thing is gone from me." From the heading of the chapter, "Nebuchadnezzar forgetting his dream," etc., we infer that the Authorized Version understood by the *thing*, the dream, and that the king had forgotten his dream. The true reason of the king's requiring them to tell the dream is given in verse 9th: "Tell me the dream, and I shall know that ye can show me the interpretation thereof." The Chaldee word, translated in our version *thing*, is the same word, translated, verse 9, *word*, and also in chapter iii., 28, *the king's word*. It should then have been translated, The word, or commandment, has gone from me.

In Daniel vii., 9, "I beheld till the thrones were cast down," it should be exactly the reverse—were set up.

In Matt. vi., 12, instead of "Forgive us our debts, as we forgive our debtors," the reading should be, "as we also have forgiven our debtors;" the thought being, that the petitioner should not ask forgiveness for himself until he has already forgiven others.

In Matt. x., 23, "When they persecute you in this city,

flee ye into another," should read "flee ye into the next," thus conveying not merely the idea of going to some other place, but to the next town, and so on until they had proclaimed the gospel everywhere.

In Mark ix., 22, 23, where the father, asking for the healing of his son, says, "If thou canst do any thing, have compassion on us, and help us," the Authorized Version makes Jesus reply, "If thou canst believe, all things are possible to him that believeth." But the approved text reads, "If thou canst! All things are possible to him that believeth." This form expresses surprise that the question of ability should be raised at all, when to the believer everything is possible.

This part of the subject may be well closed with a paragraph from Professor Thayer's article on "Anglo-American Bible Revision." He says:

"But still more unfortunate is the translators' indifference to verbal agreements and variations when it affects matters of doctrine. Not often, probably, is a reader found so ignorant as to infer a difference of meaning from the change of rendering, in Matt. xxv., 46, 'These shall go away into *everlasting* punishment, but the righteous into life *eternal*.' But the confusion occasioned by translating 'Hades' and 'Gehenna' identically in every instance but one is not so harmless. The uniform transfer of the quasi-proper name 'Devil,' corresponding to the Hebrew 'Satan,' to those beings called 'demons' by the original writers, is also to be regretted. The unwarranted insertion of 'should' in Acts ii., 47 (compare, on the other hand, 1 Cor. i., 18; 2 Cor. ii., 15),—properly, 'them that *were being* saved,'—has probably ceased to start false theological suggestions; but undoubtedly most readers understand the words of



Christ to Bartimæus, in Luke xviii., 42, 'Thy faith hath *saved* thee,' to be of immeasurably higher import than the declaration in Mark x., 52, 'Thy faith hath *made* thee *whole*.' That the original term, indeed, may refer to spiritual healing is by no means impossible. In the case of the 'woman which was a sinner' (Luke vii., 50), it clearly covers the forgiveness of sins. So that if it were a translator's design to intimate that the expression is *ambiguous* in the Greek, the variation in rendering would perhaps be allowable, provided in each case the alternate translation were given in the margin (as is actually done in Mark). In any event, however, the English reader should know that the language is the same in both Evangelists, and the same which is elsewhere (Matt. x., 22; Mark v., 34; Luke viii., 48,) commonly rendered, 'Thy faith hath made thee whole.' A single additional illustration: every reader of Paul knows the importance he attaches to the doctrine that 'faith' is 'reckoned as righteousness.' But the proof-text from the Old Testament (Gen. xv., 6,) on which the doctrine rests is given differently by our translation every time Paul quotes it (Rom. iv., 3, compare ix., 22; Gal. iii., 6); and the verb itself, which may be called one of his technical theological terms, and which constitutes the very warp of his argument in Rom. iv., being used eleven times within the compass of twenty-two verses, receives there three different renderings."



## CHAPTER VI.\*

### CHAPTERS AND VERSES.

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Doubtless the large majority of the present generation of thoughtful Bible readers are in favor of printing the Bible without the present breaks into chapters and verses. Chapters and verses, indeed, are far too useful to be entirely dispensed with, and the present system is too firmly fixed and widely extended to give place to any other. But a division into paragraphs according to the sense, with the chapters and verses sufficiently indicated in the margin, would best suit the convenience of most readers, and give them a deeper insight into the spirit of the Bible.

Who can deny that this is according to common sense? And who can say that the extreme convenience of reference afforded by the chapters and verses has not, on the whole, been purchased at too great a cost? The mere disputant, with his verbal references (too often utterly misleading) may not think so; but the sincere student knows it. The "very common but erroneous impression that the Bible is rather a collection of apothegms or disconnected sentences, than composed of regular histories and treatises on religion, which have their separate topics and connections"—is only a part of that heavy cost.

Yet, for over three hundred years, the great mass of

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\*This chapter was prepared by Professor Isaac H. Hall for the columns of *The Sunday School Times*. By his courtesy it now appears with additions made especially for this volume.

common readers of the English Bible have submitted to having their Bibles thus printed. Until the present century, it is true that there was very little room for choice left to the common reader; nor were the common readers a very numerous body. But for the greater part of this century paragraph Bibles have existed; they are issued to-day by the great privileged publishers of England; and yet their circulation has been very small.

Into the reasons—some of them obvious—for this general failure to adopt paragraph Bibles, the writer does not care to go. But a look into the past will show that the age of printing the Bible in verse-paragraphs is not altogether unique, except in exaggeration. It has indulged to excess in a thing really good, whose need in moderation has been felt in all the ages. Future generations, perhaps, will recognize in this style of printing only the excessive clumsiness which attaches to most new machines, which commonly gives place to greater simplicity and effectiveness after some experience. The present style is the very burdensome accessory of two useful inventions: first, a way of easy, accurate citation, such as had been altogether rare before; and second, the modern concordance, on a plan somewhat near perfection, with all its uses and benefits. These ends once attained, there seems no reason why that part of the invention which appears in the Bible text should not be simplified as much as possible, and rid of all imperfections not inveterate.

The Bible, first and last, has appeared in nearly every shape which writing and printing could devise; taking in turn the styles of many an age and many a culture. The shapes which printing gives it are more permanent, yet various enough; but, in proportion to the number of

copies furnished, vastly fewer than the varieties given by independent scribes and editors in manuscript. In any look at the past, therefore, the investigator must expect to find the terms *chapter*, *verse* and *paragraph* bearing respectively several (if not many) different meanings. He must not suppose that the history of the present division into chapters and verses exhausts the subject.

Unless, however, he has the printed books or manuscripts before him, he needs to be extremely careful to what authorities he listens, in studying up the subject. To say nothing of the faults of transient essays in the periodicals, it is notorious how full of errors are almost all the histories and treatises. It will not do to trust to such authorities as Brunet and Dibdin; for books on general bibliography, not altogether correct in the matter of secular books, are particularly defective with respect to the sacred Scriptures. Nor are the sacred bibliographies altogether to be trusted. Even so careful and competent a writer as the author of the catalogue of the library of the Duke of Sussex, with his eyes wide open and the book before him, committed the error of saying that the second edition of Erasmus's Greek Testament (1519) "contains the verse relating to the Three Witnesses."

It is therefore with some fear and trembling that the writer ventures to approach the subject of chapters and verses. The whole subject, indeed, is too large for a short essay, or even a small volume. But there are points of interest to be picked up all along their history, and, the writer hopes, with a tolerable share of correctness. At present, however, no more will be attempted than some matters connected with the present system of chapters and verses.

Of these, the history lies partly in the light, and partly

in ancient obscurity. The chapters, in both the Old and the New Testament, are commonly attributed to the contrivance of Cardinal Hugo de Sancto Caro\* (in English, Hugh de St. Cher), about A. D. 1240, who used them in compiling a concordance, and also in his commentary. Some, however, and probably with more correctness, attribute the invention to Stephen Langton, Archbishop of Canterbury, contrived for the purpose of citation in lectures. Langton, it will be remembered, headed the baronial signers, when Magna Charta was wrested from King John. Others still suggest with some show of reason, but not much probability, that Albertus Magnus, and perhaps Alexander Alensis, had a hand in it. Subdivisions of each chapter were marked by letters in the margin, A, B, C, D, E, F, G; and reference (in the concordance or otherwise) to the passage was made by the number of the chapter and the letter of the subdivision. These divisions are sometimes called paragraphs by the older writers; though they are not generally such in the modern sense. This style of division can be seen in many, if not in most, of the Latin Bibles printed before the middle of the sixteenth century. Similar ones are familiar to students of the Greek classics of this day.

This subdivision of chapters was employed by Robert Stephens in his famous concordance to the Vulgate, printed in 1555; though he also gives the numbers of the verses. As erroneous statements are often made respecting this concordance in that particular, it is as well to give his own words on the subject. In the preface he says: "More-

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\*The evidence for Cardinal Hugo being the author is very weak. My own opinion decidedly preponderates in favor of Langton. And such, I find, is the opinion of the best critics.

over, in the novelty of the work, this part also deserves some praise; that besides those accustomed marginal letters, A, B, C, D, E, F, G, into which that former author of concordances divided the several chapters, you will have, written after those letters, the numbers of the verses of each chapter according to the method of the Hebrew; that is, as the Hebrews number their verses; which we have added so that you may more readily and quickly find what you seek, and that they may more fitly aid the most beautiful and splendid work which we print." He says nothing else whatever about the New Testament verses, though he uses them also. But of those, more farther on.

It must not be understood that these chapters exactly tally in all the different versions of the Bible, though they do in the main. In the Hebrew Bible, where they appear to have been adopted by Jews themselves, they differ in not a few places from those of our English Bible. In the Bible Society's Arabic Bible, to take one example, the chapters vary somewhat from both the Latin (and English) and the Hebrew. The variations in different versions are not perhaps an endless subject, but far too nearly so to outline here. They cause a good deal of inconvenience to the student who uses many versions.

Respecting the modern verses, the case differs in the two Testaments. In the Old Testament the verses are those of the Hebrew Bible. Though not as old as the Jewish reading lessons and other ancient divisions of larger size, in all probability they date back to the introduction of vowel points and accents, and to the beginning of that body of notes called the *Masora*. This cannot be later than the ninth century of our era. We have no Hebrew manuscripts so old by several centuries as those we have of the

New Testament; for the Jewish custom has been to bury or destroy their biblical manuscripts as soon as age or wear made them defective. We have, therefore, no direct testimony from the monuments themselves to show when the Hebrew division into verses began. The end of the verse was marked with its distinctive accent (*soph pasuk*), like a colon; but though thus marked, the verses were not numbered for a long time. A concordance of Rabbi Nathan's (about 1450) appears to have been constructed with the expedient of a numeral attached to each verse.

The older authors, however, attributed a much earlier origin to the Hebrew verses. Thus Leusden, in a passage worth quoting for its other information, says: "Perhaps some one will ask, Is not the division of verses of the Old Testament from the authors themselves of the books? Answer: Indeed the division of verses of the Old Testament is by the authors themselves, for the accent *Sillûk*, which is expressed everywhere at the end of a verse, marks off the verses. But formerly in Hebrew Bibles the Hebrew letters which denote the verse-divisions were not usually expressed in the margin, as is to be seen in the old Hebrew Bibles of Bomberg, Munster, and others. Afterwards, about the middle of the last century [sixteenth], every fifth verse was noted in the margin by the Hebrew letters, *aleph*, *he*, *yod*, *teth-waw*, *caph*, etc. At length, in the year 1660, each verse (except every fifth verse, whose number was expressed in Hebrew letters after the ancient manner) was marked with Latin [Arabic] numerals in the Hebrew Bible of the Amsterdam edition, by Joseph Athias, at my suggestion and instigation, for the public good; which numerals had never before been used with any Hebrew text. And because we saw that those Bibles, of which a



great abundance were printed, were scattered and sold within three or four years, therefore in the year 1667 we issued a second edition, far more correct than the first, together with Latin notes in the margin."

The Old Testament verses, in the main, therefore, even in those places in the Psalms where no punctuation occurs at the end of the verse in our version, appear to be the result of a division marked off at least a thousand years ago by the Jews.

But in the *numbering* of the Old Testament verses, besides the disturbance which followed every change in the chapters, our English Bible differs from the Hebrew, especially in the Psalms. In the Hebrew the titles to the Psalms are numbered as one or more verses or parts of verses.

The modern New Testament verses, except the few changes here and there, made in different versions, are well known to have originated in the Greek and Latin Testament of Robert Stephens, published in 1551. This contained the Greek text, the Vulgate, and the Latin version of Erasmus, in parallel columns; the Greek in the centre, the Vulgate on the inner, and Erasmus on the outer side. It was also furnished with parallel references, with Osian-der's harmony of the Gospels (compiled in 1537), and a copious index. Though the contrary is sometimes asserted, the verses were printed in separate paragraphs, like our present Bibles; not merely marked in the margin. What Stephens himself then said about his division into verses is as follows: "But whereas we have divided the work into certain verses (*versiculos*), as they call them, that we have done following the most ancient Greek and Latin copies (*exemplaria*) of the New Testament itself. But we have



the more willingly imitated them therein, because by this method each translation could\* completely and directly be cited in correspondence with the Greek text (*quod hac ratione utraque translatio posset omnino e regione græco textui respondere*).” That is, it was to serve as a perfect means of comparing the two translations with the original, and as a ready means of reference throughout.

His claim to have followed the most ancient Greek and Latin patterns is not altogether devoid of truth, as may be seen on some future occasion. Meanwhile the following remark of Masch is in point, with a little allowance: “Stephens, indeed, maintains that he divided the Sacred Text into verses in imitation of manuscripts; but it is well enough known that this was said only for the sake of the favor of those who used to beat Stephens black and blue in every possible way. The method of the ancient divisions is far otherwise. It was truly a most useful invention, [and one] which the printers of Geneva followed immediately, but those of Leipsic too late; in which, nevertheless, it is to be regretted that Stephens often erred from the true interpunction.”

Something here should be added about the story of the time and manner of making this division, since the popular accounts vary so much. The original source is the words of Robert Stephens's son Henry, in the preface to his concordance to the Greek Testament. Speaking of the great benefit which his father conferred by dividing the chapters into verses, he says: “I will mention first two things of which you will doubt at whether of the two you ought to wonder more. One is that going from Paris to Lyons he

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\* Or, perhaps better, could everywhere stand opposite the Greek text and correspond with it.

accomplished this division of each chapter, of which I am speaking, and indeed a great part of it in the midst of horseback riding (*inter equitandum*); the other is that while he was thinking it over, a little before, almost everybody remarked that he was meditating something very like putting time and labor into a matter that would surely turn out to be worthless; and so would not only attain no praise, but even come to scorn. But, lo, contrary to their condemnatory opinion of my father's undertaking, as soon as the contrivance came to the light, it met with favor from all, and at once acquired such influence that any other New Testaments, whether Greek, or Latin, or French, or German, or editions in any other vernacular tongue, which did not follow that contrivance, were, so to speak, cashiered." It would seem from the context that Henry Stephens intends the words "*inter equitandum*"\* to mean the actual time on horseback; and not, as is often thought, while resting at the inns on the road, in the intervals between the rides. It seems also that Mill must be incorrect in saying, "This division, which had come by chance into his mind when he was going on horseback from Paris to Lyons, Robert now perfected, and put in this edition [of 1551]."

Henry Stephens mentions the matter again in a dedication of his Greek Testament of 1576 to Philip Sidney. He there says:

"Indeed, when my father had so many times expended labor and study upon those various editions of the Greek New Testament, and at last had thought out that division of each of the chapters of this book into a certain number of verses, I would be ashamed of seeming to degenerate from him, unless I myself also could add my own contri-

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\* You will observe that "*inter equitandum*" qualifies only a *part* of the work.

bution. But that the great labor of my father, that is, of that whether distribution or division thought out by him, is a means of usefulness, the agreement of almost the entire Christian world in adopting it, in whatever language the New Testament is printed, testifies enough and abundantly." (Henry's "own contribution" we need not here inquire into.)

In the light of these facts, it does not seem proper to condemn utterly the verses of Robert Stephens. Used for reference only, as he intended, they are convenient and not objectionable. Used as logical divisions of the text, which they never pretended to be, they are quite another thing. Stephens is scarcely to be blamed for not foreseeing the perversion which was almost sure to follow at the hands of unthinking readers or printers. The pity rather is that some revision of that division could not have been accomplished before it came to be everywhere adopted. Reuss' brief remark is perhaps the truest comment. Of this "separation into verses," he says that "here for the first time our editor obtruded it upon the Greek text; a sad light, and one not thereafter to be extinguished."

We often hear quoted the remark which Scrivener attributes to Mr. Kelly: "I think it would have been better done on one's knees in the closet" [than *inter equitandum*]. But that sentence had been much more severely passed long before. In the preface to Schoettgen's Greek Testament (1744) are these words: "But worst of all concerning the New Testament has Robert Stephens merited, a printer most celebrated, and who otherwise on account of his great merits in literary matters deserves distinguished praise. He, when he was planning a new edition of the New Testament, undertook the design of

dividing it into verses, or smaller sections, a thing which I do not disapprove, but esteem a noble and praiseworthy thing. Yet this I am unable to justify, that he handled the matter with so light a hand, and on a journey which he made from Paris to Lyons, on horseback, took upon himself this labor, which he ought rather to perform in his study, with many prayers and meditation. For from this it happened that other printers thereupon so separated the verses as to make each begin with a new line. Others succeeded, who put a *full stop* at the end of every verse, and in a measure foully depraved the mind of the Holy Spirit."

It only remains to be added that the verse-divisions came into English with the first Genevan New Testament, in 1557. But the chapters were already in the first printed English New Testament. The first French Bible divided into verses appeared in 1553; the first Italian New Testament probably in 1555 (the writer has one such of 1558); the first Latin Bible in 1555; the first Italian Bible probably in 1562; and the first German Bible probably in 1568.

## CHAPTER VII.

### FACILITIES FOR REVISION.

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#### WHAT IS NEEDED.

In order to secure a pure revision of the Scriptures in the English tongue, several things are indispensably necessary. In the first place, the English must be drawn from a pure fountain. The text of an uncorrupted original must be had. And this is no trifling matter. The autographs of the several books perished ages ago; as also did the copies made from them by the earliest copyists. But the work of copying from copies, especially when indefinitely continued, was prolific of errors. And these multiplied errors were copied and increased in number until the disagreements among the various versions were counted by thousands. From these impure texts no pure translation could be made.

It is in view of these facts that Professor Ezra Abbot, of the present Revision Committee, says: "It is an unquestionable fact that the Greek text of the New Testament from which our common English version was made contains many hundreds of errors which have affected the translation; and that in some cases whole verses, or even longer passages, in the common English Bible are spurious. This fact alone is sufficient to justify the demand for such a revision of the common version as shall remove these corruptions. Why, when so much pains is taken to obtain as correct a text as possible of ancient classical authors—

Homer, Plato, or Thucydides—should we be content with a text of the New Testament formed from a few modern manuscripts in the infancy of criticism, now that our means of improving it are increased a hundred-fold? Why should the mere mistakes of transcribers still be imposed upon unlearned readers as the words of evangelists and apostles, or even of our Lord Himself?"

These questions of Professor Abbot touch the very centre of this subject, and they illustrate the necessity for a pure text from which to draw the accepted versions in the English.

Another essential thing is that from a pure text the meaning be skillfully drawn. A bungling hand, or even a skillful hand with poor appliances, will utterly fail to reproduce the meaning of the best and purest text. In such a work as that of Bible translation, therefore, skillful men must be employed, and they must have a perfected critical apparatus at hand. The grammar, lexicography, and collateral helps and proofs, must be of the best class, or the best workmen will fail to secure good results. King James' revisers were a learned and faithful company, but they worked with poor tools. Their best efforts were as incompetent to produce perfect results, as are those of farmers or mechanics who work with defective implements.

#### WHAT WE POSSESS.

So far as the pure fountain from which to draw the revision is concerned, our opportunity is vastly superior to that enjoyed in the times of King James. As has already been seen in the preceding pages of this history, several of our most important manuscripts have been brought to light. Indeed, the *Codex Vaticanus* and *Codex Bezae* were

then known, but although of the highest and most ancient authorities, they were not used ; but we have also the *Codex Alexandrinus*, *Codex Ephræmi* and *Codex Sinaiticus*, with others very precious. How immensely valuable these helps are has already been shown, and they are peculiarly our heritage. We tarry far below our privileges if we do not avail ourselves of the special aids which pertain to our day.

In the matter of scholarship also this age is far in advance of the attainments of the King James' age. Not that scholars are any more devout and earnest now, but the whole department of language has been reduced to far more exact and scientific forms. Science now puts matters with a clearness and forcefulness hitherto unknown. The average standing of linguistic scholars to-day is far above that of any previous age.

This showing of the superior advantages we possess, as compared with those of former times, cannot be closed up better than by quoting from the excellent article Professor Day published in the book on Bible Revision, issued by the American Sunday School Union. He says :

“Of the forty-eight scholars to whom we owe the present Authorized Version of the English Bible, twenty-five, divided into three companies, were engaged upon the Hebrew books of the Old Testament. There is no reason to doubt their qualifications for the work. Several of them were eminent in Oriental studies. One had the reputation of being the best Arabic scholar of his time. Five of them, either then, or subsequently, were professors of Hebrew in one or the other of the two great Universities of England. Their renderings show that they carefully weighed the considerations on which the translation of difficult passages must depend, and exercised an independent judgment. To



a great degree they came to what the critical scholarship of later times has pronounced a correct decision. In other cases, where they were divided in opinion, or admitted that a different rendering from that which they adopted was worthy of consideration, they placed it, in a true Protestant spirit, in the margin. If these marginal readings and other renderings, in consequence of the progress of exegetical study, have been frequently found to deserve the preference, it only shows that the scholars of the early part of the seventeenth century were not provided, and could not be, with all the helps for a decision which have accumulated since their day. The division of labor in the whole field of the Hebrew and its cognate languages enables a student, in our time, to avail himself of advantages for gaining a true knowledge of the meaning of the Old Testament which the most stupendous learning of a former age knew nothing of. Nothing, of course, can ever take the place of a familiar acquaintance with the Hebrew and other Semitic languages; but it is quite possible for an interpreter now, in consequence of the far wider range of materials at his command, to form a judgment on a difficult passage more trustworthy than it was possible for the most eminent scholars two centuries and a half ago to reach."

On the New Testament work, our advantages are thus summed up by Professor Ezra Abbot in the volume just quoted. He says: "We have seen that the text from which the common English version was made contains many known errors, and that our present means of correcting it are ample. The work of revision is in the hands of some of the best Christian scholars in England and America, and their duty to the Christian public is plain. The composition of the Committees, and the rules which they follow,

are such that we may be sure that changes will not be made rashly ; on the other hand we may be confident that the work will be done honestly and faithfully. When an important reading is clearly a mistake of copyists it will be fearlessly discarded ; when it is doubtful, the doubtfulness will be noted in the margin ; and the common English reader will at last have the benefit of the devoted labors of such scholars as Mill, Bengel, Wetstein, Griesbach, Lachmann, Tischendorf and Tregelles, who have contributed so much to the restoration of the text of the New Testament to its original purity. On the English Committee itself there are at least three men who deserve to be ranked with those I have named, Professor Westcott and Dr. Hort, two scholars of the very first class, who have been engaged more than twenty years in the preparation of a critical edition of the Greek Testament ; and Dr. Scrivener, whose labors in the collation and publication of important manuscripts have earned the gratitude of all Biblical students."

## CHAPTER VIII.

### THE PRESENT REVISION MOVEMENT.

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#### ORIGIN.

The present revision originated in the convocation, or general assembly of Episcopal clergymen, at Canterbury, England, on May 6th, 1870. Then and there a committee was appointed consisting of eminent Biblical scholars and certain high officials of the Church of England, "with power to revise, for public use, the authorized English versions of 1611, and to associate with them representative Biblical scholars of other Christian denominations using that version."

The movement at its very inception took a form international and inter-denominational. Dr. Philip Schaff pronounces this, "the first effort" of this broad character "in the history of the translation of the Bible;" the present and the older English versions authorized for public use in churches having proceeded from the Church of England, before other evangelical denominations were recognized, or possibly organized, and long before the American people had an independent existence.

The English Committee divided itself into two Companies, one for the work upon the Old Testament, the other for work upon the New. Each Company held regular meetings in the Deanery of Westminster, London.

The American Committee was organized in 1871, on in-

vation of the British Revisers. It began active work in October, 1872. It was composed of scholars selected from different denominations, and divided into two Companies, which met once a month, in the Bible House, at New York. From their several homes, where they had privately studied over the passages of Scripture under their care, they came together and unitedly toiled for still greater perfection.

From this statement of the case, it is evident that the British and American Committees are virtually one organization, having the same principles and objects, and being in constant correspondence with each other at all stages of their work. It was no purpose of theirs to issue two separate and distinct revisions, but one and the same revision for both nations.

The whole number of scholars who have been connected with this work is one hundred and one. Sixty-seven of these belonged to England, and thirty-four to our own land. Fifteen members of the English Committee have resigned or died, and seven of the American Committee; leaving the combined force as the New Testament work came to completion seventy-nine. Among these are many of the best Biblical scholars of the leading Protestant denominations of Great Britain and the United States. Many of them are well known by their works, both in Europe and America. The American members are nearly all Professors of Hebrew or of Greek in prominent theological institutions. They have been selected with regard to competency and reputation for Biblical scholarship, denominational connection, and local convenience or easy access to New York, where their regular monthly meetings have been held,

## THE ENGLISH REVISION COMMITTEE.

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*Old Testament Company.*

The Right Rev. EDWARD HAROLD BROWNE, D. D., Bishop of Winchester (Chairman), Farnham Castle, Surrey.

The Right Rev. Lord ARTHUR CHARLES HERVEY, D. D., Bishop of Bath and Wells, Palace, Wells, Somerset.

The Right Rev. ALFRED OLLIVANT, D. D., Bishop of Llandaff, Bishop's Court, Llandaff.

The Very Rev. ROBERT PAYNE SMITH, D. D., Dean of Canterbury, Deanery, Canterbury.

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THOMAS CHENERY, Esq., Reform Club, London, S. W.

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The Rev. A. B. DAVIDSON, D. D., Professor of Hebrew, Free Church College, Edinburgh.

The Rev. GEORGE DOUGLAS, D. D., Professor of Hebrew and Principal of Free Church College, Glasgow.

S. R. DRIVER, Esq., Tutor of New College, Oxford.

The Rev. C. J. ELLIOTT, Winkfield Vicarage, Windsor.

- The Rev. FREDERICK FIELD, D. D., Carlton Terrace,  
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- The Rev. JOHN DURY GEDEN, Professor of Hebrew,  
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- The Rev. WILLIAM KAY, D. D., Great Leghs' Rectory,  
Chelmsford.
- The Rev. STANLEY LEATHES, D. D., Professor of Hebrew,  
King's College, London.
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College, Oxford.
- The Rev. WILLIAM ROBERTSON SMITH, Professor of  
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- WILLIAM WRIGHT, LL. D., Professor of Arabic, Cam-  
bridge.
- WILLIAM ALDIS WRIGHT, Esq. (Secretary), Bursar of  
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The English Old Testament Company has lost, by death, the Right Rev. Dr. CONNOP THIRLWALL, Bishop of St. Davids; the Ven. HENRY JOHN ROSE, Archdeacon of Bedford; the Rev. WILLIAM SELWYN, D. D., Canon of Ely; the Rev. Dr. PATRICK FAIRBAIRN, Principal of the Free Church College, Glasgow; Professors MCGILL, WEIR and DAVIES. They have lost, by resignation, the



Right Rev. Dr. CHRISTOPHER WORDSWORTH, Bishop of Lincoln; the Rev. JOHN JEBB, Canon of Hereford, and the Rev. EDWARD HAYES PLUMPTRE, D. D., Professor of N. T. Exegesis, King's College, London.

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*New Testament Company.*

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The Very Rev. ROBERT SCOTT, D. D., Dean of Rochester, Deanery, Rochester.

The Very Rev. JOSEPH WILLIAMS BLAKESLEY, B. D., Dean of Lincoln, Deanery, Lincoln.

The Most Rev. RICHARD CHENEVIX TRENCH, D. D., Archbishop of Dublin, Palace, Dublin.

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- The Ven. WILLIAM LEE, D. D., Archdeacon of Dublin, Dublin.
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- The Rev. WILLIAM F. MOULTON, D. D., Master of the Leys School, Cambridge.
- The Rev. SAMUEL NEWTH, D. D., Principal of New College, Hampstead, London.
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- The Rev. J. TROUTBECK (Secretary), Dean's Yard, Westminster.

The English New Testament Company has lost, by death, the Right Rev. Dr. SAMUEL WILBERFORCE, Bishop of Winchester ; the Very Rev. Dr. HENRY ALFORD, Dean

of Canterbury; the Rev. Dr. JOHN EADIE, Professor of Biblical Literature in the United Presbyterian Church, Glasgow; and Mr. SAMUEL PRIDEAUX TREGELLES, LL. D.; and they lost, by resignation, the Rev. Dr. CHARLES MERIVALE, Dean of Ely.

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#### THE AMERICAN REVISION COMMITTEE.

PHILIP SCHAFF, D. D., LL. D., President of the General Committee.

GEORGE E. DAY, D. D., Secretary.

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Rochester, N. Y.

Professor JOSEPH PACKARD, D. D., Theological Seminary,  
Alexandria, Va.

Professor CALVIN E. STOWE, D. D., Hartford, Conn.

Professor JAMES STRONG, S. T. D., Theological Seminary,  
Madison, N. J.

Professor C. V. A. VAN DYCK, LL. D., D. D., M. D.,  
Beirût, Syria. (Advisory Member on questions of Arabic.)

The American Old Testament Company has lost by  
death TAYLER LEWIS, LL. D., Professor Emeritus of  
Greek and Hebrew, Union College, Schenectady, N. Y. .

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*New Testament Company.*

Ex-President THEODORE D. WOOLSEY, D. D., LL. D.  
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Professor CHARLES SHORT, LL. D. (Secretary), N. Y.

The Rev. EDWARD A. WASHBURN, D. D., Calvary P. E. Church, N. Y.

The American New Testament Company has lost, by death, JAMES HADLEY, LL. D., Professor of Greek, Yale College, Conn.; Professor HENRY BOYNTON SMITH, D. D., LL. D., Union Theological Seminary, New York; Professor HORATIO B. HACKETT, D. D., LL. D., Theological Seminary, Rochester, N. Y.; and Professor CHARLES HODGE, D. D., LL. D., Theological Seminary, Princeton, N. J.; and it lost, by resignation, Rev. G. R. CROOKS, D. D., New York, and Rev. W. F. WARREN, D. D., Boston.

#### EXPENSES OF THE WORK.

The labor of the Revisers in both countries has been given without compensation. The necessary expenses for traveling, printing, etc., of the British Committee, have been paid by the University Presses; those of the American Committee, by voluntary contributions of liberal friends, under the direction of an efficient Committee of Finance, which consisted of the following well-known and highly-esteemed gentlemen :

Hon. NATHAN BISHOP, LL. D., Chairman.

ANDREW L. TAYLOR, Esq., Treasurer.

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WILLIAM ADAMS, D. D., LL. D.

JAMES M. BROWN, Esq.

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MORRIS K. JESSUP, Esq.	ELLIOTT F. SHEPARD, Esq.
HOWARD POTTER, Esq.	CHARLES TRACY, Esq.
RICHARD S. STORRS, D. D., LL. D.	ROSWELL SMITH, Esq.
JNO. B. TREVOR, Esq.	F. S. WINSTON, Esq.
NORMAN WHITE, Esq.	S. D. WARREN, Esq.
JOHN ELLIOTT, Esq.	

The chairman of this Committee, Hon. Nathan Bishop, LL. D., and its leading member, Rev. Dr. William Adams, were both called to their reward above before the New Testament revision was completed. All honor to them, however, and to their associates, by whose business skill and Christian devotion this great work has been thus far pressed toward completion.

#### OBJECTS OF THE REVISERS.

From the outset the object sought by the revisers has been "to adapt King James' version to the present state of the English language without changing the idiom and vocabulary," and further, to adapt it to "the present standard of Biblical scholarship." Since 1611 this latter has made great advances, especially during the last quarter century.

One of the Committee stated his understanding of the object sought in these words: "The new Bible is to read like the old, and the sacred associations connected with it are not to be disturbed; but within these limits all necessary and desirable corrections and improvements on which the best scholars are agreed will be introduced: a good version will be made better; a clear and accurate version clearer and more accurate; the oldest and purest text is to be followed; errors, obscurities and inconsistencies are to



be removed ; uniformity in rendering Hebrew and Greek words and proper names to be sought. In one word, the revision is to give, in idiomatic English, the nearest possible equivalent for the original Word of God as it came from the inspired organs of the Holy Spirit. It aims to be the best version possible in the nineteenth century, as King James' version was the best which could be made in the seventeenth century."

### PRINCIPLES OF REVISION.

Both Committees on both branches of the work adopted at the outset a code of principles upon which the work should proceed. These principles were as follows :

" 1. To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness.

" 2. To limit, as far as possible, the expression of such alterations to the language of the authorized or earlier versions.

" 3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally.

" 4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.

" 5. To make or retain no change in the text, on the second final revision by each Company, except two-thirds of those present approve of the same; but on the first revision to decide by simple majorities.

" 6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereon till the next meeting, whensoever the same shall be required

by one-third of those present at the meeting, such intended vote to be announced in the notice of the next meeting.

“7. To revise the headings of chapters, pages, paragraphs, italics and punctuation.

“8. To refer, on the part of each Company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.”

Upon these principles a few comments may be of value. Notice, therefore, that while alterations were to be shunned according to the first principle, still faithfulness, which is the translators' first duty, has been found to require a great many changes, though very few of them are of a character essential, or even specially important.

Alterations of language, to be avoided according to the second principle, have been found necessary because the words in many cases have become obsolete, obscure, or of different meaning from that which they possessed when the version of King James was made.

The Greek text followed by these Revisers is of far higher authority than that known and followed by the King James' revisers. Their Greek text was based on manuscripts of the later parts of the Mediæval Ages, but ours has been perfected by the discovery of far more ancient manuscripts, and by an abundance of quotations from the early fathers of the Church, and use of ancient versions.

In view of these principles the Chairman of the American Revision Committee has affirmed as follows: “The people need not apprehend any dangerous innovations. No article of faith, no moral precept, will be disturbed, no sectarian views will be introduced. The revision will so nearly resemble the present version, that the mass of readers and hearers will scarcely perceive the

difference; while a careful comparison will show slight improvements in every chapter and almost in every verse. The only serious difficulty may arise from a change of the text in a few instances where the overwhelming evidence of the oldest manuscripts makes a change necessary; and perhaps also from a change in the italics, the metrical arrangement of poetry and the sectional of prose, and from new headings of chapters, which, however, are no part of the Word of God, and may be handled with greater freedom."

#### WAY OF WORKING.

How these widely separated Companies have done their co-operative work, is a matter that will interest those who now enjoy its results. The mode of operation may be briefly described thus: The English Companies upon both Testaments transmit from time to time, confidential copies of their revision to the American Companies, and the American Companies send the results of their labors to the British Companies, likewise in the strictest confidence. A second revision on the part of both Committees then follows, with a view to harmonize whatever differences may appear in the two revisions, and the results of this revision are interchanged.

If any differences remain after the final revision, they will be indicated in an appendix, or by some such means. Doubtless these will be few and unessential as compared with the large number of improvements already adopted.

This work is not distributed among sub-committees, as was the case with the Revisers of King James, but the whole Old Testament Company is going through all the books of the Old Testament, and the New Testament

Company as a whole, has gone through those of the New. In this way far better results will be secured than is possible under any other system.

This revision has been carried on without publicity, and the actual results of the work were in no case made known until the recent issue of the completed New Testament. By this wise course the Committees have saved themselves an incalculable amount of profitless controversy. All professed quotations from their work and statements of changes at one point or another, made at an earlier date, have been wholly unauthorized.

#### THE PROSPECT.

Now that the New Testament is revised and given to the world, and that the Old Testament moves onward to the same desired end, the question arises what is to be the final result in the case? It will be for individuals, and churchmen, and Bible Societies to take up this work and to decide whether it shall be used alongside of the old version of King James, or whether it shall supersede that, or whether it shall do neither, but shall fall dead and useless. It may be accepted as unquestionable, that if this revision be not accepted as sufficient in scholarly and denominational advantages, it will be a long time before any more favorable combination can be made.

The sentiment of the Revisers themselves was doubtless voiced by Dr. Schaff, in December, 1878, when he said: "We never had the least fear of the final result. There never has been such a truly providential combination of favorable circumstances, and of able and sound Biblical scholars from all the evangelical Churches of the two great nations speaking the English language, for such a holy

work of our common Christianity, as is presented in the Anglo-American Bible Revision Committees. This providential juncture, the remarkable harmony of the Revisers in the prosecution of their work, and the growing desire of the Churches for a timely improvement and rejuvenation of our venerable English Version, justify the expectation of a speedy and general adoption of the new Revision in Great Britain and America."

Concerning the amount of work done on this revision, Dr. James Angus, one of the English New Testament Company, says for his particular section: "During the ten years given to it there were ten meetings held each year, each meeting lasting four days, seven hours a day; so that the Company in its collective capacity devoted 2,800 hours to the revision. This, however, represents only a small part of the labor, since each member of the Committee gave closest study outside of the meetings to every point of the translation."

## CHAPTER IX.

### SKETCHES OF PROMINENT REVISERS.

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ABBOT.—Professor EZRA, D. D., LL. D., of the Divinity School of Harvard University, Cambridge, Mass., member of the American New Testament Company. Born at Jackson, Me., April 29th, 1819; graduated at Bowdoin College in 1840; became assistant librarian at Harvard College in 1856; professor of New Testament Criticism and Interpretation in 1872, and still holds that post. He has assisted on Smith's "Bible Dictionary," Noyes' "New Testament," and many other critical works, besides being a frequent contributor to the reviews, magazines, etc.

AIKEN.—Professor CHARLES A., D. D., LL. D., of the Theological Seminary at Princeton, N. J., member of the American Old Testament Company. Born at Manchester, Vt.; graduated at Dartmouth College in 1846, and at Andover Theological Seminary in 1853; was pastor until 1859; professor of Latin in Dartmouth College and in the College of New Jersey until 1869; president of Union College until 1871, and is now professor of Christian Ethics in Princeton Theological Seminary. He was one of the translators of Lange's Commentary, and has been a frequent contributor to the "Bibliotheca Sacra," the "Princeton Review," and other journals.

ALEXANDER.—The Rev. WILLIAM LINDSAY, D. D., Professor of Theology, Congregational Church Hall, Edin-



burgh, and member of the English Old Testament Committee. Born August 24th, 1808; educated at the universities of Edinburgh and St. Andrew's; taught the classics; served as a minister; became professor of theology in 1854; and was a member of the Revision Committee from the outset. He has published several doctrinal and miscellaneous works.

ALFORD.—The Very Rev. HENRY, D. D., Dean of Canterbury, member of the English New Testament Revisers. He was born in London in 1810; educated at Trinity College, Cambridge; became Dean of Canterbury in 1856; and died August 13th, 1871. Dean Alford was a poet as well as a scholar. As early as 1835 he issued "The School of the Heart, and other Poems," for which he was highly commended by the Edinburgh Review. In 1844–52, he issued a critical Greek New Testament, by which he gained a high reputation as a Biblical scholar. A work of his, entitled "The Queen's English," attracted considerable attention and added largely to his reputation.

ANGUS.—The Rev. JOSEPH, D. D., President of the Baptist College, Regent's Park, London, member of the English New Testament Company. Born January 16th, 1816; educated at the University of Edinburgh; is author of many valuable books on the Bible and kindred subjects, among which are "The Bible Hand-book," "Hand-book of English Literature," an edition of "Butler's Analogy," etc., etc. Dr. Angus was a member of the revision committees of the American Bible Union some years ago, and in 1873 he visited this country as a delegate to the Evangelical Alliance which was then assembled in New York.

BICKERSTETH.—The Very Rev. EDWARD HENRY, D. D., Prolocutor, Dean of Lichfield, and member of the English New Testament Company. His father was a distinguished English clergyman and theologian. The son is distinguished both as a clergyman and a poet. He was born January 25th, 1825, and was educated at Cambridge. His poetry is chiefly upon religious themes, and he has won especial reputation for his "Rock of Ages," and his "Yesterday, To-day and For Ever." As a critic of fine sensibility and keen discrimination he has few equals.

CHASE.—President THOMAS, LL. D., of Haverford College, Pa., member of the American New Testament Company. Born at Worcester, Mass., June 16th, 1827; graduated at Harvard in 1848; served as Latin professor at Harvard for three years; studied in Berlin for three years more; entered Haverford College in 1855 as professor of classical literature; and, finally, became president of the institution. He has edited standard editions of Virgil, Horace and Livy, and has issued a volume of personal observations in Greece, which book he entitles "Hellas."

CONANT.—Professor THOMAS J., D. D., member of the American Old Testament Company. Born at Brandon, Vt., December 13th, 1802; graduated at Middlebury College in 1823; was professor of languages in Waterville College (now Colby University), Maine, until 1835; professor of Biblical literature in the Theological Seminary at Hamilton, N. Y., and subsequently at Rochester, until 1859. He has published a translation of Gesenius's "Hebrew Grammar," and a new version of the "Book of Job," which has gained him a high European reputation. He has also

published upon Genesis and the Psalms, together with many other kindred topics. He is conceded to be one of the most accomplished Hebraists in America.

CROOKS.—GEORGE R., D. D., a prominent Methodist clergyman and member of the American New Testament Company. Born in Philadelphia, February 3d, 1822; graduated at Dickinson College in 1840; served in various schools and colleges as teacher and professor, and in various churches as pastor; published text-books of Greek and Latin, a Latin-English Lexicon, etc. As a journalist he acquired distinction in his management of the "Methodist." He is an able advocate of revision, but he did not enter into the work directly, but resigned at an early day.

CROSBY.—HOWARD, D. D., LL. D., Chancellor of the New York University, and member of the American New Testament Company. Born in New York, February 27th, 1826; graduated at the New York University in 1844; served as professor of Greek in Rutgers' College, N. J., and in his Alma Mater; and finally became a pastor in his native city; adding to this duty, that of Chancellor in 1870. He has published "Lands of the Moslem," "Notes on the New Testament," "Bible Manual," and many other works; besides being an ardent and practical worker in every cause promising benefit to mankind.

DAY.—Professor GEORGE EDWARD, D. D., of the Divinity School of Yale College, New Haven, General Secretary of the American Revision Committee, and member of the Old Testament Company. Born at Pittsfield, Mass., March 19th, 1815; graduated at Yale College in

1833, and at the Yale Theological Seminary in 1838; was assistant instructor in that institution for two years; then settled in the ministry until 1851, since which time he has filled professional chairs, since 1866, having been professor of the Hebrew language and literature and of Biblical theology in his present post. He has edited the "Theological Eclectic," and the "Bibliotheca Sacra." He was one of the translators of "Lange's Commentaries," a contributor to Smith's "Bible Dictionary," and has published numerous articles of distinguished merit in the leading reviews of the land.

EADIE.—The Rev. JOHN, D. D., LL. D., formerly Professor of Biblical Literature in the United Presbyterian College at Glasgow, and member of the English New Testament Company. Born at Alva, Stirlingshire, May 9th, 1814, and educated at Glasgow University. He published a "Biblical Cyclopædia," "Life of Kitto," a "Condensed Concordance of the Holy Scriptures," etc. He was not permitted to see the work of revision completed, but died before its end came.

ELLICOTT.—The Right Rev. CHARLES JOHN, D. D., Bishop of Gloucester and Bristol, Chairman of the English New Testament Company. Born at Whitwell, England, in 1819; appointed Hulsean lecturer in 1859; and in the next year, Hulsean professor of divinity at Cambridge; made bishop in 1863. Celebrated for his "Historical Lectures on the Life of Our Lord Jesus Christ;" and especially for his "Commentaries on the Epistles of St. Paul," which, with kindred works, have placed him in the front rank of Biblical critics.

FAIRBAIRN.—The Rev. PATRICK, D. D., formerly principal of the Free Church College, Glasgow; and member of the English Company of Old Testament Revisers. He was born in Scotland in 1805; graduated at the University of Edinburgh. He filled various positions as a pastor, and in 1856 became principal and professor of systematic theology and New Testament exegesis in the Free Church Theological School at Glasgow. He died suddenly August 6th, 1874. He is author of a standard work on "Typology," a "Commentary on Ezekiel," "Prophecy," etc. He visited this country in 1871.

FIELD.—The Rev. FREDERICK, D. D., member of the English Old Testament Revision Committee. Born early in the present century and graduated at Trinity College, Cambridge, in 1823. In 1839 he edited the Greek text of St. Chrysostom's "Homiletics on St. Matthew;" later he edited the same author on the "Interpretation of the Pauline Epistles," and the "Septuagint Version of the Old Testament according to the Alexandrian Codex." Since 1863 he has edited Origen's "Hexapla." In matters of Old Testament critical learning he has scarce an equal and, it may be safely said, no superiors.

GREEN.—Professor WILLIAM HENRY, D. D., LL. D., of the Theological Seminary, Princeton, N. J., Chairman of the American Old Testament Company of Revisers. Born in Burlington County, N. J., January 27th, 1825; graduated at Lafayette College, Pa., 1840; became teacher of Hebrew at Princeton Theological Seminary in 1846, and assumed the professorship in that department in 1851, which post he still holds. He is author of a "Hebrew

Grammar," "Hebrew Chrestomathy," "The Pentateuch Vindicated," and other works alike scholarly. He has been specially active in the revision work of this country.

HACKETT.—Professor HORATIO BALCH, D. D., LL. D., formerly member of the American New Testament Company. He was born December 27th, 1808; graduated at Amherst College in 1830; studied theology at Andover Seminary, and afterwards at Halle and Berlin; became professor of Latin in Brown University, subsequently holding various positions at Amherst College, Newton Theological Seminary, and the Theological Seminary at Rochester, N. Y. At this latter place he died November 2d, 1875. He was an active worker on "Lange's Commentary," "Smith's Dictionary of the Bible," and other scholarly works.

HADLEY.—Professor JAMES, LL. D., formerly of Yale College, and member of the American New Testament Company. He was born March 30th, 1821; graduated at Yale College in 1842; studied theology; taught in Middlebury College and at Yale College, where he became professor of Greek in 1851, and died November 14th, 1872. It is well said, that "few men in either hemisphere have made such attainments" as he. He was familiar with the Greek, Hebrew, Arabic, Armenian, Sanskrit, Welsh, Gaelic, Irish, Swedish and other modern languages. He was permitted to do but little work in the revision movement, from which death so soon laid him aside.

HARE.—Professor GEORGE EMLÉN, D. D., LL. D., of the Divinity School at Philadelphia, member of the American Old Testament Company of Revisers. Born at Phila-



delphia, September 4th, 1808 ; graduated at Union College in 1825 ; served in various pastorates until 1858, when he became professor of Biblical learning in the above-mentioned Divinity School. He is author of several valuable works and articles, and is devotedly attached to exegetical work.,

HODGE.—Professor CHARLES, D. D., LL. D., formerly of the Princeton Theological Seminary for over a half century, and member of the American New Testament Company of Revisers. He was born in Philadelphia, December 28th, 1797, and died but a few years ago, having remained in active service in the Seminary for fifty-four years. His writings were very extensive, and were of the solid and scholarly sort. In the Reviews, Commentaries, etc., he was regarded as an authority of great weight.

HUMPHRY.—The Rev. WILLIAM GILSON, M. A., member of the English New Testament Revision Company, and Vicar of St. Martin-in-the-Fields, London, having entered the latter post in 1855. Born in 1815 ; graduated in 1837, at Cambridge ; and has been lecturer in some of the more distinguished courses of learned effort. He has written a "Commentary on the Book of Acts," and "The Character of St. Paul," with other works of acknowledged merit.

KENDRICK.—Professor ASAHEL CLARK, D. D., LL. D., born at Poultney, Vt., December 7th, 1809 ; graduated at Hamilton College, New York, in 1831 ; was professor of ancient languages from 1831 to 1850, at Madison University, New York, and since the last date at the University of Rochester, New York. He has edited various editions



of the classics, has been an active worker on "Lange's Commentary" and other critical works. On the New Testament Company of the Revision Committee he has from the first been a most valuable helper.

KENNEDY.—The Rev. BENJAMIN HALL, D. D., Canon of Ely and Regius Professor of Greek, member of the English New Testament Company of Revisers. Born November 6th, 1804; graduated at Cambridge in 1827; entered the ministry of the English Church; became master at Harron, head-master at Shrewsbury, and in 1867 he entered his present professional post. He has held many positions of honor and responsibility in his church, and has written much that is valuable in the study of classical languages.

KRAUTH.—Professor CHARLES PORTERFIELD, D. D., LL. D., Vice-Provost of the University of Pennsylvania, and member of the American Old Testament Revision Company. Born March 17th, 1823, at Martinsburg, Va.; graduated at the Pennsylvania College, at Gettysburg, Pa., in 1839; spent some years in pastoral work; spent other periods abroad; was in 1864 chosen professor in the Lutheran Seminary of Philadelphia; in 1868 he entered the professorship of intellectual and moral philosophy, and subsequently was made Vice-Provost in the institution where he still remains. He has been a voluminous writer in a wide range of topics, chiefly of a critical and historical sort. He has given special attention to matters pertaining to the Scriptures. His library, containing about 13,000 volumes, is one of the most carefully selected in the country.

LEATHES.—The Rev. STANLEY, D. D., Professor of Hebrew in King's College, London; and member of the English Old Testament Revision Company. Born at Ellesborough, England, March 21st, 1830; educated at Cambridge, and served in several clerical positions, entering his present professional chair in 1863. He has filled honorable posts as a lecturer before the English Universities, and in 1873 was a delegate to the Evangelical Alliance in New York. His best known work is the "Witness of St. John to Christ."

LEE.—The Right Rev. ALFRED, D. D., Bishop of the P. E. Church, and member of the New Testament Company of the American Committee of Revision. Born at Cambridge, Mass., September 9th, 1807; graduated at Harvard in 1827; practiced law; became a clergyman; was consecrated bishop in 1841. He has done some work as an author, producing the "Life of St. Peter," "Life of St. Paul," etc.

LEWIS.—Professor TAYLOR, LL. D., formerly Professor Emeritus of Greek and Hebrew in Union College, Schenectady, N. Y., and member of the Old Testament Company of American Revisers. Born at Northumberland, Saratoga County, N. Y., March 27th, 1802; graduated at Union College in 1820; practiced law for a time, and then devoted himself to the study of languages, especially the Hebrew, Syriac and Arabic; became professor of Greek in the University of New York in 1838, and at Union College in 1849. He was a writer on many historical and exegetical subjects, being celebrated for the fullness and accuracy of his knowledge. He died in 1877.

MEAD.—Professor CHARLES MARSH, D. D., professor of Hebrew, at Andover Theological Seminary, Mass.; and member of the Old Testament Company of American Revisers. Born in Vermont, January 28th, 1836; graduated at Middlebury College in 1856, and at Andover Theological Seminary in 1862; studied several years in the German universities, and became professor of Hebrew in 1866. He has distinguished himself by scholarly writings and lectures.

MERIVALE.—The Rev. CHARLES, D. D., former member of the English New Testament Company, withdrew from the work several years ago. Born in 1808; educated at St. John's, Cambridge; bore many honors in various learned capacities; and in 1869 became Dean of Ely. He is especially distinguished for his various works on the Roman Empire.

MOBERLY.—The Right Rev. GEORGE, D. D., D. C. L., Bishop of Salisbury, and member of the English New Testament Company of Revisers. Born 1803; graduated at Baliol College, Oxford, 1825; in which place he subsequently held various honorable positions, until in 1869 he entered his Bishopric. He has written a work on Logic, an "Essay on the Law of the Love of God," "Sermons on the Beatitudes," etc., etc.

PLUMPTRE.—The Rev. EDWARD HAYES, D. D., formerly Professor of New Testament exegesis in King's College, London, and member of the English Company of the Old Testament Revisers. Born August 6th, 1821; educated at University College, Oxford; occupied the post of

chaplain at King's College, London, professor of pastoral theology at the same institution at a later day ; prebendary of St. Paul's ; professor of New Testament exegesis ; Boyle lecturer, etc., etc. He was the author of many publications in the form of sermons, addresses, translations, etc., and the author of many articles in "Smith's Dictionary of the Bible."

ROSE.—The Ven. HENRY JOHN, Archdeacon of Bedford, formerly of the Old Testament Company of English Revisers. Born 1801 ; graduated at St. John's College, Cambridge, 1821 ; became clergyman in the English Church ; lecturer in the learned courses ; archdeacon in 1866 ; died January 31st, 1873. He was distinguished for historical and critical learning, having been editor of the "Encyclopædia Metropolitana," "Rose's Biographical Dictionary," a translator of "Neander's History of the Christian Church," and a large contributor to the current essays and reviews.

SCHAFF.—The Rev. Professor PHILIP, D. D., LL. D., President of the General Revision Committee of America, and member of its New Testament Company. Born in Switzerland, January 1st, 1819 ; studied at Coire, Stuttgart, Tübingen, Halle and Berlin ; he passed examinations for the degree of B. D., and for a professorship at Berlin in 1841 ; lectured at this place on exegesis and church history from 1842-44 ; came to this country as professor of theology at Mercersburg, Pa., in 1844, at which post he remained until 1863. Since this time he has made his home in New York, lecturing on various subjects and laboring in many good causes. In 1870 he became professor of sacred

literature in the Union Theological Seminary of New York, which post he still occupies. No man has held more positions of honor than has Dr. Schaff. To him was intrusted the work of organizing the American Revision Committee, and its chief management has been under his charge. His writings and the works he has edited are very numerous and of great value. Conspicuous among the latter are the volumes of Lange's great commentary.

SCOTT.—The Very Rev. ROBERT, D. D., Dean of Rochester, and member of the English New Testament Revisers. Born in 1811; graduated at Christ Church, Oxford, in 1833; became a tutor in Baliol College; took orders in the Church of England; became professor of exegesis; and in 1870, Dean of Rochester. He has translated various works from the Greek, and is one of the editors of the standard "Liddell and Scott, Greek Lexicon."

SCRIVENER.—The Rev. FREDERICK HENRY AMBROSE, LL. D., member of the English New Testament Revision Committee. Born September 29th, 1813; graduated at Trinity College, Cambridge, 1835; was for many years master of classical schools; served also in clerical positions. He has taken a very high rank as a critic of the New Testament, having edited several editions of the Greek Testament, made a collation of the Sinaitic code with the received text, and in many other ways rendered marked service. So conspicuous, indeed, this service has been, that he was in 1872 granted a pension on the "civil list" of the government, "in recognition of his services in connection with Biblical criticism."

SHORT.—Professor CHARLES, LL. D., of Columbia College, New York; member of the American New Testament Company of Revisers. Born in 1821; graduated with high honors at Harvard in 1846; was at the head of several classical schools, and finally of Kenyon College, Ohio. He became professor of Latin in his present post in 1868. He has done a great deal of work in connection with the classics, and has been a large contributor to the reviews and other learned works. As an Orientalist and Biblical scholar he has long stood in the front rank.

SMITH.—Professor HENRY BOYNTON, D. D., LL. D., late of the Union Theological Seminary of New York, and of the New Testament Company of Revisers. Born November 21st, 1815; graduated at Bowdoin College in 1834; studied theology; served as tutor; became a pastor; served as professor of mental and moral philosophy in Amherst College, of church history and systematic theology in Union Theological Seminary, serving the latter institution from 1850 to 1874, when he became professor emeritus. As a writer, a professor, a worker in the Presbyterian body of which he was a member, and wherever duty called him, he was an earnest, active, able man. He died in New York, February 7th, 1877.

SMITH.—The Very Rev. ROBERT PAYNE, D. D., Dean of Canterbury, and member of the Old Testament Company of English Revisers. Born November 18th, 1818; graduated at Pembroke College, Oxford, 1841, with distinguished honor, being specially eminent in Hebrew and Sanskrit scholarship; entered the clergy of the Church of England; became under-librarian of the Bodleian library; devoted



himself largely to Syriac studies in various directions. In 1865, became regius professor of divinity in the University of Oxford, and Dean of Canterbury in 1871. He was a delegate to the Evangelical Alliance, which met at New York in 1873.

STANLEY.—The Very Rev. ARTHUR PENRHYN, D. D., LL. D., Dean of Westminster, and member of the English New Testament Company of Revisers. Born December 13th, 1815; was a favorite student of Dr. Arnold, at Rugby School; distinguished himself as a student in the preparatory school and in the University College, where he graduated in 1838, and where he subsequently taught and held many honorable offices. He became Chaplain to Prince Albert in 1854; to Queen Victoria and the Prince of Wales in 1862; became Dean of Westminster, January, 1864. He made a tour of the East, accompanying the Prince of Wales, in 1862. He has been one of the most prominent men of the English Church for many years. He married Lady Augusta Bruce, the queen's most intimate friend, in 1862. His works are of immense value, and altogether he is one of England's most scholarly men.

STOWE.—Professor CALVIN ELLIS, D. D., member of the American Old Testament Company. Born April 5th, 1802; graduated at Bowdoin College in 1824, and at Andover Theological Seminary in 1828. He has filled positions as editor and professor in various places, always making specialties of educational interests and Biblical criticisms and history. He also did work as an author on popular Biblical themes.

STRONG.—Professor JAMES, S. T. D., of the Drew Theological Seminary, at Madison, N. J., and member of the American Old Testament Company. Born August 14th, 1822; graduated at Wesleyan University in 1844; taught in several schools; superintended the construction and presided over the interests of a railroad; became professor and acting president in Troy University. In 1868 he entered upon his present post as professor of exegetical theology. He has been an extensive traveler, and a voluminous contributor to religious journalism and authorship. Dr. Strong was joint editor on the "Cyclopædia of Biblical, Theological and Ecclesiastical Literature," in connection with Dr. McClintock, and since 1870, when the latter died, assumed entire control of the preparation of the work.

THAYER.—Professor JOSEPH HENRY, D. D., of Andover Theological Seminary, member and Secretary of the American New Testament Company. Born November 7th, 1828; graduated at Harvard in 1850, and at Andover in 1857; spent some time as a pastor; was chaplain during the civil war; became associate professor of sacred literature at Andover in 1864, and still retains his connection with that institution. He has excelled in classical and Biblical languages and criticism.

THIRLWALL.—The Right Rev. CONNOP, D. D., late Bishop of St. David's, and member of the English Old Testament Company. Born February 11th, 1797; when but eleven years of age produced a volume which was published under the name, "Essays and Poems on Various Subjects;" graduated with distinguished honor at Trinity College, Cambridge, in 1818; studied law and finally took

orders in the Church of England. He assisted in translating Niebuhr's "History of Rome," and was an active officer in the college work of his land; became bishop in 1840, and died July 27th, 1875. A number of his sermons, essays, addresses, letters, etc., etc., have been issued in three volumes.

TREGELLES.—Mr. SAMUEL PRIDEAUX, LL. D., late member of the English New Testament Company. Born of Quaker parentage, January 30th, 1813; educated at the Falmouth Classical School; engaged in secular business and in teaching; about 1836, addressed himself to the task of preparing a critical edition of the text of the New Testament from the most ancient MSS. and versions. To this end he studied the Oriental languages and devoted himself through life. For his distinguished services in this direction he was finally pensioned by the government. He died April 24th, 1875. His publications are very numerous, and all of them deal directly with the text of the Scriptures, especially of the New Testament, in which lines of study he had few equals.

TRENCH.—The Most Rev. RICHARD CHENEVIX, D. D., Archbishop of Dublin, and member of the English New Testament Company. Born at Dublin, September 9th, 1807; graduated at Trinity College, Cambridge, 1829; spent some years in travel; took orders in the church; held various positions of honor in the schools and churches; became dean of Westminster in 1856; and entered his present post January 1st, 1864. He has issued several volumes of poems, besides sermons, essays, criticisms and scholarly commentaries on various portions of the Scrip-

tures, including the Miracles, Parables, Sermon on the Mount, Proverbs, Revelation, etc.

VAUGHAN.—The Rev. CHARLES JOHN, D. D., member of the English New Testament Company. Born in 1816; educated at Rugby School under Dr. Arnold; graduated at Trinity College, Cambridge, with high honor; became a clergyman in the Church of England; taught in Harrow School with great success; refused the bishopric of Rochester; became master of the Temple in 1869, and is Chancellor of York Cathedral and Chaplain in ordinary to the queen. He is a recognized leader of the "Broad Church" party, and is eminent as a pulpit orator, and as a commentator on the Pauline epistles. His published works exceed forty volumes.

WASHBURN.—The Rev. EDWARD ABIEL, D. D., Rector of Calvary P. E. Church of New York, and member of the American New Testament Company of Revisers. Graduated at Harvard in 1838; studied divinity at Andover and New Haven; traveled through the Orient; was professor of church polity at Berkeley Divinity School; and finally entered his present post. (He is since deceased.)

WESTCOTT.—The Rev. BROOKE FOSS, D. D., Canon of Peterborough, Regius Professor of Divinity in Trinity College, Cambridge, and member of the English New Testament Company. Born January, 1825; graduated at Trinity College, Cambridge, 1848; distinguished himself in classics and mathematics while a student; took orders in the Church of England; filled honorable posts as teacher, preacher, examiner, etc., in connection with the

schools and colleges; entered upon his present official post about 1870; became honorary chaplain to the queen in April, 1875. He wrote Norrisian prize essay on the "History of the Canon of the New Testament during the first Four Centuries." He has also written many other standard works treating the Miracles, the Resurrection, and many of the historic aspects of the English Bible. He was a large and honored contributor to Smith's "Dictionary of the Bible."

WILBERFORCE.—The Right Rev. SAMUEL, D. D., late Bishop of Winchester, and member of the English New Testament Company. Born 1805; graduated with high honors at Oriel College, Oxford, in 1826; took orders in the Church of England; held many posts of honor, being chaplain to Prince Albert in 1839, dean of Westminster in 1845, bishop of Oxford in 1845, lord high almoner to the queen in 1847, and entering his bishopric at Winchester in 1869. He was identified with the High Church party, but was opposed to ritualism. He was an able debater and a general favorite. He was killed by a fall from his horse July 19th, 1873. He has published many volumes on miscellaneous subjects.

WOOLSEY.—Ex-President THEODORE DWIGHT, D. D., LL. D., Chairman of the American New Testament Company. Born October 31st, 1801; graduated at Yale College 1820; studied theology at Princeton; became a tutor in Yale; was licensed to preach in 1825; studied Greek in Germany; became professor of Greek in Yale College in 1831; was president of this institution from 1846 to 1871, when he resigned. He has since resided in New Haven,

lecturing in the law school, pursuing special studies in political science, and preaching occasionally in the college chapel and elsewhere. He has been a voluminous writer, and one whose productions have all been highly prized. He has edited many classical text-books, and written largely upon international and other aspects of law. His successor in the presidency at Yale, Dr. Noah Porter, says of him: "As a scholar, President Woolsey is distinguished for the exactness of his knowledge, the extent of his erudition, and the breadth and sagacity of his judgment. . . . Few men have secured for themselves the solid respect of so great a number of their countrymen for high personal and moral excellence."

WORDSWORTH.—The Right Rev. CHARLES, D. C. L., Bishop of St. Andrew's, and member of the English New Testament Company of Revisers. Born 1806; graduated at Christ Church, Oxford, in 1830; was a clergyman and a teacher, W. E. Gladstone, Cardinal Manning, and the late Duke of Newcastle having been pupils under him. He was connected officially with various collegiate institutions; he expended immense sums from his own resources for the endowment of educational institutions. He has been distinguished by his public efforts, and is the author of numerous theological and critical treatises, as also of a widely-used Greek grammar.

WORDSWORTH.—The Right Rev. CHRISTOPHER, D. D., late Bishop of Lincoln, and member of the English Old Testament Company. Born in 1807; graduated at Trinity College, Cambridge, 1830, with a most honorable record. He then took orders in the Church of England, traveled



in Greece, published several volumes, became Canon of Westminster Abbey, lecturer at the universities, Bishop of Lincoln, and an able worker in all the activities of the Church. His writings and publications include sermons, lectures, travels, criticisms, and are both voluminous and valuable. His death before the completion of the work made a gap in the ranks of the revisers.

WRIGHT.—WILLIAM, LL. D., professor of Arabic in the University of Cambridge, and member of the English Company of Old Testament Revisers. Born in Bengal, India, January 17th, 1830; educated at the universities of St. Andrew's and Halle; served as professor of Arabic in University College, London; Trinity College, Dublin; and in his present post; received the honorary doctorate of laws from four universities and that of philosophy from a fifth. He has edited works in Arabic, Chaldee, Syriac and Ethiopic, and written many valuable papers on the antiquities of Bible lands, on ancient monuments, manuscripts, etc.

WRIGHT.—WILLIAM ALDIS, Esq., member and Secretary of the English Old Testament Committee, and Bursar of Trinity College, Cambridge. Born 1836; educated at Trinity College, Cambridge; was principal contributor in Biblical geography and biography to "Smith's Bible Dictionary," and corrected the proofs of that work. He has also issued and edited many other learned and important productions.

## CHAPTER X.

### INCIDENTAL BIBLE FACTS.

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In the long and eventful history of the Bible many noteworthy facts have occurred, a few of which, from many thousands, are given below :

#### SINGULAR RENDERINGS.

*The Bug Bible.* This is Matthew's Bible, 1551, and is so called because of the rendering of Psalm xci., 5. Instead of, "Thou shalt not be afraid for the terror by night," as in our version, it has, "So that thou shalt not nede to be afrayed for any Bugges by night." Dore suggests that the translator may have meant *bogies*, which, perhaps, is a little nearer than bugs to the idea of terror, though there might be a difference of opinion on that subject. Coverdale and Taverner's Bibles likewise have the word *bugs*. The word then meant terrors, not insects.

*The Breeches Bible.* The Genevan Bible, 1560, renders Gen. iii., 7, "They sewed fig-leaves together and made themselves *breeches*." Wycliffe, 1382, had the same; so there was a "Breeches Bible" before the Genevan. *The Golden Legend*, 1483, also made the same rendering.

*The Treacle Bible.* This is the Bishops' Bible, 1568. It has, in Jer. viii., 22, "Is there no *tryacle* in Gilead?"

*The Rosin Bible.* The Douay Version, 1610, has, in Jer. viii., 22, "Is there no *rosin* in Gilead?"

*An Improved Version.* In 1754 there was published in London, GENESIS, *the first Chapter by way of Essay towards an Interpretation of the whole Pentateuch*. Cotton

quotes from the "Gentleman's Magazine" for August, 1754, the following as a specimen: 1. "Ælohim, beginning, created *lucide* and *illucide* matter. 2. And the *illucide*, void of co-adjunct cohesion, was unmodified, and distinguishableness was nowhere upon the face of the *chaos*: And the *Ruach* of ÆLOHIM emanated over the periphery of the fluctuation. 3. Until ÆLOHIM said that *Æther* should coalesce to the production of light. 4. And ÆLOHIM saw the light was good, when it was become a separation from obscurity. 5. And ÆLOHIM deemed *this* daylight, and the obscurity was yet as night, which was light, and obscuration the consummation of the first day."

#### . TYPOGRAPHICAL ERRORS.

Cotton Mather tells of a Bible printed before 1702, in which David is made to say, in Psalm cxix., 161, "*Printers* have persecuted me without a cause."

The beautiful Cambridge Bible, of 1629, has, in spite of the care bestowed on it, at least one error, which ran through many subsequent editions. In 1 Tim. iv., 16, Paul says, "Take heed unto thyself and to the doctrine." This book has, instead, "*thy* doctrine."

The edition of 1638, though more correct even than the former, has in it one famous error, which was serious in its day because of the disputes between the Independents and the Episcopalians. In Acts vi., 3, it has "whom *ye* may appoint," instead of "whom *we* may appoint," which latter is correct.

In 1653 an edition of the Authorized Version was printed in London, in which 1 Cor. vi., 9, was made to read, "Know ye not that the unrighteous shall inherit the kingdom of God?"

Another example of the omission of the negative is found in an Oxford Bible of 1711, in which we read in Isaiah lvii., 12, "I will declare thy righteousness and thy works, for they shall profit thee."

In an Oxford Bible of 1792, in Luke xxii., 34, the Saviour is represented as telling *Philip* that he should deny him thrice before cock-crowing.

Another Oxford Bible of 1804 makes Paul say, in Gal. v., 17, "For the flesh lusteth *after* the Spirit."

Still another Oxford Bible of 1807 has in Heb. ix., 14, "Purge your conscience from *good* works," instead of *dead* works.

A Genevan Bible, published in 1562, has two singular errors. In the chapter heading of Luke xxi. are the words, "Christ *condemneth* the poor widow," instead of *commendeth*. In Matt. v., 9, instead of "Blessed are the *peace-makers*," it has, "Blessed are the *place-makers*."

The *Vinegar Bible* is an edition of the Authorized Version published in Oxford in 1717, by J. Baskett. In the running title of Luke xx., instead of *The Parable of the Vineyard*, it has *The Parable of the Vinegar*. This Bible, issued in two folio volumes, is remarkable for its beautiful typographical appearance, but so numerous are the mistakes in it that a punster of the day declared that it was "a *Baskett*-full of printer's errors."

Another famous Bible is called the *to remain Bible*. It is a Cambridge Bible of 1805. In examining the proof-sheet containing Gal. iv., 29, in which are the words "persecuted him that was born after the Spirit, even so it is now," the proof-reader is said to have had a doubt about leaving the comma after the word Spirit. He sent a query to the editor, who wrote on the margin of the proof the

words "to remain," meaning that the comma was to be retained. The compositor, in correcting the proof, found these words written in the margin, and, mistaking them for a correction, deliberately took out the comma, and substituted the intrusive words, so that it reads "persecuted him that was born after the Spirit to remain even so it is now."

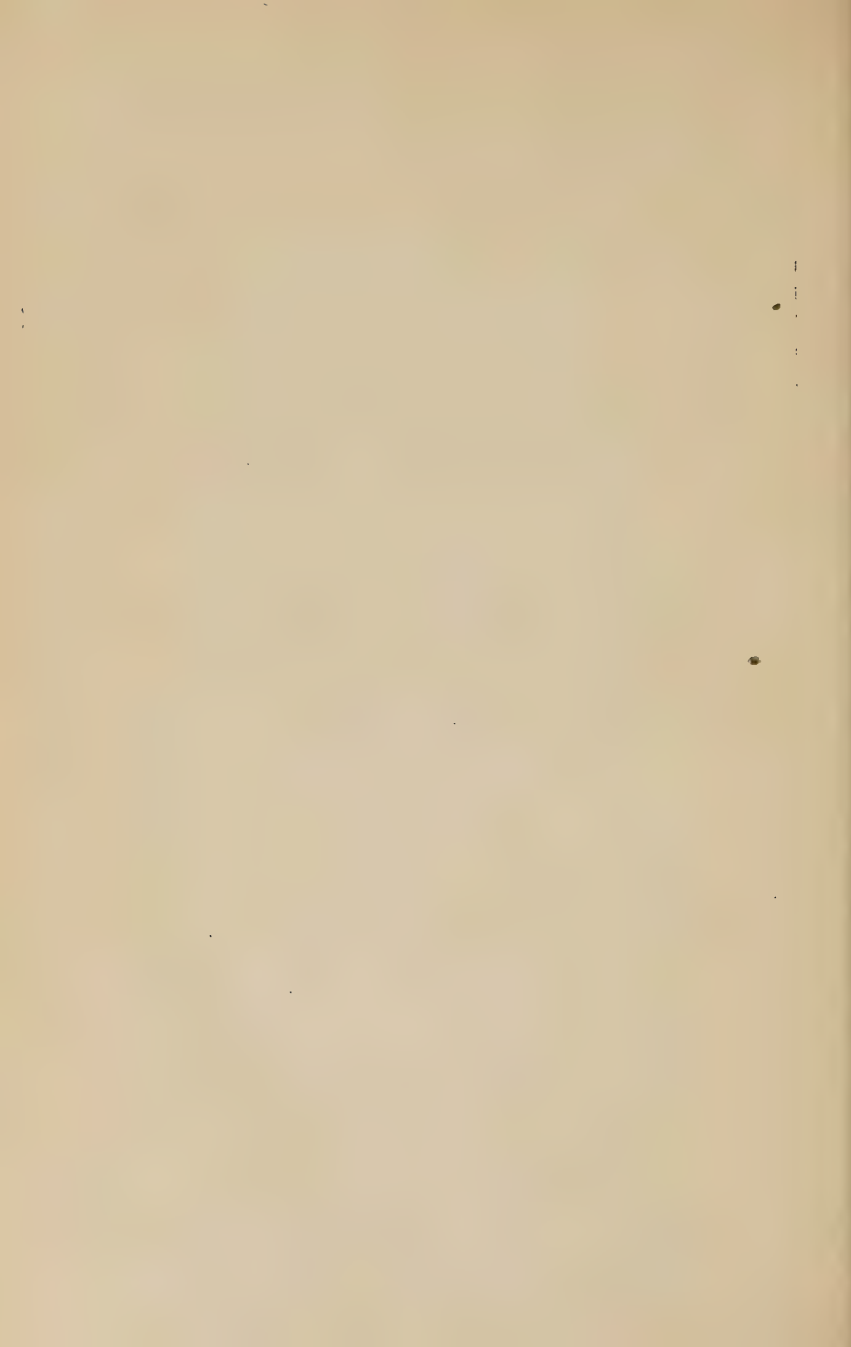
But the worst of all errors is found in the celebrated *Wicked Bible*. This is an edition of the Authorized Version printed in London, by Barker & Lucas, in 1631. In Exod. xx., 14, the negative particle is left out of the seventh commandment, making it read, "Thou shalt commit adultery." The same error occurred in a German Bible, printed just a century later. Both may be seen side by side in the Lenox Library in New York.

Perhaps the most erroneous edition of our Authorized version that ever appeared was one called "The English Version of the Polyglott Bible." The plates passed through many hands, and are apparently still in use, though many of the grossest errors have been corrected in the New Testament portion. But it is on the market in America to-day; and it is not difficult to find a copy with all the old errors.





THE  
NEW TESTAMENT  
OF  
OUR LORD AND SAVIOUR  
JESUS CHRIST.



THE  
NEW TESTAMENT  
OF  
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JESUS CHRIST

TRANSLATED OUT OF THE GREEK:

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A. D. 1881.

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HUBBARD BROS., PUBLISHERS,  
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## PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorized Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognized in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of the various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text

which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—‘The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the Original will permit.’ There was, however, this subsequent provision:—‘These translations to be used, when they agree better with the text than the Bishops’ Bible: Tindale’s, Matthew’s, Coverdale’s, Whitchurch’s, Geneva.’ The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of



the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used

some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—‘The names of the prophets and the holy writers, with the other names of the text, to be retained, as high as may be, accordingly as they were vulgarly used.’ The Translators had also the liberty, in ‘any place of special obscurity,’ to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Companies were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

‘1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

‘2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

‘3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language,

except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the existing version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the 25th day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the

revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work ; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule ; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connection with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened ; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.



Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application, however, of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations, which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general



rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted,

but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either "straightway," "forthwith," or "immediately." Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated "straightway." Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be "forthwith" or "immediately." That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connection with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar

auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connection with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by "when" with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been, for the most part, though with some striking exceptions, maintained in the Authorised Version : while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it

is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatic peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that

general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number,

affording some explanation which the original appeared to require ; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of *Italics*, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy ; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and



consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing ; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version ; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked ; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference : but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(c) A few words will suffice as to the mode of printing quo-



tations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(*d*) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(*e*) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endea-

vours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,  
WESTMINSTER ABBEY.  
*11th November, 1880.*

# THE NAMES AND ORDER

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# THE GOSPEL

## ACCORDING TO

### S. MATTHEW.

---

- 1 <sup>1</sup>THE book of the <sup>2</sup>generation of Jesus Christ, the <sup>1</sup>Or, *The genealogy of Jesus Christ*  
son of David, the son of Abraham.
- 2 Abraham begat Isaac; and Isaac begat Jacob; and  
3 Jacob begat Judah and his brethren; and Judah begat <sup>2</sup>Or, *birth:*  
Perez and Zerah of Tamar; and Perez begat Hezron; <sup>as in ver. 18.</sup>  
4 and Hezron begat <sup>3</sup>Ram; and <sup>3</sup>Ram begat Amminadab; <sup>3</sup>Gr. *Aram.*  
and Amminadab begat Nahshon; and Nahshon begat  
5 Salmon; and Salmon begat Boaz of Rahab; and Boaz  
6 begat Obed of Ruth; and Obed begat Jesse; and  
Jesse begat David the king.
- And David begat Solomon of her *that had been the*  
7 *wife* of Uriah; and Solomon begat Rehoboam; and  
8 Rehoboam begat Abijah; and Abijah begat <sup>4</sup>Asa; and <sup>4</sup>Gr. *Asaph.*  
<sup>4</sup>Asa begat Jehoshaphat; and Jehoshaphat begat Joram;  
9 and Joram begat Uzziah; and Uzziah begat Jotham;  
and Jotham begat Ahaz; and Ahaz begat Hezekiah;  
10 and Hezekiah begat Manasseh; and Manasseh begat  
11 <sup>5</sup>Amon; and <sup>5</sup>Amon begat Josiah; and Josiah begat <sup>5</sup>Gr. *Amos.*  
Jechoniah and his brethren, at the time of the <sup>6</sup>carrying <sup>6</sup>Or, *removal*  
away to Babylon <sup>to Babylon</sup>.
- 12 And after the <sup>6</sup>carrying away to Babylon, Jechoniah  
13 begat <sup>7</sup>Shealtiel; and <sup>7</sup>Shealtiel begat Zerubbabel; and <sup>7</sup>Gr. *Salathiel.*  
Zerubbabel begat Abiud; and Abiud begat Eliakim;  
14 and Eliakim begat Azor; and Azor begat Sadoc; and  
15 Sadoc begat Achim; and Achim begat Eliud; and  
Eliud begat Eleazar; and Eleazar begat Matthan; and  
16 Matthan begat Jacob; and Jacob begat Joseph the  
husband of Mary, of whom was born Jesus, who is  
called Christ.
- 17 So all the generations from Abraham unto David are  
fourteen generations; and from David unto the <sup>6</sup>carry-  
ing away to Babylon fourteen generations; and from

<sup>1</sup> Or, removal to Babylon

the <sup>1</sup>carrying away to Babylon unto the Christ fourteen generations.

<sup>2</sup> Or, generation: as in ver. 1.

<sup>3</sup> Some ancient authorities read of the Christ.

<sup>4</sup> Or, Holy Spirit: and so through-out this book.

<sup>5</sup> Gr. begotten.

Now the <sup>2</sup>birth <sup>3</sup>of Jesus Christ was on this wise: <sup>18</sup> When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the <sup>4</sup>Holy Ghost. And Joseph her husband, being a <sup>19</sup> righteous man, and not willing to make her a public example, was minded to put her away privily. But <sup>20</sup> when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is <sup>5</sup>conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou <sup>21</sup> shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to <sup>22</sup> pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and shall <sup>23</sup> bring forth a son,

<sup>6</sup> Gr. Emmanuel.

And they shall call his name <sup>6</sup>Immanuel; which is, being interpreted, God with us. And Joseph <sup>24</sup> arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and <sup>25</sup> knew her not till she had brought forth a son: and he called his name JESUS.

<sup>7</sup> Gr. Magi. Compare Esther i. 13; Dan. ii. 12.

<sup>8</sup> Or, Where is the King of the Jews that is born?

Now when Jesus was born in Bethlehem of Judæa <sup>12</sup> in the days of Herod the king, behold, <sup>7</sup>wise men from the east came to Jerusalem, saying, <sup>8</sup>Where is he that <sup>2</sup> is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod <sup>3</sup> the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests <sup>4</sup> and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, <sup>5</sup> In Bethlehem of Judæa: for thus it is written <sup>9</sup>by the prophet,

<sup>9</sup> Or, through

And thou Bethlehem, land of Judah, <sup>6</sup>

Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor,

Which shall be shepherd of my people Israel.

Then Herod privily called the <sup>7</sup>wise men, and learned <sup>7</sup>

- 8 of them carefully <sup>1</sup> what time the star appeared. And <sup>1</sup>Or, the time of the star that appeared  
 he sent them to Bethlehem, and said, Go and search  
 out carefully concerning the young child; and when ye  
 have found *him*, bring me word, that I also may come  
 9 and worship him. And they, having heard the king,  
 went their way; and lo, the star, which they saw in the  
 east, went before them, till it came and stood over  
 10 where the young child was. And when they saw the  
 11 star, they rejoiced with exceeding great joy. And  
 they came into the house and saw the young child  
 with Mary his mother; and they fell down and wor-  
 shipped him; and opening their treasures they offered  
 unto him gifts, gold and frankincense and myrrh.  
 12 And being warned of *God* in a dream that they should  
 not return to Herod, they departed into their own  
 country another way.
- 13 Now when they were departed, behold, an angel of  
 the Lord appeareth to Joseph in a dream, saying,  
 Arise and take the young child and his mother, and  
 flee into Egypt, and be thou there until I tell thee:  
 for Herod will seek the young child to destroy him.
- 14 And he arose and took the young child and his mother  
 15 by night, and departed into Egypt; and was there until  
 the death of Herod: that it might be fulfilled which  
 was spoken by the Lord through the prophet, saying,  
 16 Out of Egypt did I call my son. Then Herod, when  
 he saw that he was mocked of the <sup>2</sup>wise men, was ex-<sup>2</sup>Gr. *Magi*.  
 ceeding wroth, and sent forth, and slew all the male  
 children that were in Bethlehem, and in all the borders  
 thereof, from two years old and under, according to the  
 time which he had carefully learned of the <sup>2</sup>wise men.
- 17 Then was fulfilled that which was spoken <sup>3</sup>by Jeremiah <sup>3</sup>Or, *through*  
 the prophet, saying,
- 18 A voice was heard in Ramah,  
 Weeping and great mourning,  
 Rachel weeping for her children;  
 And she would not be comforted, because they  
 are not.
- 19 But when Herod was dead, behold, an angel of the  
 20 Lord appeareth in a dream to Joseph in Egypt, saying,  
 Arise and take the young child and his mother, and



go into the land of Israel: for they are dead that sought the young child's life. And he arose and took <sup>21</sup> the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was <sup>22</sup> reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of *God* in a dream, he withdrew into the parts of Galilee, and <sup>23</sup> came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken <sup>1</sup>by the prophets, that he should be called a Nazarene.

<sup>1</sup>Or, through

And in those days cometh John the Baptist, preach- <sup>1</sup> **3**  
ing in the wilderness of Judæa, saying, Repent ye; for <sup>2</sup>  
the kingdom of heaven is at hand. For this is he <sup>3</sup>  
that was spoken of <sup>1</sup>by Isaiah the prophet, saying,  
The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.

Now John himself had his raiment of camel's hair, <sup>4</sup>  
and a leathern girdle about his loins; and his food  
was locusts and wild honey. Then went out unto him <sup>5</sup>  
Jerusalem, and all Judæa, and all the region round  
about Jordan; and they were baptized of him in the <sup>6</sup>  
river Jordan, confessing their sins. But when he saw <sup>7</sup>  
many of the Pharisees and Sadducees coming to his  
baptism, he said unto them, Ye offspring of vipers,  
who warned you to flee from the wrath to come?

<sup>2</sup>Or, your  
repentance

Bring forth therefore fruit worthy of <sup>2</sup>repentance: and <sup>8</sup>, <sup>9</sup>  
think not to say within yourselves, We have Abraham  
to our father: for I say unto you, that God is able of  
these stones to raise up children unto Abraham. And <sup>10</sup>  
even now is the axe laid unto the root of the trees:  
every tree therefore that bringeth not forth good fruit is  
hewn down, and cast into the fire. I indeed baptize <sup>11</sup>  
you <sup>3</sup>with water unto repentance: but he that cometh  
after me is mightier than I, whose shoes I am not  
<sup>4</sup>worthy to bear: he shall baptize you <sup>3</sup>with the Holy  
Ghost and *with* fire: whose fan is in his hand, and he <sup>12</sup>  
will thoroughly cleanse his threshing-floor; and he will  
gather his wheat into the garner, but the chaff he will  
burn up with unquenchable fire.

<sup>3</sup>Or, in

<sup>4</sup>Gr. suffi-  
cient.

Then cometh Jesus from Galilee to the Jordan <sup>13</sup>

14 unto John, to be baptized of him. But John would  
 have hindered him, saying, I have need to be bap-  
 15 tized of thee, and comest thou to me? But Jesus  
 answering said unto him, Suffer <sup>1</sup>it now : for thus it <sup>1</sup>Or, me  
 becometh us to fulfil all righteousness. Then he

16 suffereth him. And Jesus, when he was baptized,  
 went up straightway from the water : and lo, the  
 heavens were opened <sup>2</sup>unto him, and he saw the <sup>2</sup>Some  
 Spirit of God descending as a dove, and coming upon <sup>ancient</sup>  
 17 him ; and lo, a voice out of the heavens, saying, <sup>omit unto</sup> <sup>3</sup>This  
 is my beloved Son, in whom I am well pleased. <sup>him.</sup>

4 <sup>1</sup> Then was Jesus led up of the Spirit into the wil- <sup>3</sup>Or, This is  
 2 derness to be tempted of the devil. And when he <sup>my Son ; my</sup>  
 had fasted forty days and forty nights, he afterward <sup>beloved in</sup>  
 3 hungered. And the tempter came and said unto him, <sup>whom I am</sup>  
 If thou art the Son of God, command that these <sup>well pleased.</sup>  
 4 stones become <sup>4</sup>bread. But he answered and said, <sup>See ch. xii.</sup>  
 It is written, Man shall not live by bread alone, but <sup>18.</sup>

5 God. Then the devil taketh him into the holy city ;  
 and he set him on the <sup>5</sup>pinnacle of the temple, <sup>5</sup>Gr. wing.  
 6 and saith unto him, If thou art the Son of God, cast  
 thyself down : for it is written,

He shall give his angels charge concerning thee :  
 And on their hands they shall bear thee up,  
 Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt  
 8 not tempt the Lord thy God. Again, the devil taketh  
 him unto an exceeding high mountain, and sheweth  
 him all the kingdoms of the world, and the glory  
 9 of them ; and he said unto him, All these things will  
 I give thee, if thou wilt fall down and worship me.  
 10 Then saith Jesus unto him, Get thee hence, Satan :  
 for it is written, Thou shalt worship the Lord thy  
 11 God, and him only shalt thou serve. Then the devil  
 leaveth him ; and behold, angels came and ministered  
 unto him.

12 Now when he heard that John was delivered up, he  
 13 withdrew into Galilee ; and leaving Nazareth, he came  
 and dwelt in Capernaum, which is by the sea, in the  
 14 borders of Zebulun and Naphtali : that it might be

<sup>1</sup>Or, *through* fulfilled which was spoken <sup>1</sup>by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali, 15

<sup>2</sup>Gr. *The way of the sea.*

<sup>2</sup>Toward the sea, beyond Jordan,

<sup>3</sup>Gr. *nations* : and so elsewhere.

Galilee of the <sup>3</sup>Gentiles,

The people which sat in darkness 16

Saw a great light,

And to them which sat in the region and shadow of death,

To them did light spring up.

From that time began Jesus to preach, and to say, 17 Repent ye ; for the kingdom of heaven is at hand.

And walking by the sea of Galilee, he saw two 18 brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers. And he saith unto them, Come ye after me, 19 and I will make you fishers of men. And they 20 straightway left the nets, and followed him. And 21

<sup>4</sup>Or, *Jacob* : and so elsewhere.

going on from thence he saw other two brethren, <sup>4</sup>James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets ; and he called them. And they straightway left 22 the boat and their father, and followed him.

<sup>5</sup>Some ancient authorities read *he*.  
<sup>6</sup>Or, *good tidings* : and so elsewhere.

And <sup>5</sup>Jesus went about in all Galilee, teaching in 23 their synagogues, and preaching the <sup>6</sup>gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him 24 went forth into all Syria : and they brought unto him all that were sick, holden with divers diseases and torments, <sup>7</sup>possessed with devils, and epileptic, and palsied ; and he healed them. And there followed 25 him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

<sup>7</sup>Or, *demoniacs*

And seeing the multitudes, he went up into the 1 5 mountain : and when he had sat down, his disciples came unto him : and he opened his mouth and taught 2 them, saying,

<sup>8</sup>Some ancient authorities transpose ver. 4 and 5.

Blessed are the poor in spirit : for theirs is the 3 kingdom of heaven.

<sup>8</sup>Blessed are they that mourn : for they shall be 4 comforted.

- 5 Blessed are the meek : for they shall inherit the earth.
- 6 Blessed are they that hunger and thirst after righteousness : for they shall be filled.
- 7 Blessed are the merciful : for they shall obtain mercy.
- 8 Blessed are the pure in heart : for they shall see God.
- 9 Blessed are the peacemakers : for they shall be called sons of God.
- 10 Blessed are they that have been persecuted for righteousness' sake : for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth : but if the salt have lost its savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand ; and it shineth unto all that are in the house.
- 16 Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.
- 17 Think not that I came to destroy the law or the prophets : I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven : but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.
- 21 Ye have heard that it was said to them of old time,

Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that <sup>22</sup> every one who is angry with his brother<sup>1</sup> shall be in danger of the judgement; and whosoever shall say to his brother, <sup>2</sup>Raca, shall be in danger of the council; and whosoever shall say, <sup>3</sup>Thou fool, shall be in danger <sup>4</sup>of the <sup>5</sup>hell of fire. If therefore thou art of- <sup>23</sup> fering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy <sup>24</sup> gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art <sup>25</sup> with him in the way; lest haply the adversary deliver thee to the judge, and the judge <sup>6</sup>deliver thee to the officer, and thou be cast into prison. Verily I say <sup>26</sup> unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

Ye have heard that it was said, Thou shalt not <sup>27</sup> commit adultery: but I say unto you, that every one <sup>28</sup> that looketh on a woman to lust after her hath committed adultery with her already in his heart. And <sup>29</sup> if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into <sup>7</sup>hell. And if thy right hand causeth <sup>30</sup> thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into <sup>7</sup>hell. It was said also, Whosoever shall put away his wife, <sup>31</sup> let him give her a writing of divorcement: but I say <sup>32</sup> unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to them of <sup>33</sup> old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto <sup>34</sup> you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the foot- <sup>35</sup> stool of his feet; nor <sup>8</sup>by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy <sup>36</sup>

<sup>1</sup> Many ancient authorities insert *without cause*.

<sup>2</sup> An expression of contempt.

<sup>3</sup> Or, *Moreh*, a Hebrew expression of condemnation.

<sup>4</sup> Gr. *unto or into*.

<sup>5</sup> Gr. *Gehenna of fire*.

<sup>6</sup> Some ancient authorities omit *deliver thee*.

<sup>7</sup> Gr. *Gehenna*.

<sup>8</sup> Or, *toward*

head, for thou canst not make one hair white or black.

37<sup>1</sup> But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of <sup>2</sup>the evil *one*. <sup>1</sup>Some ancient authorities read *But your speech shall be*.

38 Ye have heard that it was said, An eye for an eye,  
39 and a tooth for a tooth: but I say unto you, Resist <sup>2</sup>Or, *evil*:  
not <sup>3</sup>him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat,  
40 let him have thy cloke also. And whosoever shall <sup>2</sup>as in ver. 39; vi. 13.  
<sup>3</sup>Or, *evil*  
41 compel thee to go one mile, go with him twain. <sup>4</sup>Gr. *impress*.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46 For if ye love them that love you, what reward have ye? do not even the <sup>5</sup>publicans the same? And if ye

salute your brethren only, what do ye more *than* <sup>6</sup>That is, collectors or rulers of Roman taxes: and so elsewhere  
48 *others*? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

6<sup>1</sup> Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received  
3 their reward. But when thou doest alms, let not thy  
4 left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have  
6 received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy



Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles 7 do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for 8  
 1 Some ancient authorities read *God your Father.*  
 2 Gr. *our bread for the coming day.*  
 3 Or, *evil*  
 4 Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, forever. Amen.*  
 'your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray 9 ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as 10 in heaven, so on earth. Give us this day 2our daily 11 bread. And forgive us our debts, as we also have 12 forgiven our debtors. And bring us not into temp- 13 tation, but deliver us from 3the evil one.4 For if ye 14 forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their tres- 15 passes, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, 16 of a sad countenance; for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, 17 when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy 18 Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon the earth, 19 where moth and rust doth consume, and where thieves 20 break through and steal: but lay up for yourselves 20 treasures in heaven, where neither moth nor rust doth consume, and where thieves do not 21 break through nor steal: for where thy treasure is, there will thy 21 heart be also. The lamp of the body is the eye: if 22 therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body 23 shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No 24 man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious 25 for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the

5 Gr. *dig through.*



26 raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye  
27 of much more value than they? And which of you by being anxious can add one cubit unto his <sup>1</sup>stature? <sup>1</sup>Or, *age*  
28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not,  
29 neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of  
30 these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?  
31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be  
32 clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have  
33 need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall  
34 be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7 1, 2 Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured  
3 unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam  
4 that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and  
5 lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall  
8 find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, who, if his son shall ask  
10 him for a loaf, will give him a stone; or if he shall

ask for a fish, will give him a serpent? If ye then, <sup>11</sup> being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All <sup>12</sup> things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

<sup>1</sup> Some ancient authorities omit *is the gate*.

<sup>2</sup> Many ancient authorities read *How narrow is the gate, &c.*

Enter ye in by the narrow gate: for wide <sup>13</sup> is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. <sup>14</sup> For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which come to you in <sup>15</sup> sheep's clothing, but inwardly are ravening wolves.

By their fruits ye shall know them. Do men gather <sup>16</sup> grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot <sup>18</sup> bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth <sup>19</sup> good fruit is hewn down, and cast into the fire.

Therefore by their fruits ye shall know them. Not <sup>20</sup>, <sup>21</sup> every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say <sup>22</sup> to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out <sup>3</sup> devils, and by thy name do many <sup>4</sup> mighty works? And then will <sup>23</sup>

<sup>2</sup> Gr. *demons*.

<sup>4</sup> Gr. *powers*.

I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore which <sup>24</sup> heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods <sup>25</sup> came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and <sup>26</sup> doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain <sup>27</sup> descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words,  
29 the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes.

8 1 And when he was come down from the mountain,  
2 great multitudes followed him. And behold, there came to him a leper and worshipped him, saying,  
3 Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his  
4 leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when he was entered into Capernaum, there  
6 came unto him a centurion, beseeching him, and saying, Lord, my <sup>1</sup>servant lieth in the house sick of <sup>1</sup> Or, boy  
7 the palsy, grievously tormented. And he saith unto  
8 him, I will come and heal him. And the centurion answered and said, Lord, I am not <sup>2</sup>worthy that thou <sup>2</sup> Gr. suffi-  
shouldst come under my roof: but only say <sup>3</sup>the <sup>3</sup> Gr. with a  
9 word, and my <sup>1</sup>servant shall be healed. For I also am <sup>4</sup> Some  
a man <sup>4</sup>under authority, having under myself soldiers: <sup>4</sup> ancient  
and I say to this one, Go, and he goeth; and to <sup>4</sup> authorities  
another, Come, and he cometh; and to my <sup>5</sup>servant, Do <sup>5</sup> insert set: as  
10 this, and he doeth it. And when Jesus heard it, he <sup>5</sup> in Luke vii. 8.  
 marvelled, and said to them that followed, Verily I say <sup>5</sup> Gr. bond-  
unto you, <sup>6</sup>I have not found so great faith, no, not in <sup>6</sup> servant.  
11 Israel. And I say unto you, that many shall come <sup>6</sup> Many  
from the east and the west, and shall <sup>7</sup>sit down with <sup>7</sup> ancient  
Abraham, and Isaac, and Jacob, in the kingdom of <sup>7</sup> authorities  
12 heaven: but the sons of the kingdom shall be cast forth <sup>7</sup> read With no  
into the outer darkness: there shall be the weeping and <sup>7</sup> man in  
13 gnashing of teeth. And Jesus said unto the centurion, <sup>7</sup> Israel have  
Go thy way; as thou hast believed, *so* be it done unto <sup>7</sup> I found so  
thee. And the <sup>1</sup>servant was healed in that hour. <sup>7</sup> great faith.  
<sup>7</sup> Gr. recline.

14 And when Jesus was come into Peter's house, he  
15 saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she  
16 arose, and ministered unto him. And when even was <sup>8</sup> Or, demo-  
come, they brought unto him many <sup>8</sup> possessed with <sup>8</sup> nias

devils: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled <sup>17</sup>

<sup>1</sup> Or, *through* which was spoken <sup>1</sup> by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

Now when Jesus saw great multitudes about him, <sup>19</sup> he gave commandment to depart unto the other side.

<sup>2</sup> Gr. *one scribe.*

And there came <sup>2</sup> a scribe, and said unto him, <sup>3</sup> Master, <sup>11</sup> I will follow thee whithersoever thou goest. And <sup>20</sup>

<sup>3</sup> Or, *Teacher*

Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* <sup>4</sup> nests; but the Son of

<sup>4</sup> Gr. *lodging places.*

man hath not where to lay his head. And another <sup>21</sup> of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto <sup>22</sup> him, Follow me; and leave the dead to bury their own dead.

And when he was entered into a boat, his disciples <sup>23</sup> followed him. And behold, there arose a great <sup>24</sup> tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And <sup>25</sup> they came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye fear- <sup>26</sup> ful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, What manner of man <sup>27</sup> is this, that even the winds and the sea obey him?

<sup>5</sup> Or, *demoniacs*

And when he was come to the other side into the <sup>28</sup> country of the Gadarenes, there met him two <sup>5</sup> possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And <sup>29</sup> behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there was <sup>30</sup> afar off from them a herd of many swine feeding.

<sup>6</sup> Gr. *demons.*

And the <sup>6</sup> devils besought him, saying, If thou cast us <sup>31</sup> out, send us away into the herd of swine. And he <sup>32</sup> said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away <sup>33</sup> into the city, and told every thing, and what was befallen to them that were <sup>5</sup> possessed with devils. And <sup>34</sup>

behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

- 9 <sup>1</sup> And he entered into a boat, and crossed over, and  
<sup>2</sup> came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy,  
<sup>3</sup> 'Son, be of good cheer; thy sins are forgiven. And <sup>1</sup>Gr. *Child*. behold, certain of the scribes said within themselves,  
<sup>4</sup> This man blasphemeth. And Jesus <sup>2</sup>knowing their <sup>2</sup>Many thoughts said, Wherefore think ye evil in your hearts? <sup>2</sup>ancient authorities  
<sup>5</sup> For whether is easier, to say, Thy sins are forgiven; <sup>2</sup>read seeing.  
<sup>6</sup> or to say, Arise, and walk? But that ye may know that the Son of man hath <sup>3</sup>power on earth to forgive <sup>3</sup>Or, sins (then saith he to the sick of the palsy), Arise, <sup>3</sup>authority  
<sup>7</sup> and take up thy bed, and go unto thy house. And he  
<sup>8</sup> arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such <sup>3</sup>power unto men.
- 9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.
- 10 And it came to pass, as he <sup>4</sup>sat at meat in the <sup>4</sup>Gr. *re-* house, behold, many publicans and sinners came and <sup>4</sup>so always.  
<sup>11</sup> sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your <sup>5</sup>Master with the publicans and sinners? <sup>5</sup>Or, *Teacher*  
<sup>12</sup> But when he heard it, he said, They that are <sup>6</sup>whole <sup>6</sup>Gr. *strong*. have no need of a physician, but they that are sick.  
<sup>13</sup> But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.
- 14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast <sup>7</sup>oft, but thy <sup>7</sup>Some an-  
<sup>15</sup> disciples fast not? And Jesus said unto them, Can <sup>7</sup>cient authorities omit oft. the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them,  
<sup>16</sup> and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that

which should fill it up taketh from the garment, and a worse rent is made. Neither do *men* put new wine <sup>17</sup> into old <sup>1</sup>wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

<sup>1</sup> That is, skins used as bottles.

While he spake these things unto them, behold, <sup>18</sup> there came <sup>2</sup>a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus <sup>19</sup> arose, and followed him, and *so did* his disciples.

<sup>2</sup> Gr. *one ruler*.

And behold, a woman, who had an issue of blood <sup>20</sup> twelve years, came behind him, and touched the border of his garment: for she said within herself, If I <sup>21</sup> do but touch his garment, I shall be <sup>3</sup>made whole.

<sup>3</sup> Or, *saved*

<sup>4</sup> Or, *saved thee*

But Jesus turning and seeing her said, Daughter, be of <sup>22</sup> good cheer; thy faith hath <sup>4</sup>made thee whole. And the woman was <sup>3</sup>made whole from that hour. And <sup>23</sup> when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, <sup>24</sup> Give place; for the damsel is not dead, but sleepeth. And they laughed him to scorn. But when the crowd <sup>25</sup> was put forth, he entered in, and took her by the hand; and the damsel arose. And <sup>26</sup> the fame hereof went forth into all that land.

<sup>5</sup> Gr. *this fame*.

And as Jesus passed by from thence, two blind <sup>27</sup> men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was <sup>28</sup> come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then <sup>29</sup> touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. <sup>30</sup> And Jesus <sup>6</sup>strictly charged them, saying, See that no man know it. But they went forth, and spread <sup>31</sup> abroad his fame in all that land.

<sup>6</sup> Or, *sternly*

And as they went forth, behold, there was brought <sup>32</sup> to him a dumb man possessed with a <sup>7</sup>devil. And <sup>33</sup> when the <sup>7</sup>devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, <sup>8</sup>By the prince <sup>34</sup>

<sup>7</sup> Gr. *demon*.

<sup>8</sup> Or, *In*

<sup>9</sup> Gr. *demons*.

of the <sup>9</sup>devils casteth he out <sup>9</sup>devils.



35 And Jesus went about all the cities and the villages,  
teaching in their synagogues, and preaching the gospel  
of the kingdom, and healing all manner of disease and  
36 all manner of sickness. But when he saw the multi-  
tudes, he was moved with compassion for them,  
because they were distressed and scattered, as sheep  
37 not having a shepherd. Then saith he unto his  
disciples, The harvest truly is plenteous, but the  
38 labourers are few. Pray ye therefore the Lord of the  
harvest, that he send forth labourers into his harvest.  
10 1 And he called unto him his twelve disciples, and gave  
them authority over unclean spirits, to cast them out,  
and to heal all manner of disease and all manner of  
sickness.

2 Now the names of the twelve apostles are these:  
The first, Simon, who is called Peter, and Andrew his  
brother; James the *son* of Zebedee, and John his  
3 brother; Philip, and Bartholomew; Thomas, and  
Matthew the publican; James the *son* of Alphaeus,  
4 and Thaddæus; Simon the <sup>1</sup>Cananæan, and Judas Is-  
5 cariot, who also <sup>2</sup>betrayed him. These twelve Jesus  
sent forth, and charged them, saying,

<sup>1</sup>Or, *Zealot*.  
See Luke vi.  
15; Acts i, 13.

<sup>2</sup>Or, *deliver-*  
*ed him up*;  
and so  
always.

Go not into *any* way of the Gentiles, and enter not  
6 into any city of the Samaritans: but go rather to the  
7 lost sheep of the house of Israel. And as ye go, preach,  
8 saying, The kingdom of heaven is at hand. Heal the  
sick, raise the dead, cleanse the lepers, cast out  
9 <sup>3</sup>devils: freely ye received, freely give. Get you no <sup>4</sup>gold, nor silver, nor brass in your <sup>5</sup>purses; no wallet <sup>6</sup>gold, nor silver, nor brass in your <sup>7</sup>purses; no wallet  
10 for *your* journey, neither two coats, nor shoes, nor  
11 staff: for the labourer is worthy of his food. And into  
whatsoever city or village ye shall enter, search out  
who in it is worthy; and there abide till ye go forth.  
12, 13 And as ye enter into the house, salute it. And if the  
house be worthy, let your peace come upon it: but if  
14 it be not worthy, let your peace return to you. And  
whosoever shall not receive you, nor hear your words,  
as ye go forth out of that house or that city, shake off  
15 the dust of your feet. Verily I say unto you, It shall  
be more tolerable for the land of Sodom and Gomorrah  
in the day of judgement, than for that city.

<sup>3</sup>Gr. *demons*.

<sup>4</sup>Gr. *girdles*.



Behold, I send you forth as sheep in the midst of <sup>16</sup>wolves: be ye therefore wise as serpents, and <sup>17</sup>harmless as doves. But beware of men: for they will deliver <sup>17</sup>you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall <sup>18</sup>ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not <sup>19</sup>anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is <sup>20</sup>not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother <sup>21</sup>to death, and the father his child: and children shall rise up against parents, and <sup>22</sup>cause them to be put to death. And ye shall be hated of all men for my name's <sup>22</sup>sake: but he that endureth to the end, the same shall be saved. But when they persecute you in this city, <sup>23</sup>flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

<sup>24</sup>A disciple is not above his <sup>3</sup>master, nor a <sup>4</sup>servant above his lord. It is enough for the disciple that he <sup>25</sup>be as his <sup>3</sup>master, and the <sup>4</sup>servant as his lord. If they have called the master of the house <sup>5</sup>Beelzebub, how much more *shall they call* them of his household! Fear <sup>26</sup>them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: <sup>27</sup>and what ye hear in the ear, proclaim upon the house-tops. And be not afraid of them which kill the body, <sup>28</sup>but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in <sup>6</sup>hell. Are not two sparrows sold for a farthing? and not one <sup>29</sup>of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. <sup>30</sup>Fear not therefore; ye are of more value than many <sup>31</sup>sparrows. Every one therefore who shall confess <sup>7</sup>me <sup>32</sup>before men, <sup>8</sup>him will I also confess before my Father which is in heaven. But whosoever shall deny me <sup>33</sup>before men, him will I also deny before my Father which is in heaven.

<sup>34</sup>Think not that I came to <sup>9</sup>send peace on the earth: <sup>34</sup>

<sup>1</sup> Or, simple

<sup>2</sup> Or, put them to death

<sup>3</sup> Or, teacher

<sup>4</sup> Gr. bond-servant,

<sup>5</sup> Gr. Beelzebub: and so elsewhere.

<sup>6</sup> Gr. Gehenna.

<sup>7</sup> Gr. in me.

<sup>8</sup> Gr. in him.

<sup>9</sup> Gr. cast.

35 I came not to <sup>1</sup>send peace, but a sword. For I came <sup>1</sup>Gr. *cast*.  
 to set a man at variance against his father, and the  
 daughter against her mother, and the daughter in law  
 36 against her mother in law: and a man's foes *shall be*  
 37 they of his own household. He that loveth father or  
 mother more than me is not worthy of me: and he that  
 loveth son or daughter more than me is not worthy of  
 38 me. And he that doth not take his cross and follow  
 39 after me, is not worthy of me. He that <sup>2</sup>findeth his <sup>2</sup>Or, *found*  
<sup>3</sup>life shall lose it; and he that <sup>4</sup>loseth his <sup>3</sup>life for my <sup>3</sup>Or, *soul*  
 sake shall find it. <sup>4</sup>Or, *lost*

40 He that receiveth you receiveth me, and he that  
 41 receiveth me receiveth him that sent me. He that  
 receiveth a prophet in the name of a prophet shall  
 receive a prophet's reward; and he that receiveth a  
 righteous man in the name of a righteous man shall  
 42 receive a righteous man's reward. And whosoever  
 shall give to drink unto one of these little ones a cup  
 of cold water only, in the name of a disciple, verily I  
 say unto you, he shall in no wise lose his reward.

11 1 And it came to pass, when Jesus had made an end  
 of commanding his twelve disciples, he departed  
 thence to teach and preach in their cities.

2 Now when John heard in the prison the works of  
 3 the Christ, he sent by his disciples, and said unto him,  
 Art thou he that cometh, or look we for another?  
 4 And Jesus answered and said unto them, Go your way  
 and tell John the things which ye do hear and see:  
 5 the blind receive their sight, and the lame walk, the  
 lepers are cleansed, and the deaf hear, and the dead are  
 raised up, and the poor have <sup>5</sup>good tidings preached <sup>6</sup>Or, *the*  
 6 to them. And blessed is he, whosoever shall find *gospel*  
 7 none occasion of stumbling in me. And as these  
 went their way, Jesus began to say unto the multitudes  
 concerning John, What went ye out into the wilder-  
 8 ness to behold? a reed shaken with the wind? But  
 what went ye out for to see? a man clothed in soft  
*raiment*? Behold, they that wear soft *raiment* are in <sup>6</sup>Many an-  
 9 kings' houses. <sup>6</sup>But wherefore went ye out? to see a *cient au-*  
 prophet? Yea, I say unto you, and much more than *thorities read*  
 10 a prophet. This is he, of whom it is written, *But what*  
*went ye out*  
*to see? a*  
*prophet?*

Behold, I send my messenger before thy face,  
Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born of <sup>11</sup>women there hath not arisen a greater than John the Baptist: yet he that is <sup>1</sup>but little in the kingdom of heaven is greater than he. And from the days of John <sup>12</sup>the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all <sup>13</sup>the prophets and the law prophesied until John. And <sup>14</sup>if ye are willing to receive <sup>2</sup>it, this is Elijah, which is to come. He that hath ears <sup>3</sup>to hear, let him hear. But <sup>15</sup>, <sup>16</sup>whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped unto you, and <sup>17</sup>ye did not dance; we wailed, and ye did not <sup>4</sup>mourn. For John came neither eating nor drinking, and they <sup>18</sup>say, He hath a <sup>5</sup>devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom <sup>6</sup>is justified by her <sup>7</sup>works.

Then began he to upbraid the cities wherein most <sup>20</sup>of his <sup>8</sup>mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Beth- <sup>21</sup>saida! for if the <sup>8</sup>mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. How- <sup>22</sup>beit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, shalt thou be exalted <sup>23</sup>unto heaven? thou shalt <sup>9</sup>go down unto Hades: for if the <sup>8</sup>mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more <sup>24</sup>tolerable for the land of Sodom in the day of judgement, than for thee.

At that season Jesus answered and said, I <sup>10</sup>thank <sup>25</sup>thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, <sup>26</sup><sup>11</sup>for so it was well-pleasing in thy sight. All things <sup>27</sup>have been delivered unto me of my Father; and no

<sup>1</sup> Gr. *lesser*.

<sup>2</sup> Or, him

<sup>3</sup> Some ancient authorities omit to hear.

<sup>4</sup> Gr. *beat the breast*.

<sup>5</sup> Gr. *demon*.

<sup>6</sup> Or, *was*

<sup>7</sup> Many ancient authorities read children: as in Luke vii. 35.

<sup>8</sup> Gr. *powers*.

<sup>9</sup> Many ancient authorities read be brought down.

<sup>10</sup> Or, *praise*

<sup>11</sup> Or, *that*

one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whom  
 28 soever the Son willeth to reveal *him*. Come unto me, all ye that labour and are heavy laden, and I will give  
 29 you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find  
 30 rest unto your souls. For my yoke is easy, and my burden is light.

12 <sup>1</sup> At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hundred, and began to pluck ears of corn, and to eat.  
<sup>2</sup> But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to  
<sup>3</sup> do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hundred,  
<sup>4</sup> and they that were with him; how he entered into the house of God, and <sup>1</sup>did eat the shewbread, which <sup>1</sup>Some ancient authorities read *they did eat*.  
<sup>5</sup> it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or  
 have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and  
<sup>6</sup> are guiltless? But I say unto you, that <sup>2</sup>one greater <sup>2</sup>Gr. a greater thing.  
<sup>7</sup> than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye  
<sup>8</sup> would not have condemned the guiltless. For the Son of man is lord of the sabbath.  
<sup>9</sup> And he departed thence, and went into their synagogue: and behold, a man having a withered hand.  
 And they asked him, saying, Is it lawful to heal on  
 11 the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it  
 12 out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.  
 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. But the Pharisees went out, and took counsel against him, how they might destroy  
 15 him. And Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all, and

charged them that they should not make him known :

<sup>1</sup>Or, *through* that it might be fulfilled which was spoken <sup>1</sup>by Isaiah 17 the prophet, saying,

Behold, my servant whom I have chosen ; 18

My beloved in whom my soul is well pleased :

I will put my Spirit upon him,

And he shall declare judgement to the Gentiles.

He shall not strive, nor cry aloud ; 19

Neither shall any one hear his voice in the streets.

A bruised reed shall he not break, 20

And smoking flax shall he not quench,

Till he send forth judgement unto victory.

And in his name shall the Gentiles hope. 21

<sup>2</sup>Or, *a demoniac* Then was brought unto him <sup>2</sup>one possessed with a <sup>22</sup> devil, blind and dumb : and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, Is this the son of David ? But when the Pharisees heard it, they said, <sup>24</sup>

<sup>3</sup>Gr. *demons*, <sup>4</sup>Or, *in* This man doth not cast out <sup>3</sup>devils, but <sup>4</sup>by Beelzebub the prince of the <sup>3</sup>devils. And knowing their thoughts <sup>25</sup>

he said unto them, Every kingdom divided against

itself is brought to desolation ; and every city or

house divided against itself shall not stand : and if <sup>26</sup>

Satan casteth out Satan, he is divided against himself ;

how then shall his kingdom stand ? And if I <sup>4</sup>by <sup>27</sup>

Beelzebub cast out <sup>3</sup>devils, <sup>4</sup>by whom do your sons

cast them out ? therefore shall they be your judges.

But if I <sup>4</sup>by the Spirit of God cast out <sup>3</sup>devils, then is <sup>28</sup>

the kingdom of God come upon you. Or how can <sup>29</sup>

one enter into the house of the strong *man*, and spoil

his goods, except he first bind the strong *man* ? and

then he will spoil his house. He that is not with me <sup>30</sup>

is against me ; and he that gathereth not with me

scattereth. Therefore I say unto you, Every sin and <sup>31</sup>

<sup>5</sup>Some ancient authorities read *unto you men*. blasphemy shall be forgiven <sup>5</sup>unto men ; but the blasphemy against the Spirit shall not be forgiven. And <sup>32</sup>

whosoever shall speak a word against the Son of man,

it shall be forgiven him ; but whosoever shall speak

against the Holy Spirit, it shall not be forgiven him,

<sup>6</sup>Or, *age* neither in this <sup>6</sup>world, nor in that which is to come,

33 Either make the tree good, and its fruit good; or  
 34 make the tree currupt, and its fruit corrupt: for the  
 34 tree is known by its fruit. Ye offspring of vipers, how  
 can ye, being evil, speak good things? for out of the  
 35 abundance of the heart the mouth speaketh. The  
 good man out of his good treasure bringeth forth good  
 things: and the evil man out of his evil treasure bring-  
 36 eth forth evil things. And I say unto you, that every  
 idle word that men shall speak, they shall give account  
 37 thereof in the day of judgement. For by thy words  
 thou shalt be justified, and by thy words thou shalt be  
 condemned.

38 Then certain of the scribes and Pharisees answered  
 him, saying, <sup>1</sup>Master, we would see a sign from thee. <sup>1</sup>Or, *Teacher*

39 But he answered and said unto them, An evil and  
 adulterous generation seeketh after a sign; and there  
 shall no sign be given to it but the sign of Jonah the  
 40 prophet: for as Jonah was three days and three nights  
 in the belly of the <sup>2</sup>whale; so shall the Son of man be <sup>2</sup>Gr. *sea-*  
 three days and three nights in the heart of the earth. *monster.*

41 The men of Nineveh shall stand up in the judgement  
 with this generation, and shall condemn it: for they  
 repented at the preaching of Jonah; and behold, <sup>3</sup>a <sup>3</sup>Gr. *more*  
 42 greater than Jonah is here. The queen of the south *than.*

shall rise up in the judgement with this generation, and  
 shall condemn it: for she came from the ends of the  
 earth to hear the wisdom of Solomon; and behold, <sup>3</sup>a  
 43 greater than Solomon is here. But the unclean spirit,  
 when <sup>4</sup>he is gone out of the man, passeth through <sup>4</sup>Or, *it*  
 waterless places, seeking rest, and findeth it not.

44 Then <sup>4</sup>he saith, I will return into my house whence I  
 came out; and when <sup>4</sup>he is come, <sup>4</sup>he findeth it empty,  
 45 swept, and garnished. Then goeth <sup>4</sup>he, and taketh  
 with <sup>5</sup>himself seven other spirits more evil than <sup>5</sup>him- <sup>5</sup>Or, *itself*  
 self, and they enter in and dwell there: and the  
 last state of that man becometh worse than the first.  
 Even so shall it be also unto this evil generation.

46 While he was yet speaking to the multitudes, behold,  
 his mother and his brethren stood without, seeking to <sup>6</sup>Some an-  
 47 speak to him. <sup>6</sup>And one said unto him, Behold, thy *cient authori-*  
 mother and thy brethren stand without, seeking to speak <sup>47</sup> *ties omit ver,*



to thee. But he answered and said unto him that told 48  
him, Who is my mother? and who are my brethren?  
And he stretched forth his hand towards his disciples, 49  
and said, Behold, my mother and my brethren! For 50  
whosoever shall do the will of my Father which is  
in heaven, he is my brother, and sister, and mother.

On that day went Jesus out of the house, and sat by 113  
the sea side. And there were gathered unto him great 2  
multitudes, so that he entered into a boat, and sat;  
and all the multitude stood on the beach. And he 3  
spake to them many things in parables, saying, Behold,  
the sower went forth to sow; and as he sowed, some 4  
*seeds* fell by the way side, and the birds came and  
devoured them: and others fell upon the rocky places, 5  
where they had not much earth: and straightway  
they sprang up, because they had no deepness of  
earth: and when the sun was risen, they were scorched; 6  
and because they had no root, they withered away.  
And others fell upon the thorns; and the thorns grew 7  
up, and choked them: and others fell upon the good 8  
ground, and yielded fruit, some a hundredfold, some  
sixty, some thirty. He that hath ears<sup>1</sup>, let him hear. 9

<sup>1</sup> Some an-  
cient authori-  
ties add here,  
and in ver.  
43, *to hear*:  
as in Mark  
iv. 9; Luke  
viii. 8.

And the disciples came, and said unto him, Why 10  
speakest thou unto them in parables? And he 11  
answered and said unto them, Unto you it is given to  
know the mysteries of the kingdom of heaven, but to  
them it is not given. For whosoever hath, to him 12  
shall be given, and he shall have abundance: but  
whosoever hath not, from him shall be taken away  
even that which he hath. Therefore speak I to them 13  
in parables; because seeing they see not, and hearing  
they hear not, neither do they understand. And unto 14  
them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise  
understand;

And seeing ye shall see, and shall in no wise  
perceive:

For this people's heart is waxed gross, 15

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,



And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.

16 But blessed are your eyes, for they see ; and your ears,  
 17 for they hear. For verily I say unto you, that many  
 prophets and righteous men desired to see the things  
 which ye see, and saw them not ; and to hear the  
 18 things which ye hear, and heard them not. Hear then  
 19 ye the parable of the sower. When any one heareth  
 the word of the kingdom, and understandeth it not,  
*then* cometh the evil *one*, and snatcheth away that  
 which hath been sown in his heart. This is he that was  
 20 sown by the way side. And he that was sown upon  
 the rocky places, this is he that heareth the word,  
 21 and straightway with joy receiveth it ; yet hath he  
 not root in himself, but endureth for a while ; and  
 when tribulation or persecution ariseth because of the  
 22 word, straightway he stumbleth. And he that was  
 sown among the thorns, this is he that heareth the  
 word ; and the care of the <sup>1</sup>world, and the deceit-<sup>1</sup>*Or, age-*  
 fulness of riches, choke the word, and he becometh  
 23 unfruitful. And he that was sown upon the good  
 ground, this is he that heareth the word, and under-  
 standeth it ; who verily beareth fruit, and bringeth  
 forth, some a hundredfold, some sixty, some thirty.  
 24 Another parable set he before them, saying, The  
 kingdom of heaven is likened unto a man that sowed  
 25 good seed in his field : but while men slept, his enemy  
 came and sowed <sup>2</sup>tares also among the wheat, and <sup>2</sup>*Or, devil*  
 26 went away. But when the blade sprang up, and  
 brought forth fruit, then appeared the tares also.  
 27 And the <sup>3</sup>servants of the householder came and <sup>3</sup>*Gr. bond-*  
 said unto him, Sir, didst thou not sow good seed in <sup>servants.</sup>  
 28 thy field ? whence then hath it tares ? And he said  
 unto them, <sup>4</sup>An enemy hath done this. And the <sup>4</sup>*Gr. A man*  
<sup>3</sup>servants say unto him, Wilt thou then that we go and <sup>that is an</sup>  
 29 gather them up ? But he saith, Nay ; lest haply while <sup>enemy.</sup>  
 ye gather up the tares, ye root up the wheat with them.  
 30 Let both grow together until the harvest : and in the  
 time of the harvest I will say to the reapers, Gather up

first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field : which indeed is less than all seeds ; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

<sup>1</sup> The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

All these things spake Jesus in parables unto the multitudes ; and without a parable spake he nothing unto them : that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables ;

I will utter things hidden from the foundation of the world.

<sup>2</sup> Or, through

<sup>3</sup> Many ancient authorities omit of the world.

Then he left the multitudes, and went into the house : and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man ; and the field is the world ; and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil one ; and the enemy that sowed them is the devil : and the harvest is the end of the world ; and the reapers are angels.

<sup>4</sup> Or, the consummation of the age

As therefore the tares are gathered up and burned with fire ; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure hidden in the field ; which a man found, and hid ; and in his joy he goeth and selleth all that he hath, and buyeth that field.

<sup>5</sup> Or, for joy thereof

45 Again, the kingdom of heaven is like unto a man  
46 that is a merchant seeking goodly pearls: and having  
found one pearl of great price, he went and sold  
all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a <sup>1</sup>net, <sup>1</sup>Gr. drag-  
net.  
that was cast into the sea, and gathered of every kind:  
48 which, when it was filled, they drew up on the beach;  
and they sat down, and gathered the good into  
49 vessels, but the bad they cast away. So shall it be in  
<sup>2</sup>the end of the world: the angels shall come forth, and <sup>2</sup>Or, the con-  
summation  
of the age  
50 sever the wicked from among the righteous, and shall  
cast them into the furnace of fire: there shall be the  
weeping and gnashing of teeth.

51 Have ye understood all these things? They say  
52 unto him, Yea. And he said unto them, Therefore  
every scribe who hath been made a disciple to the  
kingdom of heaven is like unto a man that is a house-  
holder, which bringeth forth out of his treasure things  
new and old.

53 And it came to pass, when Jesus had finished these  
54 parables, he departed thence. And coming into his  
own country he taught them in their synagogue, in-  
somuch that they were astonished, and said, Whence  
hath this man this wisdom, and these <sup>3</sup>mighty works? <sup>3</sup>Gr. powers.  
55 Is not this the carpenter's son? is not his mother  
called Mary? and his brethren James, and Joseph,  
56 and Simon, and Judas? And his sisters, are they not  
all with us? Whence then hath this man all these  
57 things? And they were <sup>4</sup>offended in him. But Jesus <sup>4</sup>Gr. caused  
to stumble.  
said unto them, A prophet is not without honour, save  
58 in his own country, and in his own house. And he  
did not many <sup>3</sup>mighty works there because of their  
unbelief.

14 1 At that season Herod the tetrarch heard the report  
2 concerning Jesus, and said unto his servants, This  
is John the Baptist; he is risen from the dead; and  
3 therefore do these powers work in him. For Herod  
had laid hold on John, and bound him, and put him  
in prison for the sake of Herodias, his brother Philip's  
4 wife. For John said unto him, It is not lawful for  
5 thee to have her. And when he would have put him

to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; and he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him on foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said unto them, They have no need to go away; give yethem to eat. And they say unto him, We have here but five loaves, and two fishes. And he said, Bring them hither to me. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, beside women and children.

And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when

<sup>1</sup> Or, *by land*

<sup>2</sup> Gr. *recline*.

24 even was come, he was there alone. But the boat  
 1 was now in the midst of the sea, distressed by the <sup>1 Some an-</sup>  
 25 waves; for the wind was contrary. And in the fourth <sup>cient authori-</sup>  
 watch of the night he came unto them, walking upon <sup>ties read *was*</sup>  
 26 the sea. And when the disciples saw him walking on <sup>*many fur-*</sup>  
 the sea, they were troubled, saying, It is an apparition; <sup>*longs distant*</sup>  
 27 and they cried out for fear. But straightway Jesus <sup>*from the*</sup>  
 spake unto them, saying, Be of good cheer; it is I; <sup>*land.*</sup>  
 28 be not afraid. And Peter answered him and said,  
 Lord, if it be thou, bid me come unto thee upon the  
 29 waters. And he said, Come. And Peter went down  
 from the boat, and walked upon the waters, <sup>2 to come</sup>  
 30 to Jesus. But when he saw the wind <sup>3</sup>, he was afraid; <sup>2 Some an-</sup>  
 and beginning to sink, he cried out, saying, Lord, save <sup>cient authori-</sup>  
 31 me. And immediately Jesus stretched forth his hand, <sup>ties read *and*</sup>  
 and took hold of him, and saith unto him, O thou of <sup>*came.*</sup>  
 32 little faith, wherefore didst thou doubt? And when <sup>3 Many an-</sup>  
 they were gone up into the boat, the wind ceased. <sup>cient authori-</sup>  
 33 And they that were in the boat worshipped him, <sup>ties add</sup>  
 saying, Of a truth thou art the Son of God. <sup>*strong.*</sup>  
 34 And when they had crossed over, they came to the  
 35 land, unto Gennesaret. And when the men of that  
 place knew him, they sent into all that region round  
 36 about, and brought unto him all that were sick; and  
 they besought him that they might only touch the  
 border of his garment: and as many as touched were  
 made whole.

15 1 Then there come to Jesus from Jerusalem Pharisees  
 2 and scribes, saying, Why do thy disciples transgress  
 the tradition of the elders? for they wash not their  
 3 hands when they eat bread. And he answered and  
 said unto them, Why do ye also transgress the com-  
 4 mandment of God because of your tradition? For  
 God said, Honour thy father and thy mother: and,  
 He that speaketh evil of father or mother, let him <sup>4 die</sup>  
 5 the death. But ye say, Whosoever shall say to his <sup>4 Or, surely</sup>  
 father or his mother, That wherewith thou mightest <sup>die</sup>  
 6 have been profited by me is given to God; he shall <sup>5 Some an-</sup>  
 not honour his father <sup>5</sup>. And ye have made void the <sup>cient authori-</sup>  
 7 <sup>6</sup>word of God because of your tradition. Ye hypo- <sup>ties add *or*</sup>  
 crites, well did Isaiah prophesy of your saying, <sup>*his mother.*</sup>  
<sup>6 Some an-</sup>  
<sup>cient authori-</sup>  
<sup>ties read</sup>  
<sup>*law.*</sup>

This people honoureth me with their lips ; 8  
 But their heart is far from me.  
 But in vain do they worship me, 9  
 Teaching *as their* doctrines the precepts of  
 men.

And he called to him the multitude, and said unto 10  
 them, Hear, and understand : Not that which entereth 11  
 into the mouth defileth the man ; but that which pro-  
 ceedeth out of the mouth, this defileth the man. Then 12  
 came the disciples, and said unto him, Knowest thou  
 that the Pharisees were <sup>1</sup>offended, when they heard  
 this saying ? But he answered and said, Every <sup>2</sup>plant 13  
 which my heavenly Father planted not, shall be rooted  
 up. Let them alone : they are blind guides. And if <sup>14</sup>  
 the blind guide the blind, both shall fall into a pit.  
 And Peter answered and said unto him, Declare unto 15  
 us the parable. And he said, Are ye also even yet <sup>16</sup>  
 without understanding ? Perceive ye not, that what- 17  
 soever goeth into the mouth passeth into the belly, and  
 is cast out into the draught ? But the things which 18  
 proceed out of the mouth come forth out of the heart ;  
 and they defile the man. For out of the heart come 19  
 forth evil thoughts, murders, adulteries, fornications,  
 thefts, false witness, railings : these are the things 20  
 which defile the man : but to eat with unwashen hands  
 defileth not the man.

And Jesus went out thence, and withdrew into the 21  
 parts of Tyre and Sidon. And behold, a Canaanitish 22  
 woman came out from those borders, and cried, saying,  
 Have mercy on me, O Lord, thou son of David ; my  
 daughter is grievously vexed with a <sup>3</sup>devil. But he 23  
 answered her not a word. And his disciples came and  
 besought him, saying, Send her away ; for she crieth  
 after us. But he answered and said, I was not sent 24  
 but unto the lost sheep of the house of Israel. But 25  
 she came and worshipped him, saying, Lord, help me.  
 And he answered and said, It is not meet to take the 26  
 children's <sup>4</sup>bread and cast it to the dogs. But she 27  
 said, Yea, Lord : for even the dogs eat of the crumbs  
 which fall from their masters' table. Then Jesus 28  
 answered and said unto her, O woman, great is thy

<sup>1</sup>Gr. caused  
to stumble.

<sup>2</sup>Gr. plant-  
ing.

<sup>3</sup>Gr. demon.

<sup>4</sup>Or, loaf



faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and  
30 sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and  
31 he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply  
33 they faint in the way. And the disciples say unto him, Whence should we have so many loaves in a desert  
34 place, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they  
35 said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the  
37 disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over  
38 of the broken pieces, seven baskets full. And they that did eat were four thousand men, beside women  
39 and children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

16 1 And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven.

2 But he answered and said unto them, <sup>1</sup>When it is evening, ye say, *it will be fair weather*: for the heaven  
3 is red. And in the morning, *it will be foul weather* to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot  
4 discern the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

And the disciples came to the other side and forgot <sup>5</sup> to take <sup>1</sup>bread. And Jesus said unto them, Take heed <sup>6</sup> and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, <sup>7</sup> <sup>2</sup>We took no <sup>1</sup>bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no <sup>1</sup>bread? Do ye not yet perceive, <sup>9</sup> neither remember the five loaves of the five thousand, and how many <sup>3</sup>baskets ye took up? Neither the <sup>10</sup> seven loaves of the four thousand, and how many <sup>3</sup>baskets ye took up? How is it that ye do not perceive <sup>11</sup> that I spake not to you concerning <sup>1</sup>bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that he bade them not <sup>12</sup> beware of the leaven of <sup>1</sup>bread, but of the teaching of the Pharisees and Sadducees.

Now when Jesus came into the parts of Cæsarea <sup>13</sup> Philippi, he asked his disciples, saying, Who do men say <sup>4</sup>that the Son of man is? And they said, Some <sup>14</sup> say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto <sup>15</sup> them, But who say ye that I am? And Simon Peter <sup>16</sup> answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, <sup>17</sup> Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art <sup>18</sup> <sup>5</sup>Peter, and upon this <sup>6</sup>rock I will build my church; and the gates of Hades shall not prevail against it. I <sup>19</sup> will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the <sup>20</sup> disciples that they should tell no man that he was the Christ.

From that time began <sup>7</sup>Jesus to shew unto his <sup>21</sup> disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

And Peter took him, and began to rebuke him, saying, <sup>22</sup> <sup>8</sup>Be it far from thee, Lord: this shall never be unto

<sup>1</sup> Gr. *loaves*.

<sup>2</sup> Or, It is because we took no bread.

<sup>3</sup> Basket in ver. 9 and <sup>10</sup> represents different Greek words.

<sup>4</sup> Many ancient authorities read that I the Son of man am. See Mark viii. 27; Luke ix. 18.

<sup>5</sup> Gr. *Petros*.

<sup>6</sup> Gr. *petra*.

<sup>7</sup> Some ancient authorities read Jesus Christ.

<sup>8</sup> Or, God have mercy on thee

- 23 thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the  
24 things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself,  
25 and take up his cross, and follow me. For whosoever would save his <sup>1</sup>life shall lose it: and whosoever shall <sup>1</sup>Or, *soul*  
26 lose his <sup>1</sup>life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his <sup>1</sup>life? or what shall a man give in ex-  
27 change for his <sup>1</sup>life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his <sup>2</sup>deeds. <sup>2</sup>Gr. *doing*.  
28 Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.
- 17 <sup>1</sup> And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up  
2 into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and  
3 his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking  
4 with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will  
make here three <sup>3</sup>tabernacles; one for thee, and one <sup>3</sup>Or, *booths*  
5 for Moses, and one for Elijah. While he was yet speaking, behold a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye  
6 him. And when the disciples heard it, they fell on  
7 their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid.  
8 And lifting up their eyes, they saw no one, save Jesus only.  
9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.  
10 And his disciples asked him, saying, Why then say the  
11 scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore  
12 all things: but I say unto you, that Elijah is come

already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then understood the disciples <sup>13</sup> that he spake unto them of John the Baptist.

And when they were come to the multitude, there <sup>14</sup> came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and <sup>15</sup> suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him <sup>16</sup> to thy disciples, and they could not cure him. And <sup>17</sup> Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And <sup>18</sup> Jesus rebuked him; and the <sup>1</sup>devil went out from him: and the boy was cured from that hour. Then came <sup>19</sup> the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of <sup>20</sup> your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.<sup>2</sup>

And while they <sup>3</sup>abode in Galilee, Jesus said unto <sup>22</sup> them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third <sup>23</sup> day he shall be raised up. And they were exceeding sorry.

And when they were come to Capernaum, they that <sup>24</sup> received the <sup>4</sup>half-shekel came to Peter, and said, Doth not your <sup>5</sup>master pay the <sup>4</sup>half-shekel? He saith, <sup>25</sup> Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And <sup>26</sup> when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them <sup>27</sup> to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a <sup>6</sup>shekel: that take, and give unto them for me and thee.

In that hour came the disciples unto Jesus, saying, <sup>1</sup> 18

<sup>1</sup> Gr. demon.

<sup>2</sup> Many authorities, some ancient, insert ver. 21. But this kind goeth not out save by prayer and fasting. See Mark ix. 29.

<sup>3</sup> Some ancient authorities read were gathering themselves together.

<sup>4</sup> Gr. didrachma.

<sup>5</sup> Or, teacher

<sup>6</sup> Gr. stater.

- Who then is <sup>1</sup>greatest in the kingdom of heaven? <sup>1</sup> Gr. *greater*.
- <sup>2</sup> And he called to him a little child, and set him in  
<sup>3</sup> the midst of them, and said, Verily I say unto you,  
 Except ye turn, and become as little children, ye shall  
<sup>4</sup> in no wise enter into the kingdom of heaven. Who-  
 soever therefore shall humble himself as this little child,  
 the same is the <sup>1</sup>greatest in the kingdom of heaven.
- <sup>5</sup> And whoso shall receive one such little child in my  
<sup>6</sup> name receiveth me: but whoso shall cause one of these  
 little ones which believe on me to stumble, it is  
 profitable for him that <sup>2</sup>a great millstone should be <sup>2</sup> Gr. *a mill-*  
 hanged about his neck, and *that* he should be sunk *stone turned*  
<sup>7</sup> in the depth of the sea. Woe unto the world because *by an ass.*  
 of occasions of stumbling! for it must needs be that the  
 occasions come; but woe to that man through whom  
<sup>8</sup> the occasion cometh! And if thy hand or thy foot caus-  
 eth thee to stumble, cut it off, and cast it from thee:  
 it is good for thee to enter into life maimed or halt,  
 rather than having two hands or two feet to be cast  
<sup>9</sup> into the eternal fire. And if thine eye causeth thee to  
 stumble, pluck it out, and cast it from thee: it is good  
 for thee to enter into life with one eye, rather than  
<sup>10</sup> having two eyes to be cast into the <sup>3</sup>hell of fire. See <sup>3</sup> Gr. *Ge-*  
 that ye despise not one of these little ones; for I say *henna of fire.*  
 unto you, that in heaven their angels do always <sup>4</sup> Many  
 behold the face of my Father which is in heaven. <sup>4</sup> Some  
<sup>12</sup> How think ye? if any man have a hundred sheep, <sup>4</sup> Many  
 and one of them be gone astray, doth he not leave the <sup>4</sup> authorities,  
 ninety and nine, and go unto the mountains, and seek <sup>4</sup> some  
<sup>13</sup> that which goeth astray? And if so be that he find it, <sup>11</sup> For the  
 verily I say unto you, he rejoiceth over it more than *Son of man*  
 over the ninety and nine which have not gone astray. *came to save*  
<sup>14</sup> Even so it is not <sup>5</sup>the will of <sup>6</sup>your Father which is in *that which*  
 heaven, that one of these little ones should perish. *was lost.* See  
<sup>15</sup> And if thy brother sin <sup>7</sup>against thee, go, shew him *Luke xix.*  
 his fault between thee and him alone: if he hear *10.*  
<sup>16</sup> thee, thou hast gained thy brother. But if he hear <sup>5</sup> Gr. *a thing*  
*thee* not, take with thee one or two more, that at the *willed before*  
 mouth of two witnesses or three every word may be *your Father.*  
<sup>17</sup> established. And if he refuse to hear them, tell it unto <sup>6</sup> Some  
 the <sup>8</sup>church: and if he refuse to hear the <sup>8</sup>church also, <sup>7</sup> Some  
<sup>8</sup> Or, *congre-*  
*gation*



let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind <sup>18</sup> on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree <sup>19</sup> on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together <sup>20</sup> in my name, there am I in the midst of them.

Then came Peter, and said to him, Lord, how oft <sup>21</sup> shall my brothersin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, <sup>22</sup> Until seven times; but, Until <sup>1</sup>seventy times seven. Therefore is the kingdom of heaven likened unto a <sup>23</sup> certain king, which would make a reckoning with his <sup>2</sup>servants. And when he had begun to reckon, one was <sup>24</sup> brought unto him, which owed him ten thousand <sup>3</sup>talents. But forasmuch as he had not *wherewith* to <sup>25</sup> pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The <sup>4</sup>servant therefore fell down and worship- <sup>26</sup> ped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that <sup>4</sup>servant, being <sup>27</sup> moved with compassion, released him, and forgave him the <sup>5</sup>debt. But that <sup>4</sup>servant went out, and found <sup>28</sup> one of his fellow-servants, which owed him a hundred <sup>6</sup>pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his <sup>29</sup> fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And <sup>30</sup> he would not: but went and cast him into prison, till he should pay that which was due. So when his <sup>31</sup> fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and <sup>32</sup> saith to him, Thou wicked <sup>4</sup>servant, I forgave thee all that debt, because thou besoughtest me: shouldest not <sup>33</sup> thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and <sup>34</sup> delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father <sup>35</sup>

<sup>1</sup> Or, *seventy times and seven*

<sup>2</sup> Gr. *bond-servants*.

<sup>3</sup> This talent was probably worth about £240.

<sup>4</sup> Gr. *bond-servants*.

<sup>5</sup> Gr. *loan*.

<sup>6</sup> The word in the Greek denotes a coin worth about eight pence half-penny.



do unto you, if ye forgive not every one his brother from your hearts.

19 1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the  
2 borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

3 And there came unto him <sup>1</sup>Pharisees, tempting him, <sup>1</sup>Many authorities, <sup>some</sup>and saying, Is it lawful *for a man* to put away his <sup>ancient,</sup> wife for every cause? And he answered and said, <sup>insert the.</sup> Have ye not read, that he which <sup>2</sup>made *them* from the <sup>2</sup>Some <sup>ancient</sup> beginning made them male and female, and said, For <sup>authorities</sup> this cause shall a man leave his father and mother, and <sup>read created.</sup> shall cleave to his wife; and the twain shall become

6 one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let  
7 not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement,  
8 and to put *her* away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been

9 so. And I say unto you, Whosoever shall put away his wife, <sup>3</sup>except for fornication, and shall marry <sup>3</sup>Some <sup>ancient</sup> another, committeth adultery: <sup>authorities</sup> and he that marrieth

10 her when she is put away committeth adultery. The <sup>read saving</sup> disciples say unto him, If the case of the man is so <sup>for the cause</sup> with his wife, it is not expedient to marry. But he <sup>of fornication,</sup> said unto them, All men cannot receive this saying, <sup>maketh</sup> <sup>her an adul-</sup> <sup>teress: as in</sup> <sup>ch. v. 32.</sup> but they to whom it is given. For there are eunuchs,

12 which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. <sup>4</sup>The follow- <sup>ing words,</sup> <sup>to the end of</sup> <sup>the verse,</sup> <sup>are omitted</sup> <sup>by some</sup> <sup>ancient</sup> <sup>authorities.</sup>

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and

14 the disciples rebuked them. But Jesus said, Suffer <sup>5</sup>Or, <sup>Teacher</sup> the little children, and forbid them not, to come <sup>6</sup>Some <sup>ancient</sup> unto me: for of such is the kingdom of heaven. <sup>authorities</sup> <sup>read Good</sup>

15 And he laid his hands on them, and departed <sup>Master. See</sup> <sup>Mark x. 17;</sup> <sup>Luke xviii.</sup> thence.

16 And behold, one came to him and said, <sup>5</sup>6Master, 18.

<sup>1</sup>Some ancient authorities read *Why callest thou me good?* *None is good save one, even God.* See Mark x. 18; Luke xviii. 19.

what good thing shall I do, that I may have eternal life? And he said unto him, <sup>1</sup>Why askest thou me <sup>17</sup> concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And <sup>18</sup> Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, <sup>19</sup> Thou shalt love thy neighbour as thyself. The young <sup>20</sup> man saith unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou <sup>21</sup> wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard <sup>22</sup> the saying, he went away sorrowful: for he was one that had great possessions.

And Jesus said unto his disciples, Verily I say unto <sup>23</sup> you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a <sup>24</sup> camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the dis- <sup>25</sup> ciples heard it, they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon <sup>26</sup> them said to them, With men this is impossible; but with God all things are possible. Then answered <sup>27</sup> Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? And Jesus <sup>28</sup> said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or <sup>29</sup> brethren, or sisters, or father, or mother, <sup>2</sup> or children, or lands, for my name's sake, shall receive <sup>3</sup>a hundred-fold, and shall inherit eternal life. But many shall be <sup>30</sup> last *that are* first; and first *that are* last. For the kingdom <sup>1</sup> <sup>20</sup> of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the <sup>2</sup> labourers for a <sup>4</sup>penny a day, he sent them into his vineyard. And he went out about the third hour, and <sup>3</sup>

<sup>2</sup>Many ancient authorities add *or wife*: as in Luke xviii. 29.

<sup>3</sup>Some ancient authorities read *many-fold*.

<sup>4</sup>See Marginal note on ch. xviii. 28.

- <sup>4</sup>saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went  
<sup>5</sup>their way. Again he went out about the sixth and the  
<sup>6</sup>ninth hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?  
<sup>7</sup>They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.  
<sup>8</sup>And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first.  
<sup>9</sup>And when they came that *were hired* about the eleventh hour, they received every man a <sup>1</sup>penny. <sup>1</sup>See marginal note on ch. xviii. 28  
<sup>10</sup>And when the first came, they supposed that they would receive more; and they likewise received every  
<sup>11</sup>man a <sup>1</sup>penny. And when they received it, they  
<sup>12</sup>murmured against the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day  
<sup>13</sup>and the <sup>2</sup>scorching heat. But he answered and said <sup>2</sup>Or, *hot wind* to one of them, Friend, I do thee no wrong: didst not  
<sup>14</sup>thou agree with me for a <sup>1</sup>penny? Take up that which is thine, and go thy way; it is my will to give  
<sup>15</sup>unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye  
<sup>16</sup>evil, because I am good? So the last shall be first, and the first last.  
<sup>17</sup>And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto  
<sup>18</sup>them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and  
<sup>19</sup>scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.  
<sup>20</sup>Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a  
<sup>21</sup>certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and

one on thy left hand, in thy kingdom. But Jesus<sup>22</sup> answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My<sup>23</sup> cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it has been prepared of my Father. And when the ten heard it, they were moved<sup>24</sup> with indignation concerning the two brethren. But<sup>25</sup> Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so<sup>26</sup> shall it be among you: but whosoever would become great among you shall be your <sup>1</sup>minister; and who-<sup>27</sup>soever would be first among you shall be your <sup>2</sup>servant: even as the Son of man came not to be<sup>28</sup> ministered unto, but to minister, and to give his life a ransom for many.

<sup>1</sup> Or, *servant*

<sup>2</sup> Gr. *bond-servant*.

And as they went out from Jericho, a great multi-<sup>29</sup>tude followed him. And behold, two blind men sitting<sup>30</sup> by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them,<sup>31</sup> that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and called them, and<sup>32</sup> said, What will ye that I should do unto you? They<sup>33</sup> say unto him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched<sup>34</sup> their eyes: and straightway they received their sight, and followed him.

And when they drew nigh unto Jerusalem, and came<sup>1</sup> <sup>21</sup> unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the<sup>2</sup> village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any one say aught<sup>3</sup> unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come<sup>4</sup> to pass, that it might be fulfilled which was spoken<sup>5</sup> by the prophet, saying,

<sup>3</sup> Or, *through*

- 5 Tell ye the daughter of Zion,  
Behold, thy King cometh unto thee,  
Meek, and riding upon an ass,  
And upon a colt the foal of an ass.
- 6 And the disciples went, and did even as Jesus ap-  
7 pointed them, and brought the ass, and the colt, and  
put on them their garments; and he sat thereon.
- 8 And the most part of the multitude spread their  
garments in the way; and others cut branches from  
9 the trees, and spread them in the way. And the  
multitudes that went before him, and that followed,  
cried, saying, Hosanna to the son of David: Blessed  
is he that cometh in the name of the Lord; Hosanna  
10 in the highest. And when he was come into Jeru-  
salem, all the city was stirred, saying, Who is this?  
11 and the multitudes said, This is the prophet, Jesus,  
from Nazareth of Galilee.
- 12 And Jesus entered into the temple <sup>of God, and</sup> <sup>1 Many</sup>  
cast out all them that sold and bought in the temple, <sup>ancient</sup>  
and overthrew the tables of the money-changers, and <sup>authorities</sup>  
<sup>omit of G. d.</sup>
- 13 the seats of them that sold the doves; and he saith  
unto them, It is written, My house shall be called a  
house of prayer: but ye make it a den of robbers.
- 14 And the blind and the lame came to him in the temple:  
15 and he healed them. But when the chief priests and  
the scribes saw the wonderful things that he did, and  
the children that were crying in the temple and saying,  
Hosanna to the son of David; they were moved with  
16 indignation, and said unto him, Hearest thou what  
these are saying? And Jesus said unto them, Yea:  
did ye never read, Out of the mouth of babes and  
17 sucklings thou hast perfected praise? And he left  
them, and went forth out of the city to Bethany, and  
lodged there.
- 18 Now in the morning as he returned to the city, he  
19 hungered. And seeing <sup>2</sup>a fig tree by the way side, he <sup>2 Or, a single</sup>  
came to it; and found nothing thereon, but leaves  
only; and he saith unto it, Let there be no fruit from  
thee henceforward for ever. And immediately the fig  
20 tree withered away. And when the disciples saw it, they  
marvelled, saying, How did the fig tree immediately

wither away? And Jesus answered and said unto 21 them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, 22 believing, ye shall receive.

And when he was come into the temple, the chief 23 priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will 24 ask you one <sup>1</sup>question, which if ye tell me, I likewise will tell you by what authority I do these things. The 25 baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, 26 From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We 27 know not. He also said unto them, Neither tell I you by what authority I do these things. But what think 28 ye? A man had two sons; and he came to the first, and said, <sup>2</sup>Son, go work to-day in the vineyard. And he 29 answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said 30 likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? 31 They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto 32 you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

Hear another parable: There was a man that was a 33 householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits 34 drew near, he sent his <sup>3</sup>servants to the husbandmen, to

<sup>1</sup>Gr. word.

<sup>2</sup>Gr. Child.

<sup>3</sup>Gr. bond-servants.



35 receive <sup>1</sup>his fruits. And the husbandmen took his <sup>1</sup>Or, *the*  
<sup>2</sup>servants, and beat one, and killed another, and stoned <sup>fruits of it</sup>  
 36 another. Again, he sent other <sup>2</sup>servants more than <sup>2</sup>Gr. *bond-*  
 37 the first: and they did unto them in like manner. But <sup>servants.</sup>  
 afterward he sent unto them his son, saying, They will  
 38 reverence my son. But the husbandmen, when they  
 saw the son, said among themselves, This is the heir;  
 39 come, let us kill him, and take his inheritance. And  
 they took him, and cast him forth out of the vineyard,  
 40 and killed him. When therefore the lord of the vine-  
 yard shall come, what will he do unto those husband-  
 41 men? They say unto him, He will miserably destroy  
 those miserable men, and will let out the vineyard unto  
 other husbandmen, which shall render him the fruits  
 42 in their seasons. Jesus saith unto them, Did ye never  
 read in the scriptures,

The stone which the builders rejected,  
 The same was made the head of the corner:  
 This was from the Lord,  
 And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall  
 be taken away from you, and shall be given to a nation  
 44 bringing forth the fruits thereof. <sup>3</sup>And he that falleth <sup>3</sup>Some  
 on this stone shall be broken to pieces: but on whom- <sup>ancient</sup>  
 45 soever it shall fall, it will scatter him as dust. And <sup>authorities</sup>  
 when the chief priests and the Pharisees heard his <sup>omit ver. 44.</sup>  
 parables, they perceived that he spake of them.  
 46 And when they sought to lay hold on him, they  
 feared the multitudes, because they took him for a  
 prophet.

22 1 And Jesus answered and spake again in parables  
 2 unto them, saying, The kingdom of heaven is likened  
 unto a certain king, which made a marriage feast for  
 3 his son, and sent forth his <sup>2</sup>servants to call them that  
 were bidden to the marriage feast: and they would  
 4 not come. Again he sent forth other <sup>2</sup>servants, saying,  
 Tell them that are bidden, Behold, I have made ready  
 my dinner: my oxen and my fatlings are killed, and  
 5 all things are ready: come to the marriage feast. But  
 they made light of it, and went their ways, one to his  
 6 own farm, another to his merchandise: and the rest

<sup>1</sup> Gr. *bond-servants*.

laid hold on his <sup>1</sup>servants, and entreated them shamefully, and killed them. But the king was wroth; and <sup>7</sup> he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his <sup>1</sup>servants, <sup>8</sup> The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the <sup>9</sup> highways, and as many as ye shall find, bid to the marriage feast. And those <sup>1</sup>servants went out into the <sup>10</sup> highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to <sup>11</sup> behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, <sup>12</sup> how camest thou in hither not having a wedding-garment? And he was speechless. Then the king <sup>13</sup> said to the <sup>2</sup>servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are <sup>14</sup> called, but few chosen.

<sup>2</sup> Or, *ministers*

Then went the Pharisees, and took counsel how <sup>15</sup> they might ensnare him in *his* talk. And they send <sup>16</sup> to him their disciples, with the Herodians, saying, <sup>3</sup> Or, *Teacher* <sup>3</sup>Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, <sup>17</sup> What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their <sup>18</sup> wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they <sup>19</sup> brought unto him a <sup>4</sup>penny. And he saith unto them, <sup>20</sup> Whose is this image and superscription? They say <sup>21</sup> unto him, Cæsar's. Then saith he unto them, Render therefore under Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they <sup>22</sup> heard it, they marvelled, and left him, and went their way.

<sup>5</sup> Gr. *saying*.

<sup>6</sup> Gr. *shall perform the duty of a husband's brother to his wife.*  
Compare Deut. xxv. 5.

On that day there came to him Sadducees, <sup>5</sup>which <sup>23</sup> say that there is no resurrection: and they asked him, saying, <sup>3</sup>Master, Moses said, If a man die, having no <sup>24</sup> children, his brother <sup>6</sup>shall marry his wife, and raise up seed unto his brother. Now there were with us <sup>25</sup>

seven brethren: and the first married and deceased,  
 26 and having no seed left his wife unto his brother; in  
 like manner the second also, and the third, unto the  
 27, 28 seventh. And after them all the woman died. In <sup>1</sup>Gr. *seven*.  
 the resurrection therefore whose wife shall she be of  
 29 the seven? for they all had her. But Jesus answered  
 and said unto them, Ye do err, not knowing the scrip-  
 30 tures, nor the power of God. For in the resurrection  
 they neither marry, nor are given in marriage, but are  
 31 as angels <sup>2</sup>in heaven. But as touching the resurrec- <sup>2</sup>Many  
 tion of the dead, have ye not read that which was <sup>ancient</sup>  
 32 spoken unto you by God, saying, I am the God of <sup>authorities</sup>  
 Abraham, and the God of Isaac, and the God of <sup>add of God.</sup>  
 Jacob? God is not *the God* of the dead, but of the  
 33 living. And when the multitudes heard it, they were  
 astonished at his teaching.

34 But the Pharisees, when they heard that he had put  
 the Sadducees to silence, gathered themselves to-  
 35 gether. And one of them, a lawyer, asked him a  
 36 question, tempting him, <sup>3</sup>Master, which is the great <sup>3</sup>Or, *Teacher*  
 37 commandment in the law? And he said unto him,  
 Thou shalt love the Lord thy God with all thy heart,  
 38 and with all thy soul, and with all thy mind. This is  
 39 the great and first commandment. <sup>4</sup>And a second <sup>4</sup>Or, *And a*  
 like *unto it* is this, Thou shalt love thy neighbour as <sup>second is</sup>  
 40 thyself. On these two commandments hangeth the <sup>like unto it,</sup>  
 whole law, and the prophets. <sup>Thou shalt</sup>  
<sup>love &c.</sup>

41 Now while the Pharisees were gathered together,  
 42 Jesus asked them a question, saying, What think  
 ye of the Christ? whose son is he? They say unto  
 43 him, *The son* of David. He saith unto them, How  
 then doth David in the Spirit call him Lord,  
 saying,  
 44 The Lord said unto my Lord,  
 Sit thou on my right hand,  
 Till I put thine enemies underneath thy feet?  
 45 If David then calleth him Lord, how is he his son?  
 46 And no one was able to answer him a word, neither  
 durst any man from that day forth ask him any more  
 questions.

23 1 Then spake Jesus to the multitudes and to his

disciples, saying, The scribes and the Pharisees sit on <sup>2</sup> Moses' seat: all things therefore whatsoever they bid <sup>3</sup> you, *these* do and observe: but do not ye after their works; for they say, and do not. Yea, they bind <sup>4</sup> heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works <sup>5</sup> they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*, and love the chief place at feasts, and the <sup>6</sup> chief seats in the synagogues, and the salutations in <sup>7</sup> the marketplaces, and to be called of men, Rabbi. But <sup>8</sup> be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on <sup>9</sup> the earth: for one is your Father, <sup>2</sup> which is in heaven. Neither be ye called masters: for one is your master, <sup>10</sup> even the Christ. But he that is <sup>3</sup> greatest among you <sup>11</sup> shall be your <sup>4</sup> servant. And whosoever shall exalt <sup>12</sup> himself shall be humbled; and whosoever shall humble himself shall be exalted.

<sup>1</sup> Many ancient authorities omit and grievous to be borne.

<sup>2</sup> Gr. *the heavenly*.

<sup>3</sup> Gr. *greater*.

<sup>4</sup> Or, *minister*

<sup>5</sup> Gr. *before*.

<sup>6</sup> Some authorities insert here, or after ver. 12, ver. 14

Woe unto you, scribes and Pharisees, hypocrites!

for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.

See Mark xii. 40;

Luke xx. 47.

<sup>7</sup> Gr. *Ge-henna*.

<sup>8</sup> Or, *sac-tuary*: as in ver. 35.

<sup>9</sup> Or, *bound* by his oath

But woe unto you, scribes and Pharisees, hypocrites! <sup>13</sup> because ye shut the kingdom of heaven <sup>5</sup> against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. <sup>6</sup>

Woe unto you, scribes and Pharisees, hypocrites! <sup>15</sup> for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of <sup>7</sup> hell than yourselves.

Woe unto you, ye blind guides, which say, Whoso- <sup>16</sup> ever shall swear by the <sup>8</sup> temple, it is nothing; but whosoever shall swear by the gold of the <sup>8</sup> temple, he is <sup>9</sup> a debtor. Ye fools and blind: for whether is <sup>17</sup> greater, the gold, or the <sup>8</sup> temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it <sup>18</sup> is nothing; but whosoever shall swear by the gift that is upon it, he is <sup>9</sup> a debtor. Ye blind: for whether is <sup>19</sup> greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by <sup>20</sup> it, and by all things thereon. And he that sweareth <sup>21</sup> by the <sup>8</sup> temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, <sup>22</sup>

swareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and <sup>1</sup>anise and cummin, and have left <sup>1</sup>Or, *all* undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, 24 and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead 28 men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish 30 the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

31 Wherefore ye witness to yourselves, that ye are sons 32 of them that slew the prophets. Fill ye up then the 33 measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement of <sup>2</sup>hell? <sup>2</sup>Gr. *Ge-henna*.

34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your 35 synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye 36 slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often

<sup>1</sup>Some ancient authorities omit *desolate*.

would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you <sup>38</sup>  
<sup>1</sup>desolate. For I say unto you, Ye shall not see me <sup>39</sup>  
henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

And Jesus went out from the temple, and was going <sup>1</sup> **24**  
on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and <sup>2</sup>  
said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

<sup>2</sup>Gr. *presence*.

<sup>3</sup>Or, *the consummation of the age*

And as he sat on the mount of Olives, the <sup>3</sup>  
disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy <sup>2</sup>coming, and of <sup>3</sup>the end of the world? And <sup>4</sup>  
Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my <sup>5</sup>  
name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: <sup>6</sup>  
see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. For <sup>7</sup>  
nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginnings of travail. Then shall they deliver you up unto tribu- <sup>9</sup>  
lation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many <sup>10</sup>  
stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall <sup>11</sup>  
arise, and shall lead many astray. And because ini- <sup>12</sup>  
quity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same <sup>13</sup>  
shall be saved. And <sup>4</sup>this gospel of the kingdom shall <sup>14</sup>  
be preached in the whole <sup>5</sup>world for a testimony unto all the nations; and then shall the end come.

<sup>4</sup>Or, *these good tidings*

<sup>5</sup>Gr. *inhabited earth*.

<sup>6</sup>Or, *through*

<sup>7</sup>Or, *a holy place*

When therefore ye see the abomination of desolation, <sup>15</sup>  
which was spoken of <sup>6</sup>by Daniel the prophet, standing in <sup>7</sup>the holy place (let him that readeth understand), then let them that are in Judæa flee unto the moun- <sup>16</sup>  
tains: let him that is on the housetop not go down to <sup>17</sup>



- 18 take out the things that are in his house: and let him that is in the field not return back to take his cloke.
- 19 But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ,
- 24 or, Here; believe <sup>1</sup>it not. For there shall arise false <sup>1</sup>Or, him Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even
- 25, 26 the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner
- 27 chambers; believe <sup>2</sup>it not. For as the lightning <sup>2</sup>Or, them cometh forth from the east, and is seen even unto the west; so shall be the <sup>3</sup>coming of the Son of man. <sup>3</sup>Gr. presence.
- 28 Wheresoever the carcase is, there will the <sup>4</sup>eagles be <sup>4</sup>Or, vultures gathered together.
- 29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,
- 30 and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.
- 31 And he shall send forth his angels <sup>5</sup>with <sup>6</sup>a great <sup>6</sup>Many ancient authorities read with a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
- 32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its
- 33 leaves, ye know that the summer is nigh; even so <sup>6</sup>Or, a trumpet of great sound ye also, when ye see all these things, know ye that
- 34 <sup>7</sup>he is nigh, *even* at the doors. Verily I say unto you, <sup>7</sup>Or, it This generation shall not pass away, till all these
- 35 things be accomplished. Heaven and earth shall

<sup>1</sup> Many  
authorities,  
some  
ancient, omit  
*neither the  
Son.*  
<sup>2</sup> Gr. *pre-  
sence.*

<sup>3</sup> Or, *But this  
ye know*

<sup>4</sup> Gr. *digged  
through.*

<sup>5</sup> Gr. *bond-  
servant.*

<sup>6</sup> Or, *severely  
scourge him*

<sup>7</sup> Or, *torches*

pass away, but my words shall not pass away. But <sup>36</sup>  
of that day and hour knoweth no one, not even the  
angels of heaven, <sup>1</sup>neither the Son, but the Father  
only. And as *were* the days of Noah, so shall be the <sup>37</sup>  
coming of the Son of man. For as in those days <sup>38</sup>  
which were before the flood they were eating and  
drinking, marrying and giving in marriage, until the  
day that Noah entered into the ark, and they knew <sup>39</sup>  
not until the flood came, and took them all away; so  
shall be the <sup>2</sup>coming of the Son of man. Then shall <sup>40</sup>  
two men be in the field; one is taken, and one is  
left: two women *shall be* grinding at the mill; one <sup>41</sup>  
is taken, and one is left. Watch therefore: for ye <sup>42</sup>  
know not on what day your Lord cometh. <sup>3</sup>But <sup>43</sup>  
know this, that if the master of the house had  
known in what watch the thief was coming, he would  
have watched, and would not have suffered his  
house to be <sup>4</sup>broken through. Therefore be ye <sup>44</sup>  
also ready: for in an hour that ye think not the Son  
of man cometh. Who then is the faithful and wise <sup>45</sup>  
<sup>5</sup>servant, whom his lord hath set over his household,  
to give them their food in due season? Blessed is <sup>46</sup>  
that <sup>5</sup>servant, whom his lord when he cometh shall  
find so doing. Verily I say unto you, that he will <sup>47</sup>  
set him over all that he hath. But if that evil <sup>48</sup>  
<sup>5</sup>servant shall say in his heart, My lord tarrieth; and shall begin <sup>49</sup>  
to beat his fellow-servants, and shall eat and drink  
with the drunken; the lord of that <sup>5</sup>servant shall come <sup>50</sup>  
in a day when he expecteth not, and in an hour when  
he knoweth not, and shall <sup>6</sup>cut him asunder, and <sup>51</sup>  
appoint his portion with the hypocrites: there shall  
be the weeping and gnashing of teeth.

Then shall the kingdom of heaven be likened unto <sup>1</sup> **25**  
ten virgins, which took their <sup>7</sup>lamps, and went forth  
to meet the bridegroom. And five of them were <sup>2</sup>  
foolish, and five were wise. For the foolish, when <sup>3</sup>  
they took their <sup>7</sup>lamps, took no oil with them: but the <sup>4</sup>  
wise took oil in their vessels with their <sup>7</sup>lamps. Now <sup>5</sup>  
while the bridegroom tarried, they all slumbered and  
slept. But at midnight there is a cry, Behold, the <sup>6</sup>  
bridegroom! Come ye forth to meet him. Then all <sup>7</sup>

8 those virgins arose, and trimmed their <sup>1</sup>lamps. And <sup>1</sup>Or, *torches*  
the foolish said unto the wise, Give us of your oil ; for  
9 our <sup>1</sup>lamps are going out. But the wise answered,  
saying, Peradventure there will not be enough for us  
and you : go ye rather to them that sell, and buy for  
10 yourselves. And while they went away to buy, the  
bridegroom came ; and they that were ready went  
in with him to the marriage feast : and the door  
11 was shut. Afterward come also the other virgins,  
12 saying, Lord, Lord, open to us. But he answered  
and said, Verily I say unto you, I know you not.  
13 Watch therefore, for ye know not the day nor the  
hour.

14 For *it is* as *when* a man, going into another country,  
called his own <sup>2</sup>servants, and delivered unto them his <sup>2</sup>Gr. *bond-*  
15 goods. And unto one he gave five talents, to another *servant.*  
two, to another one ; to each according to his several  
16 ability ; and he went on his journey. Straightway he  
that received the five talents went and traded with  
17 them, and made other five talents. In like manner  
18 he also that *received* the two gained other two. But  
he that received the one went away and digged in the  
19 earth, and hid his lord's money. Now after a long  
time the lord of those <sup>2</sup>servants cometh, and maketh a  
20 reckoning with them. And he that received the five  
talents came and brought other five talents, saying,  
Lord, thou deliveredst unto me five talents : lo, I have  
21 gained other five talents. His lord said unto him,  
Well done, good and faithful <sup>3</sup>servant : thou hast been <sup>3</sup>Gr. *bond-*  
faithful over a few things, I will set thee over many *servant.*  
22 things : enter thou into the joy of thy lord. And he  
also that *received* the two talents came and said, Lord,  
thou deliveredst unto me two talents : lo, I have gained  
23 other two talents. His lord said unto him, Well done,  
good and faithful <sup>3</sup>servant ; thou hast been faithful over  
a few things, I will set thee over many things : enter  
24 thou into the joy of thy lord. And he also that had  
received the one talent came and said, Lord, I knew  
thee that thou art a hard man, reaping where thou  
didst not sow, and gathering where thou didst not  
25 scatter : and I was afraid, and went away and hid thy

<sup>1</sup> Gr. *bond-servant*.

talent in the earth: lo, thou hast thine own. But his<sup>26</sup> lord answered and said unto him, Thou wicked and slothful <sup>1</sup>servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou<sup>27</sup> oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away there-<sup>28</sup> fore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath<sup>29</sup> shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable<sup>30</sup> <sup>1</sup>servant into the outer darkness: there shall be the weeping and gnashing of teeth.

<sup>2</sup> Gr. *kids*.

But when the Son of man shall come in his glory,<sup>31</sup> and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered<sup>32</sup> all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from<sup>33</sup> the <sup>2</sup>goats: and he shall set the sheep on his right<sup>33</sup> hand, but the <sup>2</sup>goats on the left. Then shall the King<sup>34</sup> say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an<sup>35</sup> hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye<sup>36</sup> visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord,<sup>37</sup> when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we<sup>38</sup> thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in<sup>39</sup> prison, and came unto thee? And the King shall<sup>40</sup> answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he<sup>41</sup> say also unto them on the left hand, <sup>3</sup>Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred,<sup>42</sup> and ye gave me no meat: I was thirsty, and ye gave

<sup>3</sup> Or, *depart from me under a curse*

43 me no drink: I was a stranger, and ye took me not  
in; naked, and ye clothed me not; sick, and in  
44 prison, and ye visited me not. Then shall they also  
answer, saying, Lord, when saw we thee an hungred,  
or athirst, or a stranger, or naked, or sick, or in prison,  
45 and did not minister unto thee? Then shall he  
answer them, saying, Verily I say unto you, Inas-  
much as ye did it not unto one of these least, ye did  
46 it not unto me. And these shall go away into  
eternal punishment: but the righteous into eternal  
life.

26 <sup>1</sup> And it came to pass, when Jesus had finished all  
2 these words, he said unto his disciples, Ye know that  
after two days the passover cometh, and the Son of  
3 man is delivered up to be crucified. Then were  
gathered together the chief priests, and the elders of  
the people, unto the court of the high priest, who was  
4 called Caiaphas; and they took counsel together that  
5 they might take Jesus by subtilty, and kill him. But  
they said, Not during the feast, lest a tumult arise  
among the people.

6 Now when Jesus was in Bethany, in the house of  
7 Simon the leper, there came unto him a woman having  
<sup>1</sup>an alabaster cruse of exceeding precious ointment, <sup>1</sup>Or, a flask  
and she poured it upon his head, as he sat at meat.  
8 But when the disciples saw it, they had indignation,  
9 saying, To what purpose is this waste? For this *oint-*  
*ment* might have been sold for much, and given to  
10 the poor. But Jesus perceiving it said unto them, Why  
trouble ye the woman? for she hath wrought a good  
11 work upon me. For ye have the poor always with  
12 you; but me ye have not always. For in that she  
<sup>2</sup>poured this ointment upon my body, she did it to <sup>2</sup>Gr. *cast*.  
13 prepare me for burial. Verily I say unto you, Where-  
soever <sup>3</sup>this gospel shall be preached in the whole <sup>3</sup>Or, *these*  
world, that also which this woman hath done shall be *good tidings*  
spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas  
15 Iscariot, went unto the chief priests, and said, What  
are ye willing to give me, and I will deliver him unto  
you? And they weighed unto him thirty pieces of

silver. And from that time he sought opportunity to 16 deliver him *unto them*.

Now on the first *day* of unleavened bread the dis- 17 ciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he 18 said, Go into the city to such a man, and say unto

<sup>1</sup> Or, *Teacher*

him, The <sup>1</sup>Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the 19 disciples did as Jesus appointed them; and they made ready the passover. Now when even was come, he 20

<sup>2</sup> Many authorities, some ancient, omit *disciples*.

was sitting at meat with the twelve <sup>2</sup>disciples; and as 21 they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceed- 22 ing sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that 23

<sup>3</sup> Gr. *for him if that man*.

dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is 24 written of him: but woe unto that man through whom the Son of man is betrayed! good were it <sup>5</sup>for that man if he had not been born. And Judas, which be- 25

<sup>4</sup> Or, *a loaf*

trayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were 26 eating, Jesus took <sup>4</sup>bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took <sup>6</sup>a cup, and gave thanks, 27

<sup>5</sup> Some ancient authorities read *the cup*.

<sup>6</sup> Or, *the testament*

and gave to them, saying, Drink ye all of it; for this is 28 my blood of <sup>6</sup>the <sup>7</sup>covenant, which is shed for many unto remission of sins. But I say unto you, I will 29

<sup>7</sup> Many ancient authorities insert *new*.

not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out 30 unto the mount of Olives.

<sup>8</sup> Gr. *caused to stumble*.

Then saith Jesus unto them, All ye shall be <sup>8</sup>offended 31 in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before 32 you into Galilee. But Peter answered and said unto 33 him, If all shall be <sup>8</sup>offended in thee, I will never be <sup>8</sup>offended. Jesus said unto him, Verily I say unto 34 thee, that this night, before the cock crow, thou shalt



- 35 deny me thrice. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.
- 36 Then cometh Jesus with them unto <sup>1</sup>a place called <sup>1</sup>Gr. *an enclosed*  
Gethsemane, and saith unto his disciples, Sit ye here, <sup>piece of</sup>  
37 while I go yonder and pray. And he took with him <sup>ground.</sup>  
Peter and the two sons of Zebedee, and began to be  
38 sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death:  
39 abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.
- 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not  
41 watch with me one hour? <sup>2</sup>Watch and pray, that ye <sup>2</sup>Or, *Watch ye, and pray*  
enter not into temptation: the spirit indeed is willing, <sup>that ye</sup>  
42 but the flesh is weak. Again a second time he went <sup>enter not</sup>  
away, and prayed, saying, O my Father, if this cannot  
43 pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their  
44 eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same  
45 words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed  
46 unto the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me.
- 47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.
- 48 Now he that betrayed him gave them a sign, saying,  
49 Whomsoever I shall kiss, that is he: take him. And straightway he came to Jesus, and said, Hail, Rabbi;  
50 and <sup>3</sup>kissed him. And Jesus said unto him, Friend, <sup>3</sup>Gr. *kissed him much.*  
*do* that for which thou art come. Then they came  
51 and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the <sup>4</sup>servant of <sup>4</sup>Gr. *bond-servant.*  
52 the high priest, and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place:

for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my 53 Father, and he shall even now send me more than twelve legions of angels? How then should the scrip- 54 tures be fulfilled, that thus it must be? In that hour 55 said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the 56 prophets might be fulfilled. Then all the disciples left him, and fled.

And they that had taken Jesus led him away to *the* 57 *house of* Caiaphas the high priest, where the scribes and the elders were gathered together. But Peter 58 followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. Now the chief priests and the whole council sought 59 false witness against Jesus, that they might put him to death; and they found it not, though many false wit- 60 nesses came. But afterward came two, and said, This 61 man said, I am able to destroy the <sup>1</sup>temple of God, and to build it in three days. And the high priest 62 stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus 63 held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto 64 him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garments, say- 65 ing, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, 66 He is <sup>2</sup>worthy of death. Then did they spit in his 67 face and buffet him: and some smote him <sup>3</sup>with the palms of their hands, saying, Prophecy unto us, thou 68 Christ: who is he that struck thee?

Now Peter was sitting without in the court: and a 69 maid came unto him, saying, Thou also wast with Jesus the Galilean. But he denied before them all, 70

<sup>1</sup> Or, *sanctuary*: as in ch. xxiii. 35; xxvii. 5.

<sup>2</sup> Gr. *liable to*.

<sup>3</sup> Or, *with rods*.

71 saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus the Nazarene. And again he denied with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 <sup>1</sup> Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

<sup>3</sup> Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed <sup>1</sup>innocent blood. But they said, What is that to us? see

<sup>1</sup> Many ancient authorities read *righteous*.

<sup>5</sup> thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver and said, It is not lawful to put them into

<sup>2</sup> Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11.

<sup>7</sup> the <sup>2</sup>treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field,

<sup>8</sup> to bury strangers in. Wherefore that field was called, <sup>9</sup>The field of blood, unto this day. Then was fulfilled that which was spoken <sup>3</sup>by Jeremiah the prophet, <sup>3</sup>Or, *through* saying, And <sup>4</sup>they took the thirty pieces of silver, the price of him that was priced, <sup>5</sup>whom *certain* of the children of Israel did price; and <sup>6</sup>they gave them for the potter's field, as the Lord appointed me.

<sup>4</sup> Or, *I took*  
<sup>5</sup> Or, *whom they priced on the part of the sons of Israel*

<sup>11</sup> Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?

<sup>6</sup> Some ancient authorities read *I gave*.

And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against

Or, *a feast*

thee? And he gave him no answer, not even to one<sup>14</sup> word: insomuch that the governor marvelled greatly. Now at <sup>1</sup>the feast the governor was wont to release<sup>15</sup> unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas.<sup>16</sup> When therefore they were gathered together, Pilate<sup>17</sup> said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he<sup>18</sup> knew that for envy they had delivered him up. And<sup>19</sup> while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests<sup>20</sup> and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the<sup>21</sup> governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I<sup>22</sup> do unto Jesus which is called Christ? They all say, Let him be crucified. And he said, Why, what evil<sup>23</sup> hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that<sup>24</sup> he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent<sup>2</sup> of the blood of this righteous man: see ye *to it*. And all the people<sup>25</sup> answered and said, His blood *be* on us, and on our children. Then released he unto them Barabbas:<sup>26</sup> but Jesus he scourged and delivered to be crucified.

<sup>2</sup> Some ancient authorities read *of this blood*: see ye &c.

<sup>3</sup> Gr. *Prætorium*. See Mark xv. 16.

<sup>4</sup> Or, *cohort*

<sup>5</sup> Some ancient authorities read *clothed*.

Then the soldiers of the governor took Jesus into<sup>27</sup> the <sup>3</sup>palace, and gathered unto him the whole <sup>4</sup>band. And they <sup>5</sup>stripped him, and put on him a scarlet<sup>28</sup> robe. And they plaited a crown of thorns and put it<sup>29</sup> upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him,<sup>30</sup> and took the reed and smote him on the head. And<sup>31</sup> when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

And as they came out, they found a man of Cyrene,<sup>32</sup>

Simon by name: him they <sup>1</sup>compelled to go *with them*, <sup>1</sup>Gr. *impressed*.  
 33 that he might bear his cross. And when they were  
 come unto a place called Golgotha, that is to say, The  
 34 place of a skull, they gave him wine to drink mingled  
 with gall: and when he had tasted it, he would not  
 35 drink. And when they had crucified him, they parted  
 36 his garments among them, casting lots: and they sat  
 37 and watched him there. And they set up over his  
 head his accusation written, THIS IS JESUS THE KING  
 38 OF THE JEWS. Then are there crucified with him two  
 robbers, one on the right hand, and one on the left.  
 39 And they that passed by railed on him, wagging their  
 40 heads, and saying, Thou that destroyest the <sup>2</sup>temple, <sup>2</sup>Or, *sanc-*  
 and buildest it in three days, save thyself: if thou art *tuary*  
 41 the Son of God, come down from the cross. In like  
 manner also the chief priests mocking *him*, with the  
 42 scribes and elders, said, He saved others; <sup>3</sup>himself he <sup>3</sup>Or, *can he*  
 cannot save. He is the King of Israel; let him now *not save himself?*  
 come down from the cross, and we will believe on him.  
 43 He trusteth on God; let him deliver him now, if he  
 44 desireth him: for he said, I am the Son of God. And  
 the robbers also that were crucified with him cast upon  
 him the same reproach.  
 45 Now from the sixth hour there was darkness over all  
 46 the <sup>4</sup>land until the ninth hour. And about the ninth <sup>4</sup>Or, *earth*.  
 hour Jesus cried with a loud voice, saying, Eli, Eli,  
 lama sabachthani? that is, My God, my God, <sup>5</sup>why <sup>5</sup>Or, *why*  
 47 hast thou forsaken me? And some of them that *didst thou forsake me?*  
 stood there, when they heard it, said, This man calleth  
 48 Elijah. And straightway one of them ran, and took a  
 sponge, and filled it with vinegar, and put it on a reed,  
 49 and gave him to drink. And the rest said, Let be;  
 50 let us see whether Elijah cometh to save him. <sup>6</sup>And <sup>6</sup>Many  
 Jesus cried again with a loud voice, and yielded up his *ancient*  
 51 spirit. And behold, the veil of the <sup>2</sup>temple was rent in *authorities*  
 twain from the top to the bottom; and the earth did *add And*  
 52 quake; and the rocks were rent; and the tombs were *another took*  
 opened; and many bodies of the saints that had fallen *a spear and*  
 53 asleep were raised; and coming forth out of the tombs *pierced his*  
 after his resurrection they entered into the holy city *side, and*  
 54 and appeared unto many. Now the centurion, and *there came*  
*out water*  
*and blood.*  
 See John xix  
 34.



they that were with him watching Jesus, when they saw the earthquake, and the things that were done, <sup>1</sup>Or, a son of God feared exceedingly, saying, Truly this was <sup>1</sup>the Son of God. And many women were there beholding from 55 afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and 56 Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And when even was come, there came a rich man 57 from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for 58 the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped 59 it in a clean linen cloth, and laid it in his own new 60 tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the 61 other Mary, sitting over against the sepulchre.

Now on the morrow, which is *the day* after the 62 Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we re- 63 member that that deceiver said, while he was yet alive, After three days I rise again. Command therefore 64 that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said 65 unto them <sup>2</sup>Ye have a guard: go your way, <sup>3</sup>make it as sure as ye can. So they went, and made the 66 sepulchre sure, sealing the stone, the guard being with them.

<sup>2</sup>Or, Take a guard

<sup>3</sup>Gr. make it sure, as ye know.

Now late on the sabbath day, as it began to dawn 1 28 toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, 2 there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as 3 lightning, and his raiment white as snow: and for fear 4 of him the watchers did quake, and became as dead men. And the angel answered and said unto the 5 women, Fear not ye: for I know that ye seek Jesus,



- 6 which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place <sup>1</sup>where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.
- 11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this <sup>2</sup>come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.
- 16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you <sup>3</sup>always, even unto <sup>4</sup>the end of the world.

<sup>1</sup>Many ancient authorities read where he lay.

<sup>2</sup>Or, come to a hearing before the governor

<sup>3</sup>Gr. all the days.

<sup>4</sup>Or, the consummation of the age

# THE GOSPEL

ACCORDING TO

S. MARK.

<sup>1</sup>Some ancient authorities omit the *Son of God.*

<sup>2</sup>Some ancient authorities read in the *prophets.*

THE beginning of the gospel of Jesus Christ, <sup>1</sup>the **1 1**  
Son of God.

Even as it is written <sup>2</sup>in Isaiah the prophet, **2**

Behold I send my messenger before thy face,

Who shall prepare thy way;

The voice of one crying in the wilderness, **3**

Make ye ready the way of the Lord,

Make his paths straight;

John came, who baptized in the wilderness and **4**

preached the baptism of repentance unto remission of  
sins. And there went unto him all the country of **5**

Judæa, and all they of Jerusalem; and they were  
baptized of him in the river Jordan, confessing their  
sins. And John was clothed with camel's hair, and **6**

had a leathern girdle about his loins, and did eat  
locusts and wild honey. And he preached, saying, **7**

There cometh after me he that is mightier than I,  
the latchet of whose shoes I am not <sup>3</sup>worthy to stoop  
down and unloose. I baptized you <sup>4</sup>with water; but **8**  
he shall baptize you <sup>4</sup>with the <sup>5</sup>Holy Ghost.

<sup>3</sup>Gr. *suffici-*

*cient.*

<sup>4</sup>Or, *in*

<sup>5</sup>Or, *Holy Spirit:* and so throughout this book.

<sup>6</sup>Gr. *into.*

And it came to pass in those days, that Jesus came **9**  
from Nazareth of Galilee, and was baptized of John

<sup>6</sup>in the Jordan. And straightway coming up out of **10**  
the water, he saw the heavens rent asunder, and the

Spirit as a dove descending upon him: and a voice **11**  
came out of the heavens, Thou art my beloved Son,

in thee I am well pleased.

And straightway the Spirit driveth him forth into the **12**  
wilderness. And he was in the wilderness forty days **13**

tempted of Satan; and he was with the wild beasts;

and the angels ministered unto him.

Now after that John was delivered up, Jesus came **14**

15 into Galilee, preaching the gospel of God, and saying,  
The time is fulfilled, and the kingdom of God is at  
hand: repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw  
Simon and Andrew the brother of Simon casting a net  
17 in the sea: for they were fishers. And Jesus said unto  
them, Come ye after me, and I will make you to be  
18 come fishers of men. And straightway they left the  
19 nets, and followed him. And going on a little further,  
he saw James the *son* of Zebedee, and John his brother,  
who also were in the boat mending the nets.  
20 And straightway he called them: and they left their  
father Zebedee in the boat with the hired servants,  
and went after him.

21 And they go into Capernaum; and straightway on  
the sabbath day he entered into the synagogue and  
22 taught. And they were astonished at his teaching:  
for he taught them as having authority, and not as the  
23 scribes. And straightway there was in their synagogue  
24 a man with an unclean spirit; and he cried out, saying,  
What have we to do with thee, thou Jesus of  
Nazareth? art thou come to destroy us? I know thee  
25 who thou art, the Holy One of God. And Jesus  
rebuked <sup>1</sup>him, saying, Hold thy peace, and come out <sup>1</sup>Or, *it*  
26 of him. And the unclean spirit, <sup>2</sup>tearing him and <sup>2</sup>Or, *convulsing*  
27 crying with a loud voice, came out of him. And they  
were all amazed, insomuch that they questioned among  
themselves, saying, What is this? a new teaching!  
with authority he commandeth even the unclean spirits,  
28 and they obey him. And the report of him went out  
straightway everywhere into all the region of Galilee  
round about.

29 And straightway, <sup>3</sup>when they were come out of the <sup>3</sup>Some  
synagogue, they came into the house of Simon and  
30 Andrew, with James and John. Now Simon's wife's  
mother lay sick of a fever; and straightway they tell <sup>3</sup>Some  
him of her: and he came and took her by the hand, <sup>3</sup>ancient  
and raised her up; and the fever left her, and she <sup>3</sup>authorities  
ministered unto them. <sup>3</sup>read *when he*  
<sup>3</sup>*was come out*  
<sup>3</sup>*of the*  
<sup>3</sup>*synagogue,*  
<sup>3</sup>*he came &c.*

32 And at even, when the sun did set, they brought  
unto him all that were sick, and them that were

<sup>1</sup> Or, *demoniacs*

<sup>2</sup> Gr. *demons*.

<sup>3</sup> Many ancient authorities add to be *Christ*. See Luke iv. 41.

<sup>1</sup> possessed with devils. And all the city was gathered <sup>33</sup> together at the door. And he healed many that were <sup>34</sup> sick with divers diseases, and cast out many <sup>2</sup> devils; and he suffered not the <sup>2</sup> devils to speak, because they knew him<sup>3</sup>.

And in the morning, a great while before day, he <sup>35</sup> rose up and went out, and departed into a desert place, and there prayed. And Simon and they that <sup>36</sup> were with him followed after him; and they found him, <sup>37</sup> and say unto him, All are seeking thee. And he saith <sup>38</sup> unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout <sup>39</sup> all Galilee, preaching and casting out <sup>2</sup> devils.

<sup>4</sup> Some ancient authorities omit and kneeling down to him.

<sup>5</sup> Or, *sternly*

And there cometh to him a leper, beseeching him, <sup>40</sup> and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And being <sup>41</sup> moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. And straightway the leprosy departed <sup>42</sup> from him, and he was made clean. And he <sup>5</sup> strictly <sup>43</sup> charged him and straightway sent him out, and saith <sup>44</sup> unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began <sup>45</sup> to publish it much, and to spread abroad the <sup>6</sup> matter, insomuch that <sup>7</sup> Jesus could no more openly enter into <sup>8</sup> a city, but was without in desert places: and they came to him from every quarter.

<sup>6</sup> Gr. *word*.

<sup>7</sup> Gr. *he*.

<sup>8</sup> Or, *the city*

And when he entered again into Capernaum after <sup>1</sup> <sup>2</sup> some days, it was noised that he was <sup>9</sup> in the house. And many were gathered together, so that there was <sup>2</sup> no longer room *for them*, no, not even about the door: and he spake the word unto them. And they come, <sup>3</sup> bringing unto him a man sick of the palsy, borne of four. And when they could not <sup>10</sup> come nigh unto him <sup>4</sup> for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus <sup>5</sup> seeing their faith saith unto the sick of the palsy, <sup>11</sup> Son,

<sup>10</sup> Many ancient authorities read bring him unto him.

<sup>11</sup> Or, *Lord*.

- 6 thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts,  
 7 Why doth this man thus speak? he blasphemeth: who  
 8 can forgive sins but one, *even* God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason  
 9 ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or  
 10 to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath <sup>1</sup>power on <sup>1</sup>Or, *authority*  
 earth to forgive sins (he saith to the sick of the palsy),  
 11 I say unto thee, Arise, take up thy bed, and go unto  
 12 thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
- 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.  
 14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him,  
 15 Follow me. And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many <sup>2</sup>publicans and sinners sat down with Jesus and his disciples: for there were many, and  
 16 they followed him. And the scribes <sup>3</sup>of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, <sup>4</sup>He eateth <sup>5</sup>and  
 17 drinketh with publicans and sinners. And when Jesus heard it, he saith unto them, They that are <sup>6</sup>whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.  
 18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but  
 19 thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from  
 21 them, and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment:

<sup>2</sup>See marginal note on Matt. v. 46.

<sup>3</sup>Some ancient authorities read *and the Pharisees*.

<sup>4</sup>Or, How is it that he eateth...sinners?

<sup>5</sup>Some ancient authorities omit *and drinketh*.

<sup>6</sup>Gr. *strong*.

else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old <sup>1</sup>wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

<sup>1</sup>That is, skins used as bottles.

And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples

<sup>2</sup>Gr. began to make their way plucking.

<sup>2</sup>began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he entered into the house of God <sup>3</sup>when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.

<sup>3</sup>Some ancient authorities read in the days of Abiathar the high priest.

And he entered again into the synagogue; and there was a man there which had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, <sup>4</sup>Stand forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

<sup>4</sup>Gr. Arise into the midst.

And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing <sup>5</sup>what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd,

<sup>5</sup>Or, all the things that he did.



- 10 lest they should throng him : for he had healed many ;  
 insomuch that as many as had <sup>1</sup>plagues <sup>2</sup>pressed upon <sup>1</sup> Gr.  
 11 him that they might touch him. And the unclean <sup>scourges.</sup>  
 spirits, whensoever they beheld him, fell down before <sup>2</sup> Gr. fell.  
 12 him, and cried, saying, Thou art the Son of God. And  
 he charged them much that they should not make him  
 known.  
 13 And he goeth up into the mountain, and calleth  
 unto him whom he himself would : and they went unto  
 14 him. And he appointed twelve,<sup>3</sup> that they might be <sup>3</sup> Some  
 with him, and that he might send them forth to preach, <sup>ancient</sup>  
 15, 16 and to have authority to cast out <sup>4</sup>devils : <sup>5</sup>and Simon <sup>add whom</sup>  
 17 he surnamed Peter ; and James the *son* of Zebedee, and <sup>also he</sup>  
 John the brother of James ; and them he surnamed <sup>named</sup>  
 18 Boanerges, which is, Sons of thunder : and Andrew, <sup>apostles. See</sup>  
 and Philip, and Bartholomew, and Matthew, and <sup>Luke vi. 13.</sup>  
 Thomas, and James the *son* of Alphæus, and Thad- <sup>4</sup> Gr. demons.  
 19 dæus, and Simon the <sup>6</sup>Cananaean, and Judas Iscariot, <sup>5</sup> Some  
 which also betrayed him. <sup>ancient</sup>  
 20 And he cometh <sup>7</sup>into a house. And the multitude <sup>authorities</sup>  
 cometh together again, so that they could not so much <sup>insert and</sup>  
 21 as eat bread. And when his friends heard it, they <sup>he appointed</sup>  
 went out to lay hold on him : for they said, He is <sup>twelve.</sup>  
 22 beside himself. And the scribes which came down  
 from Jerusalem said, He hath Beelzebub, and, <sup>6</sup> Or, Zealot.  
 the prince of the <sup>4</sup>devils casteth he out the <sup>4</sup>devils. <sup>See Luke vi.</sup>  
 23 And he called them unto him, and said unto them in <sup>15 ; Acts i. 13.</sup>  
 24 parables, How can Satan cast out Satan ? And if a  
 kingdom be divided against itself, that kingdom cannot  
 25 stand. And if a house be divided against itself, that  
 26 house will not be able to stand. And if Satan hath  
 risen up against himself, and is divided, he cannot  
 27 stand, but hath an end. But no one can enter into  
 the house of the strong *man*, and spoil his goods, ex-  
 cept he first bind the strong *man* ; and then he will  
 28 spoil his house. Verily I say unto you, All their sins  
 shall be forgiven unto the sons of men, and their blas-  
 29 phemies wherewith soever they shall blaspheme : but  
 whosoever shall blaspheme against the Holy Spirit  
 hath never forgiveness, but is guilty of an eternal sin ;  
 30 because they said, He hath an unclean spirit.

And there come his mother and his brethren; and, <sup>31</sup> standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say <sup>32</sup> unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, <sup>33</sup> Who is my mother and my brethren? And looking <sup>34</sup> round on them which sat round about him, he saith, Behold, my mother and my brethren! For whosoever <sup>35</sup> shall do the will of God, the same is my brother, and sister, and mother.

And again he began to teach by the sea side. And <sup>1</sup> <sup>4</sup> there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he <sup>2</sup> taught them many things in parables, and said unto them in his teaching, Hearken: Behold, the sower <sup>3</sup> went forth to sow: and it came to pass, as he sowed, <sup>4</sup> some seed fell by the way side, and the birds came and devoured it. And other fell on the rocky ground, <sup>5</sup> where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and <sup>6</sup> when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell <sup>7</sup> among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the <sup>8</sup> good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. And he said, Who hath ears to <sup>9</sup> hear, let him hear.

And when he was alone, they that were about him <sup>10</sup> with the twelve asked of him the parables. And he <sup>11</sup> said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, <sup>12</sup> and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. And he saith unto them, <sup>13</sup> Know ye not this parable? and how shall ye know all the parables? The sower soweth the word. And <sup>14</sup>, <sup>15</sup> these are they by the way side, where the word is sown; and when they have heard, straightway cometh

Satan, and taketh away the word which hath been  
 16 sown in them. And these in like manner are they  
 that are sown upon the rocky *places*, who, when they  
 have heard the word, straightway receive it with joy;  
 17 and they have no root in themselves, but endure for a  
 while; then, when tribulation or persecution ariseth  
 18 because of the word, straightway they stumble. And  
 others are they that are sown among the thorns;  
 19 these are they that have heard the word, and the cares  
 of the <sup>1</sup>world, and the deceitfulness of riches, and the <sup>1</sup>Or, *age*  
 lusts of other things entering in, choke the word, and  
 20 it becometh unfruitful. And those are they that were  
 sown upon the good ground; such as hear the word,  
 and accept it, and bear fruit, thirtyfold, and sixtyfold,  
 and a hundredfold.

21 And he said unto them, Is the lamp brought to be  
 put under the bushel, or under the bed, *and* not to be  
 22 put on the stand? For there is nothing hid, save that  
 it should be manifested; neither was *anything* made  
 23 secret, but that it should come to light. If any man  
 24 hath ears to hear, let him hear. And he said unto  
 them, Take heed what ye hear: with what measure ye  
 mete it shall be measured unto you: and more shall  
 25 be given unto you. For he that hath, to him shall be  
 given: and he that hath not, from him shall be taken  
 away even that which he hath.

26 And he said, So is the kingdom of God, as if a man  
 27 should cast seed upon the earth; and should sleep  
 and rise night and day, and the seed should spring up  
 28 and grow, he knoweth not how. The earth <sup>2</sup>beareth <sup>2</sup>Or, *yieldeth*  
 fruit of herself; first the blade, then the ear, then the  
 29 full corn in the ear. But when the fruit <sup>3</sup>is ripe, <sup>3</sup>Or, *allow-*  
 straightway he <sup>4</sup>putteth forth the sickle, because the <sup>4</sup>Or, *sendeth*  
 harvest is come. <sup>forth</sup>

30 And he said, How shall we liken the kingdom of  
 31 God? or in what parable shall we set it forth? <sup>5</sup>It is <sup>5</sup>Gr. *As unto*  
 like a grain of mustard seed, which, when it is sown  
 upon the earth, though it be less than all the seeds  
 32 that are upon the earth, yet when it is sown,  
 groweth up, and becometh greater than all the  
 herbs, and putteth out great branches; so that the

birds of the heaven can lodge under the shadow thereof.

And with many such parables spake he the word <sup>33</sup> unto them, as they were able to hear it: and without <sup>34</sup> a parable spake he not unto them: but privately to his own disciples he expounded all things.

And on that day, when even was come, he saith <sup>35</sup> unto them, Let us go over unto the other side. And <sup>36</sup> leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and <sup>37</sup> the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep <sup>38</sup> on the cushion: and they awake him, and say unto him, <sup>39</sup> <sup>1</sup>Master, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are <sup>40</sup> ye fearful? have ye not yet faith? And they feared <sup>41</sup> exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

<sup>1</sup> Or, Teacher

And they came to the other side of the sea, into the <sup>1</sup> <sup>5</sup> country of the Gerasenes. And when he was come <sup>2</sup> out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his <sup>3</sup> dwelling in the tombs: and no man could any more bind him, no, not with a chain; because that he had <sup>4</sup> been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs and in <sup>5</sup> the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus from afar, he <sup>6</sup> ran and worshipped him; and crying out with a loud <sup>7</sup> voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For he said unto him, Come <sup>8</sup> forth, thou unclean spirit, out of the man. And he <sup>9</sup> asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. And he <sup>10</sup> besought him much that he would not send them

11 away out of the country. Now there was there on the  
12 mountain side a great herd of swine feeding. And  
they besought him, saying, Send us into the swine,  
13 that we may enter into them. And he gave them  
leave. And the unclean spirits came out, and entered  
into the swine: and the herd rushed down the steep  
into the sea, *in number* about two thousand; and they  
14 were choked in the sea. And they that fed them fled,  
and told it in the city, and in the country. And they  
15 came to see what it was that had come to pass. And  
they come to Jesus, and behold <sup>1</sup>him that was pos-<sup>1</sup> Or, *the de-*  
sessed with devils sitting, clothed and in his right *moniac*  
mind, *even* him that had the legion: and they were  
16 afraid. And they that saw it declared unto them how  
it befell <sup>1</sup>him that was possessed with devils, and con-  
17 cerning the swine. And they began to beseech him to  
depart from their borders. And as he was entering  
into the boat, he that had been possessed with <sup>2</sup>devils <sup>2</sup> Gr. *demons*.  
18 besought him that he might be with him. And he  
suffered him not, but saith unto him, Go to thy house  
unto thy friends, and tell them how great things the  
Lord hath done for thee, and *how* he had mercy on  
19 thee. And he went his way, and began to publish in  
Decapolis how great things Jesus had done for him:  
and all men did marvel.  
20 And when Jesus had crossed <sup>3</sup>over again in the boat  
unto the other side, a great multitude was gathered  
21 unto him: and he was by the sea. And there cometh  
one of the rulers of the synagogue, Jairus by name;  
22 and seeing him, he falleth at his feet, and beseecheth  
him much, saying, My little daughter is at the point  
of death: *I pray thee*, that thou come and lay thy  
hands on her, that she may be <sup>3</sup>made whole, and live. <sup>3</sup> Or *saved*  
23 And he went with him; and a great multitude fol-  
lowed him, and they thronged him.  
24 And a woman, which had an issue of blood twelve  
25 years, and had suffered many things of many phy-  
sicians, and had spent all that she had, and was nothing  
26 bettered, but rather grew worse, having heard the  
things concerning Jesus, came in the crowd behind,  
27 and touched his garment. For she said, If I touch

<sup>1</sup> Or, *saved* but his garments, I shall be <sup>1</sup>made whole. And straight- 29  
way the fountain of her blood was dried up; and she  
<sup>2</sup> Gr. *scourge*. felt in her body that she was healed of her <sup>2</sup>plague.  
And straightway Jesus, perceiving in himself that the <sup>30</sup>  
power *proceeding* from him had gone forth, turned  
him about in the crowd, and said, Who touched my  
garments? And his disciples said unto him, Thou <sup>31</sup>  
seest the multitude thronging thee, and sayest thou,  
Who touched me? And he looked round about to <sup>32</sup>  
see her that had done this thing. But the woman <sup>33</sup>  
fearing and trembling, knowing what had been done to  
her, came and fell down before him, and told him all  
the truth. And he said unto her, Daughter, thy faith <sup>34</sup>  
hath <sup>3</sup>made thee whole; go in peace, and be whole of  
thy <sup>2</sup>plague.  
<sup>3</sup> Or, *saved thee*

While he yet spake, they come from the ruler of the <sup>35</sup>  
synagogue's *house*, saying, Thy daughter is dead: why  
troublest thou the <sup>4</sup>Master any further? But Jesus, <sup>36</sup>  
<sup>4</sup> Or, *Teacher* <sup>5</sup>not heeding the word spoken, saith unto the ruler  
<sup>5</sup> Or, *over-hearing* of the synagogue, Fear not, only believe. And he <sup>37</sup>  
suffered no man to follow with him, save Peter, and  
James, and John the brother of James. And they <sup>38</sup>  
come to the house of the ruler of the synagogue; and  
he beholdeth a tumult, and *many* weeping and wailing  
greatly. And when he was entered in, he saith unto <sup>39</sup>  
them, Why make ye a tumult, and weep? the child is  
not dead, but sleepeth. And they laughed him to <sup>40</sup>  
scorn. But he, having put them all forth, taketh the  
father of the child and her mother and them that were  
with him, and goeth in where the child was. And <sup>41</sup>  
taking the child by the hand, he saith unto her, Talitha  
cumi; which is, being interpreted, Damsel, I say unto  
thee, Arise. And straightway the damsel rose up, and <sup>42</sup>  
walked; for she was twelve years old. And they were  
amazed straightway with a great amazement. And he <sup>43</sup>  
charged them much that no man should know this:  
and he commanded that *something* should be given her  
to eat.

And he went out from thence; and he cometh into <sup>16</sup>  
his own country; and his disciples follow him. And <sup>2</sup>  
when the sabbath was come, he began to teach in the



- synagogue: and <sup>1</sup>many hearing him were astonished, <sup>1</sup> Some ancient authorities insert *the*.  
 saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such <sup>2</sup>mighty works wrought by his <sup>2</sup> Gr. *powers*.  
<sup>3</sup> hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And  
<sup>4</sup> they were <sup>3</sup>offended in him. And Jesus said unto them, <sup>3</sup> Gr. *caused to stumble*.  
 A prophet is not without honour, save in his own country, and among his own kin, and in his own house.  
<sup>5</sup> And he could there do no <sup>4</sup>mighty work, save that <sup>4</sup> Gr. *power*.  
 he laid his hands upon a few sick folk, and healed  
<sup>6</sup> them. And he marvelled because of their unbelief.  
 And he went round about the villages teaching.  
<sup>7</sup> And he called unto him the twelve, and began to send them forth by two and two; and he gave them  
<sup>8</sup> authority over the unclean spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no <sup>5</sup>money in <sup>5</sup> Gr. *brass*.  
<sup>9</sup> their <sup>6</sup>purse; but *to go* shod with sandals: and, *said* <sup>6</sup> Gr. *girdle*.  
<sup>10</sup> *he*, put not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye  
<sup>11</sup> depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testi-  
<sup>12</sup> mony unto them. And they went out, and preached  
<sup>13</sup> that *men* should repent. And they cast out many <sup>7</sup>Gr. *demons*.  
<sup>14</sup> <sup>7</sup>devils, and anointed with oil many that were sick, and healed them.  
<sup>15</sup> And king Herod heard *thereof*; for his name had become known: and <sup>8</sup>he said, John <sup>8</sup>the Baptist is <sup>8</sup> Some ancient authorities read *they*.  
<sup>16</sup> risen from the dead, and therefore do these powers <sup>9</sup> Gr. *the Baptizer*.  
<sup>17</sup> work in him. But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets.  
<sup>18</sup> But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in  
<sup>19</sup> prison for the sake of Herodias, his brother Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's  
 wife. And Herodias set herself against him, and

<sup>1</sup> Many ancient authorities read *did many things*.

<sup>2</sup> Or, *military tribunes* Gr. *chiliarchs*.

<sup>3</sup> Some ancient authorities read *his daughter Herodias*.

<sup>4</sup> Or, *it*.

<sup>5</sup> Gr. *the Baptizer*.

desired to kill him; and she could not; for Herod <sup>20</sup> feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he <sup>1</sup>was much perplexed; and he heard him gladly. And <sup>21</sup> when a convenient day was come, that Herod on his birthday made a supper to his lords, and the <sup>2</sup>high captains, and the chief men of Galilee; and when <sup>3</sup>the <sup>22</sup> daughter of Herodias herself came in and danced, <sup>4</sup>she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto <sup>23</sup> her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, <sup>24</sup> and said unto her mother, What shall I ask? And she said, The head of John <sup>5</sup>the Baptist. And she came <sup>25</sup> in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John <sup>6</sup>the Baptist. And the king was <sup>26</sup> exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his <sup>27</sup> guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his <sup>28</sup> head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples <sup>29</sup> heard *thereof*, they came and took up his corpse, and laid it in a tomb.

And the apostles gather themselves together unto <sup>30</sup> Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he <sup>31</sup> saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert <sup>32</sup> place apart. And *the people* saw them going, and <sup>33</sup> <sup>6</sup>Or, *by land* many knew *them*, and they ran there together <sup>6</sup>on foot from all the cities, and outwent them. And he came <sup>34</sup> forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples <sup>35</sup>

came unto him, and said, The place is desert, and the  
 36 day is now far spent: send them away, that they may  
 go into the country and villages round about, and buy  
 37 themselves somewhat to eat. But he answered and  
 said unto them, Give ye them to eat. And they say  
 unto him, Shall we go and buy two hundred <sup>1</sup>penny-  
 38 worth of bread, and give them to eat? And he saith  
 unto them, How many loaves have ye? go *and* see. <sup>1</sup>See marginal note on  
 Matt. xviii  
 28.  
 And when they knew, they say, Five, and two fishes.  
 39 And he commanded them that all should <sup>2</sup>sit down by <sup>2</sup>Gr. recline.  
 40 companies upon the green grass. And they sat down  
 41 in ranks, by hundreds, and by fifties. And he took  
 the five loaves and the two fishes, and looking up to  
 heaven, he blessed, and brake the loaves; and he  
 gave to the disciples to set before them; and the two  
 42 fishes divided he among them all. And they did all  
 43 eat, and were filled. And they took up broken pieces,  
 44 twelve basketfuls, and also of the fishes. And they  
 that ate the loaves were five thousand men.

45 And straightway he constrained his disciples to enter  
 into the boat, and to go before *him* unto the other side  
 to Bethsaida, while he himself sendeth the multitude  
 46 away. And after he had taken leave of them, he de-  
 47 parted into the mountain to pray. And when even  
 was come, the boat was in the midst of the sea, and  
 48 he alone on the land. And seeing them distressed in  
 rowing, for the wind was contrary unto them, about  
 the fourth watch of the night he cometh unto them,  
 walking on the sea; and he would have passed by  
 49 them: but they, when they saw him walking on the  
 sea, supposed that it was an apparition, and cried  
 50 out: for they all saw him, and were troubled. But  
 he straightway spake with them, and saith unto them,  
 51 Be of good cheer: it is I; be not afraid. And he  
 went up unto them into the boat; and the wind  
 52 ceased: and they were sore amazed in themselves; for  
 they understood not concerning the loaves, but their  
 heart was hardened.

53 And when they had <sup>3</sup>crossed over, they came to the <sup>3</sup>Gr. crossed  
 54 land unto Gennesaret, and moored to the shore. And <sup>over to the</sup>  
 when they were come out of the boat, straightway <sup>land, they</sup>  
 the <sup>came unto</sup>  
 Gennesaret

people knew him, and ran round about that whole<sup>55</sup> region, and began to carry about on their beds those that were sick, where they heard he was. And where-<sup>56</sup> soever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched<sup>1</sup> him were made whole.

<sup>1</sup> Or, *it*

And there are gathered together unto him the Pha-<sup>1</sup> risees, and certain of the scribes, which had come from Jerusalem, and had seen that some of his disciples ate<sup>2</sup> their bread with <sup>2</sup>defiled, that is, unwashen, hands. For the Pharisees, and all the Jews, except they wash<sup>3</sup> their hands <sup>3</sup>diligently, eat not, holding the tradition of the elders: and *when they come* from the marketplace, except they <sup>4</sup>wash themselves, they eat not: and many <sup>4</sup> other things there be, which they have received to hold, <sup>5</sup>washings of cups, and pots, and brasen vesse's<sup>6</sup>. And the Pharisees and the scribes ask him, Why walk<sup>5</sup> not thy disciples according to the tradition of the elders, but eat their bread with <sup>2</sup>defiled hands? And <sup>6</sup> he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

<sup>2</sup> Or, *com-  
mon*

<sup>3</sup> Or, *up to the  
elbow*  
Gr. *with the  
fist.*

<sup>4</sup> Gr. *baptize.*  
Some  
ancient  
authorities  
read *sprinkle  
themselves.*

<sup>5</sup> Gr. *bap-  
tizings.*

<sup>6</sup> Many  
ancient  
authorities  
add *and  
couches.*

This people honoureth me with their lips,

But their heart is far from me.

But in vain do they worship me,

Teaching *as their* doctrines the precepts of men.

Ye leave the commandment of God, and hold fast the s tradition of men. And he said unto them, Full well <sup>9</sup> do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honour thy <sup>10</sup> father and thy mother; and, He that speaketh evil of father or mother, let him <sup>7</sup>die the death: but ye say, <sup>11</sup> If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God*; ye no longer <sup>12</sup> suffer him to do aught for his father or his mother; making void the word of God by your tradition, which <sup>13</sup> ye have delivered: and many such like things ye do. And he called to him the multitude again, and said <sup>14</sup> unto them, Hear me all of you, and understand:

<sup>7</sup> Or, *surely  
die*

- 15 there is nothing from without the man, that going into  
 him can defile him : but the things which proceed out  
 17 of the man are those that defile the man.<sup>1</sup> And when  
 he was entered into the house from the multitude, his  
 18 disciples asked of him the parable. And he saith un-  
 to them, Are ye so without understanding also ? Per-  
 ceive ye not, that whatsoever from without goeth into  
 19 the man, *it* cannot defile him ; because *it* goeth not  
 into his heart, but into his belly, and goeth out into  
 the draught ? *This he said*, making all meats clean.  
 20 And he said, That which proceedeth out of the man,  
 21 that defileth the man. For from within, out of the  
 heart of men, <sup>2</sup> evil thoughts proceed, fornications,  
 22 thefts, murders, adulteries, covetings, wickednesses,  
 deceit, lasciviousness, an evil eye, railing, pride, fool-  
 23 ishness : all these evil things proceed from within, and  
 defile the man.
- 24 And from thence he arose, and went away into the  
 borders of Tyre <sup>3</sup> and Sidon. And he entered into a  
 house, and would have no man know it : and he could  
 25 not be hid. But straightway a woman, whose little  
 daughter had an unclean spirit, having heard of him,  
 26 came and fell down at his feet. Now the woman was  
 a <sup>4</sup> Greek, a Syrophœnician by race. And she be-  
 sought him that he would cast forth the <sup>5</sup> devil out of  
 27 her daughter. And he said unto her, Let the children  
 first be filled : for it is not meet to take the children's  
 28 <sup>6</sup> bread and cast it to the dogs. But she answered  
 and saith unto him, Yea, Lord : even the dogs under  
 29 the table eat of the children's crumbs. And he said  
 unto her, For this saying go thy way ; the <sup>5</sup> devil is  
 30 gone out of thy daughter. And she went away unto  
 her house, and found the child laid upon the bed,  
 and the <sup>5</sup> devil gone out.
- 31 And again he went out from the borders of Tyre,  
 and came through Sidon unto the sea of Galilee,  
 32 through the midst of the borders of Decapolis. And  
 they bring unto him one that was deaf, and had an  
 impediment in his speech ; and they beseech him to  
 33 lay his hand upon him. And he took him aside from  
 the multitude privately, and put his fingers into his

<sup>1</sup> Many  
 ancient  
 authorities  
 insert ver 16  
*If any man  
 hath ears to  
 hear, let him  
 hear.*

<sup>2</sup> Gr.  
*thoughts  
 that are  
 evil.*

<sup>3</sup> Some  
 ancient  
 authorities  
 omit *and  
 Sidon.*

<sup>4</sup> Or, *Gentile*  
<sup>5</sup> Gr. *demon.*

<sup>6</sup> Or, *loaf*

ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. And his disciples answered him, Whence shall one be able to fill these men with <sup>1</sup>bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also before them. And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into the boat departed to the other side.

And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven

<sup>1</sup>Gr. loaves.



- 16 of the Pharisees and the leaven of Herod. And they  
 reasoned one with another, <sup>1</sup>saying, <sup>2</sup>We have no  
 17 bread. And Jesus perceiving it saith unto them. <sup>1</sup>Some  
 Why reason ye, because ye have no bread? do ye not <sup>ancient</sup>  
 yet perceive, neither understand? have ye your heart <sup>authorities</sup>  
 18 hardened? Having eyes, see ye not? and having ears, <sup>read because</sup>  
 19 hear ye not? and do ye not remember? When I <sup>they had no</sup>  
 brake the five loaves among the five thousand, how <sup>bread.</sup>  
 many <sup>3</sup>baskets full of broken pieces took ye up? <sup>2</sup>Or, it is b -  
 20 They say unto him, Twelve. And when the seven <sup>cause we</sup>  
 among the four thousand, how many <sup>have no</sup> <sup>bread</sup> <sup>3</sup>basketfuls of  
 broken pieces took ye up? And they say unto him, <sup>3</sup>Basket in  
 21 Seven. And he said unto them, Do ye not yet under- <sup>ver 19 and</sup>  
 stand? <sup>20 represents</sup>  
 22 And they come unto Bethsaida. And they bring to <sup>different</sup>  
 23 him a blind man, and beseech him to touch him. And <sup>Greek words.</sup>  
 he took hold of the blind man by the hand, and  
 brought him out of the village; and when he had spit  
 on his eyes, and laid his hands upon him, he asked  
 24 him, Seest thou aught? And he looked up, and said,  
 25 I see men; for I behold *them* as trees, walking. Then  
 again he laid his hands upon his eyes; and he looked  
 stedfastly, and was restored, and saw all things  
 26 clearly. And he sent him away to his home, saying,  
 Do not even enter into the village.  
 27 And Jesus went forth, and his disciples, into the  
 villages of Cæsarea Philippi: and in the way he asked  
 his disciples, saying unto them, Who do men say that  
 28 I am? And they told him, saying, John the Baptist:  
 and others, Elijah; but others, One of the prophets.  
 29 And he asked them, But who say ye that I am? Peter  
 answereth and saith unto him, Thou art the Christ.  
 30 And he charged them that they should tell no man of  
 31 him. And he began to teach them, that the Son of  
 man must suffer many things, and be rejected by the  
 elders, and the chief priests, and the scribes, and be  
 32 killed, and after three days rise again. And he spake  
 the saying openly. And Peter took him, and began  
 33 to rebuke him. But he turning about, and seeing his  
 disciples, rebuked Peter, and saith, Get thee behind  
 me, Satan: for thou mindest not the things of God,

<sup>1</sup> Or, *soul*

but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his <sup>1</sup>life shall lose it; and whosoever shall lose his <sup>1</sup>life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his <sup>1</sup>life? For what should a man give in exchange for his <sup>1</sup>life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said unto them, <sup>1</sup> Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power. 9

<sup>2</sup> Or, *booths*

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three <sup>2</sup>tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

<sup>3</sup> Or, How is it that the scribes say .. come?

And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean. And they asked him, saying, <sup>3</sup>The scribes say that Elijah must first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the

- Son of man, that he should suffer many things and be  
 13 set at nought? But I say unto you, that Elijah is  
 come, and they have also done unto him whatsoever  
 they listed, even as it is written of him.
- 14 And when they came to the disciples, they saw a  
 great multitude about them, and scribes questioning  
 15 with them. And straightway all the multitude, when  
 they saw him, were greatly amazed, and running to  
 16 him saluted him. And he asked them, What question  
 17 ye with them? And one of the multitude answered  
 him, <sup>1 Or, Teacher</sup> 'Master, I brought unto thee my son, which hath  
 18 a dumb spirit; and wheresoever it taketh him, it  
<sup>2 Or, rendeth</sup> <sup>him</sup> <sup>him</sup> <sup>him</sup> dasheth him down: and he foameth, and grindeth his  
 teeth, and pineth away: and I spake to thy disciples  
 that they should cast it out; and they were not able.
- 19 And he answereth them and saith, O faithless genera-  
 tion, how long shall I be with you? how long shall I  
 20 bear with you? bring him unto me. And they brought  
 him unto him: and when he saw him, straightway the  
 spirit <sup>3 Or, con-</sup> <sup>vulsed</sup> tare him grievously; and he fell on the ground,  
 21 and wallowed foaming. And he asked his father,  
 How long time is it since this hath come unto him?  
 22 And he said, From a child. And oft-times it hath cast  
 him both into the fire and into the waters, to destroy  
 him; but if thou canst do anything, have compassion  
 23 on us, and help us. And Jesus said unto him, If  
 thou canst! All things are possible to him that be-  
 24 lieveth. Straightway the father of the child cried out,  
 25 and said, <sup>4 Many</sup> <sup>ancient</sup> <sup>authorities</sup> <sup>add with</sup> <sup>tears.</sup> I believe; help thou mine unbelief. And  
 when Jesus saw that a multitude came running  
 together, he rebuked the unclean spirit, saying unto  
 him, Thou dumb and deaf spirit, I command thee,  
 26 come out of him, and enter no more into him. And  
 having cried out, and <sup>3</sup> torn him much, he came out:  
 and *the child* became as one dead; inasmuch that the  
 27 more part said, He is dead. But Jesus took him by  
 28 the hand, and raised him up; and he arose. And  
 when he was come into the house, his disciples asked  
 29 him privately, <sup>5 saying</sup>, We could not cast it out. And  
 he said unto them, This kind can come out by no-  
 thing, save by prayer<sup>6</sup>.

<sup>5</sup> Or, How is  
 it that we  
 could not  
 cast it out?

<sup>6</sup> Many  
 ancient au-  
 thorities add  
 and fasting.

And they went forth from thence, and passed through 30  
Galilee; and he would not that any man should know  
it. For he taught his disciples, and said unto them, 31  
The Son of man is delivered up into the hands of men,  
and they shall kill him; and when he is killed, after  
three days he shall rise again. But they understood 32  
not the saying, and were afraid to ask him.

And they came to Capernaum: and when he was 33  
in the house he asked them, What were ye reasoning  
in the way? But they held their peace: for they had 34  
disputed one with another in the way, who *was* the  
<sup>1</sup>Gr. *greater*. <sup>1</sup>greatest. And he sat down, and called the twelve; 35  
and he said unto them, If any man would be first, he  
shall be last of all, and minister of all. And he took 36  
a little child, and set him in the midst of them: and  
taking him in his arms, he said unto them, Whosoever 37  
shall receive one of such little children in my name,  
receiveth me: and whosoever receiveth me, receiveth  
not me, but him that sent me.

<sup>2</sup>Gr. *Teacher* John said unto him, <sup>2</sup>Master, we saw one casting 38  
<sup>3</sup>Gr. *demons*. out <sup>3</sup>devils in thy name: and we forbade him, because  
he followed not us. But Jesus said, Forbid him not: 39

<sup>4</sup>Gr. *power*. for there is no man which shall do a <sup>4</sup>mighty work in  
my name, and be able quickly to speak evil of me. For 40  
he that is not against us is for us. For whosoever 41  
shall give you a cup of water to drink, <sup>5</sup>because ye are  
<sup>5</sup>Gr. *in name that ye are*. Christ's, verily I say unto you, he shall in no wise lose  
his reward. And whosoever shall cause one of these 42

<sup>6</sup>Many ancient authorities omit *on me*. little ones that believe <sup>6</sup>on me to stumble, it were  
better for him if <sup>7</sup>a great millstone were hanged about  
his neck, and he were cast into the sea. And if 43

<sup>7</sup>Gr. *a millstone turned by an ass*. thy hand cause thee to stumble, cut it off: it is good  
for thee to enter into life maimed, rather than having  
thy two hands to go into <sup>8</sup>hell, into the unquenchable  
fire.<sup>9</sup> And if thy foot cause thee to stumble, cut it off: 45

<sup>9</sup>Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities. it is good for thee to enter into life halt, rather than  
having thy two feet to be cast into <sup>8</sup>hell. And if thine 47  
eye cause thee to stumble, cast it out: it is good for  
thee to enter into the kingdom of God with one eye,  
rather than having two eyes to be cast into <sup>8</sup>hell;  
where their worm dieth not, and the fire is not 48

40 quenched. For every one shall be salted with fire<sup>1</sup>.  
 50 Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

10 1 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorce-ment, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, <sup>2</sup>and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house the disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.

<sup>1</sup> Many ancient authorities add *and every sacrifice shall be salted with salt*. See Lev. ii. 13.

<sup>2</sup> Some ancient authorities omit *and shall cleave to his wife*.

13 And they brought unto him little children, that he should touch them: and the disciples rebuked them.  
 14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom  
 15 of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall  
 16 in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

17 And as he was going forth <sup>3</sup>into the way, there ran one to him, and kneeled to him, and asked him, Good

<sup>3</sup> Or, *on his way*.

<sup>4</sup>Master, what shall I do that I may inherit eternal  
 18 life? And Jesus said unto him, Why callest thou  
 19 me good? none is good save one, *even* God. Thou knowest the commandments, Do not kill, Do not

<sup>4</sup> Or, *Teacher*.

commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother.

<sup>1</sup> Or, *Teacher* And he said unto him, <sup>1</sup>Master, all these things have I <sup>20</sup> observed from my youth. And Jesus looking upon <sup>21</sup> him loved him, and said unto him, One thing thou lackest : go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me. But his countenance fell at the <sup>22</sup> saying, and he went away sorrowful : for he was one that had great possessions.

<sup>2</sup> Some ancient authorities omit *for them that trust in riches*.

<sup>3</sup> Many ancient authorities read *among themselves*.

And Jesus looked round about, and saith unto his <sup>23</sup> disciples, How hardly shall they that have riches enter into the kingdom of God ! And the disciples were <sup>24</sup> amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it <sup>25</sup> for them that trust in riches to enter into the kingdom of God ! It is easier for a camel to go through a needle's <sup>25</sup> eye, than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying <sup>26</sup> <sup>3</sup>unto him, Then who can be saved ? Jesus look- <sup>27</sup> ing upon them saith, With men it is impossible, but not with God : for all things are possible with God. Peter began to say unto him, Lo, we have left all, and <sup>28</sup> have followed thee. Jesus said, Verily I say unto you, <sup>29</sup> There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive <sup>30</sup> a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, <sup>31</sup> with persecutions ; and in the <sup>4</sup>world to come eternal life. But many *that are* first shall be last ; and the <sup>31</sup> last first.

<sup>4</sup> Or, *age*

<sup>5</sup> Or, *but some as they followed were afraid*

And they were in the way, going up to Jerusalem ; <sup>32</sup> and Jesus was going before them : and they were amazed ; <sup>5</sup>and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, *saying*, Behold, <sup>33</sup> we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests and the scribes ; and they shall condemn him to death, and shall deliver him unto the Gentiles : and they shall mock him, and <sup>34</sup>



shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, <sup>1</sup>Master, we <sup>1</sup>Or, *Teacher* would that thou shouldest do for us whatsoever we  
36 shall ask of thee. And he said unto them, What  
37 would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.  
38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?  
39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall  
40 ye be baptized: but to sit on my right hand or on *my* left hand is not mine to give: but *it is for them* for  
41 whom it hath been prepared. And when the ten heard it, they began to be moved with indignation  
42 concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority  
43 over them. But it is not so among you: but whosoever would become great among you, shall be your  
44 <sup>2</sup>minister: and whosoever would be first among you, <sup>2</sup>Or, *servant*  
45 shall be <sup>3</sup>servant of all. For verily the Son of man <sup>3</sup>Gr *bond-servant*. came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was  
47 sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say,  
48 Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of  
49 David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee.  
50 And he, casting away his garment, sprang up, and

<sup>1</sup>See John  
xx. 16.

<sup>2</sup> Or, *saved*  
*thee*

came to Jesus. And Jesus answered him, and said, 51  
What wilt thou that I should do unto thee? And the  
blind man said unto him, 'Rabboni, that I may  
receive my sight. And Jesus said unto him, Go thy 52  
way; thy faith hath <sup>2</sup>made thee whole. And straight-  
way he received his sight, and followed him in the  
way.

<sup>3</sup>Gr. *sendeth*.

<sup>4</sup>Or, *again*

<sup>5</sup>Gr. *layers*  
*of leaves*

And when they draw nigh unto Jerusalem, unto 1 11.  
Bethphage and Bethany, at the mount of Olives, he  
sendeth two of his disciples, and saith unto them, Go 2  
your way into the village that is over against you: and  
straightway as ye enter into it, ye shall find a colt tied,  
whereon no man ever yet sat; loose him, and bring  
him. And if any one say unto you, Why do ye this? 3  
say ye, The Lord hath need of him; and straightway  
he <sup>3</sup>will send him <sup>4</sup>back hither. And they went away, 4  
and found a colt tied at the door without in the open  
street; and they loose him. And certain of them that 5  
stood there said unto them, What do ye, loosing the  
colt? And they said unto them even as Jesus had 6  
said: and they let them go. And they bring the colt 7  
unto Jesus, and cast on him their garments; and he  
sat upon him. And many spread their garments upon 8  
the way; and others <sup>5</sup>branches, which they had cut  
from the fields. And they that went before, and they 9  
that followed, cried, Hosanna; Blessed *is* he that  
cometh in the name of the Lord: Blessed *is* the king- 10  
dom that cometh, *the kingdom* of our father David:  
Hosanna in the highest

And he entered into Jerusalem, into the temple; 11  
and when he had looked round about upon all things,  
it being now eventide, he went out unto Bethany  
with the twelve.

And on the morrow, when they were come out from 12  
Bethany, he hungered. And seeing a fig tree afar off 13  
having leaves, he came, if haply he might find any-  
thing thereon: and when he came to it, he found  
nothing but leaves; for it was not the season of figs.  
And he answered and said unto it, No man eat fruit 14  
from thee henceforward forever. And his disciples  
heard it.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them  
16 that sold the doves; and he would not suffer that any  
17 man should carry a vessel through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the  
18 nations? but ye have made it a den of robbers. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19 And <sup>1</sup>every evening <sup>2</sup>he went forth out of the city. <sup>1</sup> Gr. *when-ever evening came.*

20 And as they passed by in the morning, they saw the  
21 fig tree withered away from the roots. And Peter calling to remembrance saith unto him, Rabbi, behold,  
22 the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God.

23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea;

and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.

24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them,  
25 and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one;

that your Father also which is in heaven may forgive you your trespasses.<sup>3</sup>

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief  
28 priests, and the scribes, and the elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things?

29 And Jesus said unto them, I will ask of you one  
<sup>4</sup>question, and answer me, and I will tell you by what

30 authority I do these things. The baptism of John,  
31 was it from heaven, or from men? answer me. And they reasoned with themselves, saying, If we shall say,

From heaven; he will say, Why then did ye not  
32 believe him? <sup>5</sup>But should we say, From men—they

<sup>3</sup> Many ancient authorities add ver. 26  
*But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

<sup>4</sup> Gr. *word.*

<sup>5</sup> Or, *But shall we say, From men?*

<sup>1</sup> Or, for all held John to be a prophet indeed. feared the people: <sup>1</sup> for all verily held John to be a prophet. And they answered Jesus and say, We <sup>33</sup> know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

And he began to speak unto them in parables. A <sup>1</sup> 12 man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husband- <sup>2</sup> men a <sup>2</sup> servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, <sup>3</sup> and beat him, and sent him away empty. And again <sup>4</sup> he sent unto them another <sup>2</sup> servant; and him they wounded in the head, and handled shamefully. And <sup>5</sup> he sent another; and him they killed: and many others; beating some, and killing some. He had yet <sup>6</sup> one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those hus- <sup>7</sup> bandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast <sup>8</sup> him forth out of the vineyard. What therefore will <sup>9</sup> the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even this scripture; <sup>10</sup>

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,

11

And it is marvellous in our eyes?

And they sought to lay hold on him; and they feared <sup>12</sup> the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

And they sent unto him certain of the Pharisees <sup>13</sup> and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, <sup>14</sup> <sup>3</sup> Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or <sup>15</sup> shall we not give? But he, knowing their hypocrisy,

<sup>3</sup> Or, Teacher

- said unto them, Why tempt ye me? bring me a  
 16 <sup>1</sup>penny, that I may see it. And they brought it. <sup>1</sup> See marginal note on  
 And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.<sup>28.</sup> Matt. xviii.
- 17 And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.
- 18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him,  
 19 saying, <sup>2</sup>Master, Moses wrote unto us, If a man's <sup>2</sup> Or, Teacher  
 brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and  
 20 raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no  
 21 seed; and the second took her, and died, leaving no  
 22 seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died.  
 23 In the resurrection whose wife shall she be of them?  
 24 for the seven had her to wife. Jesus said unto them,  
 Is it not for this cause that ye err, that ye know not  
 25 the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.
- 26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God  
 27 of Jacob? He is not the God of the dead, but of the living: ye do greatly err.
- 28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; <sup>3</sup>The Lord our God, the Lord is <sup>3</sup> Or, *The Lord is our God; the Lord is one*  
 30 one: and thou shalt love the Lord thy God <sup>4</sup>with all thy heart, and <sup>4</sup>with all thy soul, and <sup>4</sup>with all thy  
 31 mind, and <sup>4</sup>with all thy strength. The second is this, <sup>4</sup> Gr. *from*.  
 Thou shalt love thy neighbour as thyself. There is  
 32 none other commandment greater than these. And the scribe said unto him, Of a truth, <sup>2</sup>Master, thou hast well said that he is one; and there is none other but

he: and to love him with all the heart, and with all <sup>33</sup>  
the understanding, and with all the strength, and to  
love his neighbour as himself, is much more than all  
whole burnt offerings and sacrifices. And when Jesus <sup>34</sup>  
saw that he answered discreetly, he said unto him,  
Thou art not far from the kingdom of God. And no  
man after that durst ask him any question.

And Jesus answered and said, as he taught in the <sup>35</sup>  
temple, How say the scribes that the Christ is the son  
of David? David himself said in the Holy Spirit, <sup>36</sup>

The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies <sup>1</sup>the footstool of thy  
feet.

<sup>1</sup> Some  
ancient  
authorities  
read *under-  
neath thy  
feet.*

<sup>2</sup> Or, *the  
great multi-  
tude*

David himself calleth him Lord; and whence is he <sup>37</sup>  
his son? And <sup>2</sup>the common people heard him gladly.

And in his teaching he said, Beware of the scribes, <sup>38</sup>  
which desire to walk in long robes, and *to have salu-  
tations* in the marketplaces, and chief seats in the <sup>39</sup>  
synagogues, and chief places at feasts: they which <sup>40</sup>  
devour widows' houses, <sup>3</sup>and for a pretence make  
long prayers; these shall receive greater condemna-  
tion.

<sup>3</sup> Or, *even  
while for a  
pretence they  
make*

And he sat down over against the treasury, and <sup>41</sup>  
beheld how the multitude cast <sup>4</sup>money into the  
treasury: and many that were rich cast in much.

<sup>4</sup> Gr. *brass.*

<sup>5</sup> Gr. *one.*

And there came <sup>5</sup>a poor widow, and she cast in two <sup>42</sup>  
mites, which make a farthing. And he called unto <sup>43</sup>  
him his disciples, and said unto them, Verily I say  
unto you, This poor widow cast in more than all they  
which are casting into the treasury: for they all did <sup>44</sup>  
cast in of their superfluity; but she of her want did  
cast in all that she had, *even* all her living.

And as he went forth out of the temple, one of his <sup>1</sup> **13**  
disciples saith unto him, <sup>6</sup>Master, behold, what manuer  
of stones and what manner of buildings! And Jesus <sup>2</sup>  
said unto him, Seest thou these great buildings? there  
shall not be left here one stone upon another, which  
shall not be thrown down.

<sup>6</sup> Or, *Teacher*

And as he sat on the mount of Olives over against <sup>3</sup>  
the temple, Peter and James and John and Andrew



4 asked him privately, Tell us, when shall these things  
 be? and what *shall be* the sign when these things are  
 5 all about to be accomplished? And Jesus began to  
 say unto them, Take heed that no man lead you  
 6 astray. Many shall come in my name, saying, I am  
 7 *he*; and shall lead many astray. And when ye shall  
 hear of wars and rumours of wars, be not troubled:  
*these things* must needs come to pass; but the end is  
 8 not yet. For nation shall rise against nation, and  
 kingdom against kingdom: there shall be earthquakes  
 in divers places; there shall be famines: these things  
 are the beginning of travail.

9 But take ye heed to yourselves: for they shall  
 deliver you up to councils; and in synagogues shall  
 ye be beaten; and before governors and kings shall  
 ye stand for my sake, for a testimony unto them.

10 And the gospel must first be preached unto all the  
 11 nations. And when they lead you *to judgment*, and  
 deliver you up, be not anxious beforehand what ye  
 shall speak: but whatsoever shall be given you in  
 that hour, that speak ye: for it is not ye that speak,  
 12 but the Holy Ghost. And brother shall deliver up  
 brother to death, and the father his child; and  
 children shall rise up against parents, and <sup>10</sup>cause <sup>10</sup>*Or, put*  
 13 them to be put to death. And ye shall be hated of <sup>10</sup>*them to*  
 all men for my name's sake: but he that endureth to <sup>10</sup>*death*  
 the end, the same shall be saved.

14 But when ye see the abomination of desolation  
 standing where he ought not (let him that readeth  
 understand), then let them that are in Judæa flee  
 15 unto the mountains: and let him that is on the  
 housetop not go down, nor enter in, to take any-  
 16 thing out of his house: and let him that is in the field  
 17 not return back to take his cloke. But woe unto them  
 that are with child and to them that give suck in  
 18 those days! And pray ye that it be not in the winter.  
 19 For those days shall be tribulation, such as there hath  
 not been the like from the beginning of the creation  
 which God created until now, and never shall be.  
 20 And except the Lord had shortened the days, no  
 flesh would have been saved: but for the elect's sake,

whom he chose, he shortened the days. And then if <sup>21</sup> any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe <sup>1</sup>*it* not: for there shall arise false <sup>22</sup> Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed: behold, I have told you all <sup>23</sup> things beforehand.

But in those days, after that tribulation, the sun <sup>24</sup> shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and <sup>25</sup> the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in <sup>26</sup> clouds with great power and glory. And then shall <sup>27</sup> he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when her <sup>28</sup> branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye <sup>29</sup> also, when ye see these things coming to pass, know ye that <sup>2</sup>he is nigh, *even* at the doors. Verily, I say <sup>30</sup> unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth <sup>31</sup> shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not <sup>32</sup> even the angels in heaven, neither the Son, but the Father. Take ye heed, watch <sup>3</sup>and pray: for ye <sup>33</sup> know not when the time is. *It is as when* a man, <sup>34</sup> sojourning in another country, having left his house, and given authority to his <sup>4</sup>servants, to each one his work, commanded also the porter to watch. Watch <sup>35</sup> therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockerowing, or in the morning; lest coming sud- <sup>36</sup> denly he find you sleeping. And what I say unto <sup>37</sup> you I say unto all, Watch.

Now after two days was *the feast of the passover* <sup>1</sup> **14** and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the <sup>2</sup> feast, lest haply there shall be a tumult of the people.

<sup>1</sup> Or, him

<sup>2</sup> Or, *it*

<sup>3</sup> Some ancient authorities omit *and pray*.

<sup>4</sup> Gr. *bond-servants*.

- 3 And while he was in Bethany in the house of  
 Simon the leper, as he sat at meat, there came a  
 woman having <sup>1</sup>an alabaster cruse of ointment of <sup>1</sup>Or, a flask  
<sup>2</sup>spikenard very costly; and she brake the cruse, <sup>2</sup>Gr. *pistic*  
 4 and poured it over his head. But there were some <sup>ward, pistic</sup>  
 that had indignation among themselves, *saying*, To <sup>being per-</sup>  
 what purpose hath this waste of the ointment been <sup>haps a local</sup>  
 5 made? For this ointment might have been sold for <sup>name.</sup>  
 above three hundred <sup>3</sup>pence, and given to the poor. <sup>Others take</sup>  
 6 And they murmured against her. But Jesus said, <sup>it to mean</sup>  
 Let her alone; why trouble ye her? she hath wrought <sup>*genuine*;</sup>  
 7 a good work on me. For ye have the poor always <sup>others,</sup>  
 with you, and whensoever ye will ye can do them <sup>*liquid.*</sup>  
 8 good: but me ye have not always. She hath done  
 what she could: she hath anointed my body afore-  
 9 hand for the burying. And verily I say unto you,  
 Wheresoever the gospel shall be preached throughout  
 the whole world, that also which this woman hath  
 done shall be spoken of for a memorial of her.
- 10 And Judas Iscariot, <sup>4</sup>he that was one of the twelve, <sup>4</sup>Gr. *the one*  
 went away unto the chief priests, that he might <sup>of the twelve.</sup>  
 11 deliver him unto them. And they, when they heard  
 it, were glad, and promised to give him money. And  
 he sought how he might conveniently deliver him *unto*  
*them.*
- 12 And on the first day of unleavened bread, when  
 they sacrificed the passover, his disciples say unto him,  
 Where wilt thou that we go and make ready that  
 13 thou mayest eat the passover? And he sendeth two  
 of his disciples, and saith unto them, Go into the  
 city, and there shall meet you a man bearing a pitcher  
 14 of water: follow him; and wheresoever he shall enter  
 in, say to the goodman of the house, The <sup>5</sup>Master <sup>5</sup>Or, *Teacher.*  
 saith, Where is my guest-chamber, where I shall eat  
 15 the passover with my disciples? And he will himself  
 shew you a large upper room furnished *and* ready:  
 16 and there make ready for us. And the disciples went  
 forth, and came unto the city, and found as he had  
 said unto them: and they made ready the passover.
- 17 And when it was evening he cometh with the twelve. <sup>6</sup>Gr. *re-*  
 18 And as they <sup>6</sup>sat and were eating, Jesus said, Verily <sup>*clined.*</sup>

I say unto you, One of you shall betray me, *even* he that eateth with me. They began to be sorrowful, 19 and to say unto him one by one, Is it I? And he said 20 unto them, *It is* one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, 21 as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it <sup>1</sup>for that man if he had not been born.

<sup>1</sup> Gr. *for him if that man.*

<sup>2</sup> Or, *a loaf*

And as they were eating, he took <sup>2</sup>bread, and when 22 he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, 23 and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is 24 my blood of <sup>3</sup>the <sup>4</sup>covenant, which is shed for many. Verily I say unto you, I will no more drink of the 25 fruit of the vine, until that day when I drink it new in the kingdom of God.

<sup>3</sup> Or, *the testament*

<sup>4</sup> Some ancient authorities insert *new*.

And when they had sung a hymn, they went out 26 unto the mount of Olives.

<sup>5</sup> Gr. *caused to stumble.*

And Jesus saith unto them, All ye shall be <sup>5</sup>offended: 27 for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, after I am 28 raised up, I will go before you into Galilee. But 29 Peter said unto him, Although all shall be <sup>5</sup>offended, yet will not I. And Jesus saith unto him, Verily 30 I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. But he 31 spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

<sup>6</sup> Gr. *an enclosed piece of ground.*

And they come unto <sup>6</sup>a place which was named 32 Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter 33 and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul 34 is exceeding sorrowful even unto death: abide ye here, and watch. And he went forward a little, and 35 fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, 36 Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but

37 what thou wilt. And he cometh, and findeth them  
 sleeping, and saith unto Peter, Simon, sleepest thou?  
 38 couldest thou not watch one hour? <sup>1</sup> Watch and pray, <sup>1</sup> Or, Watch  
 that ye enter not into temptation: the spirit indeed is <sup>ye, and pray</sup>  
 39 willing, but the flesh is weak. And again he went <sup>that ye enter</sup>  
 40 away, and prayed, saying the same words. And again <sup>not</sup>  
 he came, and found them sleeping, for their eyes were  
 very heavy; and they wist not what to answer him.  
 41 And he cometh the third time, and saith unto them,  
 Sleep on now, and take your rest: it is enough; the  
 hour is come; behold, the Son of man is betrayed into  
 42 the hands of sinners. Arise, let us be going: behold,  
 he that betrayeth me is at hand.  
 43 And straightway, while he yet spake, cometh Judas,  
 one of the twelve, and with him a multitude with  
 swords and staves, from the chief priests and the  
 44 scribes and the elders. Now he that betrayed him had  
 given them a token, saying, Whomsoever I shall kiss,  
 45 that is he; take him, and lead him away safely. And  
 when he was come, straightway he came to him, and  
 46 saith, Rabbi; and <sup>2</sup> kissed him. And they laid hands <sup>2</sup> Gr. kissed  
 47 on him, and took him. But a certain one of them <sup>him much.</sup>  
 that stood by drew his sword, and smote the <sup>3</sup> servant <sup>3</sup> Gr. bond-  
 48 of the high priest, and struck off his ear. And Jesus <sup>servant.</sup>  
 answered and said unto them, Are ye come out, as  
 against a robber, with swords and staves to seize me?  
 49 I was daily with you in the temple teaching, and ye  
 took me not: but *this is done* that the scriptures might  
 50 be fulfilled. And they all left him, and fled.  
 51 And a certain young man followed with him, having  
 a linen cloth cast about him, over *his* naked *body*:  
 52 and they lay hold on him; but he left the linen cloth,  
 and fled naked.  
 53 And they led Jesus away to the high priest: and  
 there come together with him all the chief priests and  
 54 the elders and the scribes. And Peter had followed  
 him afar off, even within, into the court of the high  
 priest; and he was sitting with the officers, and warm-  
 55 ing himself in the light *of the fire*. Now the chief  
 priests and the whole council sought witness against  
 56 Jesus to put him to death; and found it not. For

<sup>1</sup> Or, *seemingly*

<sup>2</sup> Gr. *liable to*.

<sup>3</sup> Or, *strokes of rods*

<sup>4</sup> Or, *I neither know, nor understand: thou, what sayest thou?*

<sup>5</sup> Gr. *fore-court*.

<sup>6</sup> Many ancient authorities omit *and the cock crew*.

<sup>7</sup> Or, *And he began to weep*.

many bare false witness against him, and their witness agreed not together. And there stood up certain, and 57 bare false witness against him, saying, We heard him 58 say, I will destroy this <sup>1</sup>temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness 59 agree together. And the high priest stood up in the 60 midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But 61 he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, 62 I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest rent his clothes, and 63 saith, What further need have we of witnesses? Ye 64 have heard the blasphemy: what think ye? And 65 they all condemned him to be <sup>2</sup>worthy of death. And 66 some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with <sup>3</sup>blows of their hands.

And as Peter was beneath in the court, there cometh 66 one of the maids of the high priest; and seeing Peter 67 warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus. But 68 he denied, saying, <sup>4</sup>I neither know, nor understand what thou sayest: and he went out into the <sup>5</sup>porch; 69 and the cock crew. And the maid saw him, and 70 began again to say to them that stood by, This is *one* of them. But he again denied it. And after a little 71 while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilean. But he 72 began to curse, and to swear, I know not this man of whom ye speak. And straightway the second time 73 the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. <sup>7</sup>And when he thought theron, he wept.

And straightway in the morning the chief priests 1 15 with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried



2 him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he  
3 answering saith unto him, Thou sayest. And the chief  
4 priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold  
5 how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.

6 Now at <sup>1</sup>the feast he used to release unto them one <sup>1 Or, a feast</sup>  
7 prisoner, whom they asked of him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had  
8 committed murder. And the multitude went up and began to ask him *to do* as he was wont to do unto  
9 them. And Pilate answered them, saying, Will ye  
10 that I release unto you the King of the Jews? For he perceived that for envy the chief priests had de-  
11 livered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto  
12 them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call  
13 the King of the Jews? And they cried out again,  
14 Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly,  
15 Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the <sup>2</sup>Prætorium; and they call together the <sup>2 Or, palace</sup>  
17 whole <sup>3</sup>band. And they clothe him with purple, and <sup>3 Or, cohort</sup>  
18 plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews!  
19 And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him.  
20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

21 And they <sup>4</sup>compel one passing by, Simon of Cyrene, <sup>4 Gr. im-</sup>  
coming from the country, the father of Alexander and <sup>press.</sup>  
Rufus, to go *with them*, that he might bear his cross.

22 And they bring him unto the place Golgotha, which

is, being interpreted, The place of a skull. And they<sup>23</sup> offered him wine mingled with myrrh: but he received it not. And they crucify him, and part his garments<sup>24</sup> among them, casting lots upon them, what each should take. And it was the third hour, and they crucified him.<sup>25</sup> And the superscription of his accusation was written<sup>26</sup> over, THE KING OF THE JEWS. And with him they<sup>27</sup> crucify two robbers; one on his right hand, and one on his left.<sup>1</sup> And they that passed by railed on him,<sup>29</sup> wagging their heads, and saying, Ha! thou that destroyest the<sup>2</sup> temple, and buildest it in three days, save thyself, and come down from the cross. In like<sup>30</sup> manner also the chief priests mocking him among<sup>31</sup> themselves with the scribes said, He saved others; <sup>3</sup>himself he cannot save. Let the Christ, the King of<sup>32</sup> Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

<sup>1</sup> Many ancient authorities insert ver. 28 And the scripture was fulfilled, which saith, And he was reckoned with transgressors. See Luke xxii 37.

<sup>2</sup> Or, sanctuary

<sup>3</sup> Or, can he not save himself?

<sup>4</sup> Or, earth

<sup>5</sup> Or, why didst thou forsake me?

And when the sixth hour was come, there was<sup>33</sup> darkness over the whole<sup>4</sup> land until the ninth hour. And at the ninth hour Jesus cried with a loud voice,<sup>34</sup> Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, <sup>5</sup>why hast thou forsaken me? And some of them that stood by, when they<sup>35</sup> heard it, said, Behold, he calleth Elijah. And one<sup>36</sup> ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And<sup>37</sup> Jesus uttered a loud voice, and gave up the ghost. And the veil of the<sup>2</sup> temple was rent in twain from<sup>38</sup> the top to the bottom. And when the centurion,<sup>39</sup> which stood by over against him, saw that he<sup>6</sup> so gave up the ghost, he said, Truly this man was<sup>7</sup> the Son of God. And there were also women beholding from afar:<sup>40</sup> among whom were both Mary Magdalene, and Mary the mother of James the<sup>8</sup> less and of Joses, and Salome; who, when he was in Galilee, followed him,<sup>41</sup> and ministered unto him; and many other women which came up with him unto Jerusalem.

<sup>6</sup> Many ancient authorities read so cried out, and gave up the ghost.

<sup>7</sup> Or, a son of God

<sup>8</sup> Gr. little.

And when even was now come, because it was the<sup>42</sup> Preparation, that is, the day before the sabbath, there<sup>43</sup>

came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate,  
 44 and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he <sup>1</sup>had been  
 45 any while dead. And when he learned it of the <sup>1</sup>Many ancient authorities read *were*  
 46 centurion, he granted the corpse to Joseph. And he <sup>already</sup> <sup>dead.</sup> bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone  
 47 against the door of the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

16 1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint  
 2 him. And very early on the first day of the week, they come to the tomb when the sun was risen.  
 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?  
 4 and looking up, they see that the stone is rolled  
 5 back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.  
 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they  
 7 laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him.  
 8 as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9 <sup>2</sup>Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from  
 10 whom he had cast out seven <sup>3</sup>devils. She went and told them that had been with him, as they mourned <sup>3</sup>Gr. *demons*.

<sup>1</sup> The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

and wept. And they, when they heard that he was 11  
alive, and had been seen of her, disbelieved.

And after these things he was manifested in 12  
another form unto two of them, as they walked, on  
their way into the country. And they went away 13  
and told it unto the rest : neither believed they them.

And afterward he was manifested unto the eleven 14  
themselves as they sat at meat; and he upbraided  
them with their unbelief and hardness of heart, be-  
cause they believed not them which had seen him  
after he was risen. And he said unto them, Go ye 15  
into all the world, and preach the gospel to the whole  
creation. He that believeth and is baptized shall be 16  
saved; but he that disbelieveth shall be condemned.

And these signs shall follow them that believe : in my 17  
name shall they cast out <sup>1</sup>devils; they shall speak  
with <sup>2</sup>new tongues; they shall take up serpents, and 18  
if they drink any deadly thing, it shall in no wise  
hurt them; they shall lay hands on the sick, and they  
shall recover.

<sup>1</sup>*Gr. demons.*

<sup>2</sup>Some  
ancient  
authorities  
omit *new*.

So then the Lord Jesus, after he had spoken unto 19  
them, was received up into heaven, and sat down at  
the right hand of God. And they went forth, and 20  
preached everywhere, the Lord working with them,  
and confirming the word by the signs that followed.  
Amen.

# THE GOSPEL

ACCORDING TO

S. LUKE.

---

1 <sup>1</sup> FORASMUCH as many have taken in hand to draw up  
a narrative concerning those matters which have been  
2 <sup>1</sup>fulfilled among us, even as they delivered them unto  
us, which from the beginning were eyewitnesses and <sup>1</sup>Or, fully  
3 ministers of the word, it seemed good to me also, <sup>established</sup>  
having traced the course of all things accurately from  
the first, to write unto thee in order, most excellent  
4 Theophilus; that thou mightest know the certainty  
concerning the <sup>2</sup>things <sup>3</sup>wherein thou wast instructed. <sup>2</sup>Gr. words.

5 <sup>3</sup>Or, which  
THERE was in the days of Herod, king of Judæa, a <sup>than wast</sup>  
certain priest named Zacharias, of the course of Abijah: <sup>tought by</sup>  
and he had a wife of the daughters of Aaron, and her <sup>word of</sup>  
6 name was Elisabeth. And they were both righteous <sup>mouth</sup>  
before God, walking in all the commandments and  
7 ordinances of the Lord blameless. And they had no  
child, because that Elisabeth was barren, and they  
both were *now* <sup>4</sup>well stricken in years.

8 Now it came to pass, while he executed the priest's <sup>4</sup>Gr. ad-  
9 office before God in the order of his course, according <sup>vanced in</sup>  
to the custom of the priest's office, his lot was to enter <sup>their days.</sup>  
10 into the <sup>5</sup>temple of the Lord and burn incense. And <sup>5</sup>Or, sanc-  
the whole multitude of the people were praying with- <sup>tuary</sup>  
11 out at the hour of incense. And there appeared unto  
him an angel of the Lord standing on the right side  
12 of the altar of incense. And Zacharias was troubled  
13 when he saw *him*, and fear fell upon him. But the  
angel said unto him, Fear not, Zacharias: because thy  
supplication is heard, and thy wife Elisabeth shall bear  
14 thee a son, and thou shalt call his name John. And  
thou shalt have joy and gladness; and many shall  
15 rejoice at his birth. For he shall be great in the sight

<sup>1</sup> Gr. *sikera*.

<sup>2</sup> Or, *Holy Spirit*: and so throughout this book.

<sup>3</sup> Some ancient authorities read *come nigh before his face*.

<sup>4</sup> Gr. *advanced in her days*.

<sup>5</sup> Or, *at his tarrying*.

<sup>6</sup> Or, *sanc-tuary*.

<sup>7</sup> Or, *endued with grace*.

<sup>8</sup> Many ancient authorities add *blessed art thou among women*. See ver. 42.

<sup>9</sup> Or, *grace*.

of the Lord, and he shall drink no wine nor <sup>1</sup>strong drink; and he shall be filled with the <sup>2</sup>Holy Ghost, even from his mother's womb. And many of the <sup>16</sup>children of Israel shall he turn unto the Lord their God. And he shall <sup>3</sup>go before his face in the spirit <sup>17</sup>and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. And Zacharias said unto <sup>18</sup>the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the <sup>19</sup>angel answering said unto him, I am Gabriel. that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And <sup>20</sup>behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting <sup>21</sup>for Zacharias, and they marvelled <sup>3</sup>while he tarried in the <sup>6</sup>temple. And when he came out, he could not <sup>22</sup>speak unto them: and they perceived that he had seen a vision in the <sup>6</sup>temple: and he continued making signs unto them, and remained dumb. And <sup>23</sup>it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; <sup>24</sup>and she hid herself five months, saying, Thus hath the <sup>25</sup>Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent <sup>26</sup>from God unto a city of Galilee, named Nazareth, to a <sup>27</sup>virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art <sup>28</sup>highly favoured, the Lord *is* with thee<sup>8</sup>. But she was <sup>29</sup>greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the <sup>30</sup>angel said unto her, Fear not, Mary: for thou hast found <sup>9</sup>favour with God. And behold, thou shalt con- <sup>31</sup>ceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be <sup>32</sup>



- called the Son of the Most High : and the Lord God shall give unto him the throne of his father David :  
 33 and he shall reign over the house of Jacob <sup>1</sup>for ever ; <sup>1</sup>Gr. *unto the ages.*  
 34 and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know  
 35 not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee : wherefore also <sup>2</sup>that which <sup>3</sup>is to be born <sup>4</sup>shall be <sup>2</sup>Or, *the holy thing which is to be born shall be called the Son of God.*  
 36 called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age : and this is the sixth month with her that <sup>5</sup>was  
 37 called barren. For no word from God shall be void <sup>3</sup>Or, *is begotten*  
 38 of power. And Mary said, Behold, the <sup>6</sup>handmaid of the Lord ; be it unto me according to thy word. And <sup>4</sup>Some ancient authorities insert of thee.  
 the angel departed from her.  
 39 And Mary arose in these days and went into the  
 40 hill country with haste, into a city of Judah ; and entered into the house of Zacharias and saluted <sup>5</sup>Or, *is*  
 41 Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; <sup>6</sup>Gr. *bond-maid.*  
 42 and Elisabeth was filled with the Holy Ghost ; and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the  
 43 fruit of thy womb. And whence is this to me, that  
 44 the mother of my Lord should come unto me ? For behold, when the voice of thy salutation came into  
 45 mine ears, the babe leaped in my womb for joy. And blessed is she that <sup>7</sup>believed ; for there shall be a fulfilment of the things which have been spoken to her <sup>7</sup>Or, *believed that there shall be*  
 46 from the Lord. And Mary said,  
 My soul doth magnify the Lord,  
 47 And my spirit hath rejoiced in God my Saviour.  
 48 For he hath looked upon the low estate of his <sup>8</sup>handmaiden :  
 For behold, from henceforth all generations shall <sup>8</sup>Gr. *bond-maiden.*  
 call me blessed.  
 49 For he that is mighty hath done to me great things ;  
 And holy is his name.

And his mercy is unto generations and generations 50  
On them that fear him.

He hath shewed strength with his arm ; 51

<sup>1</sup> Or, by

He hath scattered the proud 'in the imagination of their heart.

He hath put down princes from *their* thrones, 52

And hath exalted them of low degree.

The hungry he hath filled with good things ; 53

And the rich he hath sent empty away.

He hath holpen Israel his servant, 54

That he might remember mercy

(As he spake unto our fathers) 55

Toward Abraham and his seed for ever.

And Mary abode with her about three months, and 56  
returned unto her house.

Now Elisabeth's time was fulfilled that she should 57  
be delivered ; and she brought forth a son. And her 58  
neighbours and her kinsfolk heard that the Lord had  
magnified his mercy towards her ; and they rejoiced  
with her. And it came to pass on the eighth day, 59  
that they came to circumcise the child ; and they  
would have called him Zacharias, after the name of  
his father. And his mother answered and said, Not 60  
so ; but he shall be called John. And they said unto 61  
her, There is none of thy kindred that is called by  
this name. And they made signs to his father, what 62  
he would have him called. And he asked for a 63  
writing tablet, and wrote, saying, His name is John.  
And they marvelled all. And his mouth was opened 64  
immediately, and his tongue *loosed*, and he spake,  
blessing God. And fear came on all that dwelt round 65  
about them : and all these sayings were noised abroad  
throughout all the hill country of Judæa. And all 66  
that heard them laid them up in their heart, saying,  
What then shall this child be ? For the hand of the  
Lord was with him.

And his father Zacharias was filled with the Holy 67  
Ghost, and prophesied, saying,

Blessed *be* the Lord, the God of Israel ; 68

For he hath visited and wrought redemption for  
his people,

69 And hath raised up a horn of salvation for us  
 In the house of his servant David  
 70 (As he spake by the mouth of his holy prophets  
 which have been since the world began),  
 71 Salvation from our enemies, and from the hand  
 of all that hate us ;  
 72 To shew mercy towards our fathers,  
 And to remember his holy covenant ;  
 73 The oath which he sware unto Abraham our  
 father,  
 74 To grant unto us that we being delivered out of  
 the hand of our enemies  
 Should serve him without fear,  
 75 In holiness and righteousness before him all our  
 days.  
 76 Yea and thou, child, shalt be called the prophet  
 of the Most High :  
 For thou shalt go before the face of the Lord to  
 make ready his ways ;  
 77 To give knowledge of salvation unto his people  
 In the remission of their sins,  
 78 Because of the <sup>1</sup>tender mercy of our God,  
<sup>2</sup>Whereby the dayspring from on high <sup>3</sup>shall  
 visit us,  
 79 To shine upon them that sit in darkness and the  
 shadow of death ;  
 To guide our feet into the way of peace.  
 80 And the child grew, and waxed strong in spirit, and  
 was in the deserts till the day of his shewing unto  
 Israel.

<sup>1</sup> Or, heart of  
 mercy  
<sup>2</sup> Or, Where-  
 in

<sup>3</sup> Many  
 ancient  
 authorities  
 read hath  
 visited us.

2 1 Now it came to pass in those days, there went out  
 a decree from Cæsar Augustus, that all <sup>4</sup>the world  
 2 should be enrolled. This was the first enrolment  
 3 made when Quirinius was governor of Syria. And all  
 went to enrol themselves, every one to his own city.  
 4 And Joseph also went up from Galilee, out of the city  
 of Nazareth, into Judæa, to the city of David, which  
 is called Bethlehem, because he was of the house and  
 5 family of David ; to enrol himself with Mary, who was  
 6 betrothed to him, being great with child. And it  
 came to pass, while they were there, the days were

<sup>4</sup> Gr. the  
 inhabited  
 earth.

fulfilled that she should be delivered And she 7 brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

<sup>1</sup> Or, *night-watches*

And there were shepherds in the same country 8 abiding in the field, and keeping <sup>1</sup>watch by night over their flock. And an angel of the Lord stood by 9 them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said 10 unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city 11 of David a Saviour, which is <sup>2</sup>Christ the Lord. And 12 this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of 13 the heavenly host praising God, and saying,

<sup>2</sup> Or, *Anointed Lord*

Glory to God in the highest, 14

<sup>3</sup> Many ancient authorities read *peace, good pleasure among men.*

<sup>4</sup> Gr. *men of good pleasure.*

<sup>5</sup> Or, *saying*

And on earth <sup>3</sup>peace among <sup>4</sup>men in whom he is well pleased.

And it came to pass, when the angels went away 15 from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this <sup>5</sup>thing that is come to pass, which the Lord hath made known unto us. And they came with 16 haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, 17 they made known concerning the saying which was spoken to them about this child. And all that heard 18 it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these 19 <sup>6</sup>sayings, pondering them in her heart. And the 20 shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

<sup>6</sup> Or, *things*

And when eight days were fulfilled for circumcising 21 him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according 22 to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is 23

written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord),  
 24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two  
 25 young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation  
 26 of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's  
 27 Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the  
 28 law, then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy <sup>1</sup>servant depart, O <sup>2</sup>Lord, <sup>1</sup>Gr. *bond-servant.*  
 According to thy word, in peace;  
 30 For mine eyes have seen thy salvation, <sup>2</sup>Gr. *Master.*  
 31 Which thou hast prepared before the face of all peoples;

32 A light for <sup>3</sup>revelation to the Gentiles, <sup>3</sup>Or, *the unveiling of the Gentiles*  
 And the glory of thy people Israel.

33 And his father and his mother were marvelling at  
 34 the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken  
 35 against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be  
 36 revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was  
 37 years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplica-  
 38 tions night and day. And coming up at that very hour she gave thanks unto God. and spake of him to all them that were looking for the redemption of  
 39 Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

<sup>4</sup>Gr. *advanced in many days.*

<sup>1</sup> Gr. *becoming full of wisdom.*

And the child grew, and waxed strong, filled with 40 wisdom : and the grace of God was upon him.

<sup>2</sup> Or, *teachers*

And his parents went every year to Jerusalem at the 41 feast of the passover. And when he was twelve years 42 old, they went up after the custom of the feast ; and 43 when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem ; and his parents knew it not ; but supposing him to be in 44 the company, they went a day's journey ; and they sought for him among their kinsfolk and acquaintance : and when they found him not, they returned to 45 Jerusalem, seeking for him. And it came to pass, 46 after three days they found him in the temple, sitting

<sup>3</sup> Gr. *Child.*

in the midst of the <sup>2</sup> doctors, both hearing them, and asking them questions : and all that heard him were 47 amazed at his understanding and his answers. And 48 when they saw him, they were astonished : and his mother said unto him, <sup>3</sup> Son, why hast thou thus dealt with us ? behold, thy father and I sought thee sorrowing.

<sup>4</sup> Or, *about my Father's business*  
*Gr. in the things of my Father.*

And he said unto them, How is it that ye sought me ? 49 wist ye not that I must be <sup>4</sup> in my Father's house ? And they understood not the saying which he spake 50 unto them. And he went down with them, and came 51 to Nazareth ; and he was subject unto them : and his mother kept all *these* <sup>5</sup> sayings in her heart.

<sup>5</sup> Or, *things*

<sup>6</sup> Or, *age*

<sup>7</sup> Or, *grace*

And Jesus advanced in wisdom and <sup>6</sup> stature, and in 52 <sup>7</sup> favour with God and men.

Now in the fifteenth year of the reign of Tiberius 1 **3** Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood 2 of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he 3 came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins ; as it is written in the book of the words of Isaiah the 4 prophet,

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.



- 5 Every valley shall be filled,  
And every mountain and hill shall be brought  
low;  
And the crooked shall become straight,  
And the rough ways smooth;  
6 And all flesh shall see the salvation of God.
- 7 He said therefore to the multitudes that went out  
to be baptized of him, Ye offspring of vipers, who  
8 warned you to flee from the wrath to come? Bring  
forth therefore fruits worthy of <sup>1</sup> repentance, and begin <sup>1</sup> Or, *your*  
not to say within yourselves, We have Abraham to our *repentance*  
father: for I say unto you, that God is able of these  
9 stones to raise up children unto Abraham. And even  
now is the axe also laid unto the root of the trees:  
every tree therefore that bringeth not forth good fruit  
10 is hewn down, and cast into the fire. And the mul-  
titudes asked him, saying, What then must we do?  
11 And he answered and said unto them, He that hath  
two coats, let him impart to him that hath none; and  
12 he that hath food, let him do likewise. And there  
came also <sup>2</sup> publicans to be baptized, and they said <sup>2</sup> See margi-  
unto him, <sup>3</sup> Master, what must we do? And he said <sup>3</sup> nal note on  
unto them, Extort no more than that which is ap- *Matt. v. 46.*  
pointed you. And <sup>4</sup> soldiers also asked him, saying, <sup>4</sup> Or, *Teacher*  
And we, what must we do? And he said unto them, <sup>4</sup> Gr. *soldiers*  
Do violence to no man, neither <sup>5</sup> exact *on service.*  
*anything* wrong- <sup>5</sup> Or, *accuse*  
fully; and be content with your wages. *any one*
- 15 And as the people were in expectation, and all men  
reasoned in their hearts concerning John, whether  
16 haply he were the Christ; John answered, saying unto  
them all, I indeed baptize you with water; but there  
cometh he that is mightier than I, the latchet of whose  
shoes I am not <sup>6</sup> worthy to unloose: he shall baptize you <sup>6</sup> Gr. *suffi-*  
17 <sup>7</sup> with the Holy Ghost and *with* fire: whose fan is in *cient.*  
his hand, thoroughly to cleanse his threshing-floor, and <sup>7</sup> Or, *in*  
to gather the wheat into his garner; but the chaff he  
will burn with unquenchable fire.
- 18 With many other exhortations therefore preached he  
19 <sup>8</sup> good tidings unto the people; but Herod the tetrarch, <sup>8</sup> Or, *the*  
being reproved by him for Herodias his brother's wife, *gospel*  
and for all the evil things which Herod had done,

added yet this above all, that he shut up John in 20 prison.

Now it came to pass, when all the people were 21 baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost 22 descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

And Jesus himself, when he began *to teach*, was 23 about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, the *son* of Matthat, 24 the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, the *son* of Mattathias, the *son* of 25 Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mattathias, the 26 *son* of Semein, the *son* of Josech, the *son* of Joda, the 27 *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of <sup>1</sup>Shealtiel, the *son* of Neri, the *son* of 28 Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of 29 Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, the *son* of Symeon, the *son* of Judas, the *son* of 30 Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* 31 of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, the *son* of Jesse, the 32 *son* of Obed, the *son* of Boaz, the *son* of <sup>2</sup>Salmon, the *son* of Nahshon, the *son* of Amminadab, <sup>3</sup>the *son* of 33 <sup>4</sup>Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of 34 Abraham, the *son* of Terah, the *son* of Nahor, the *son* 35 of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, the *son* of Cainan, the *son* of 36 Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, the *son* of Methuselah, the *son* of Enoch, 37 the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of 38 Adam, the *son* of God.

And Jesus, full of the Holy Spirit, returned from 1 4 the Jordan, and was led <sup>5</sup>by the Spirit in the wilderness during forty days, being tempted of the devil. 2 And he did eat nothing in those days: and when they

<sup>1</sup> Gr. *Sala-thiel*.

<sup>2</sup> Some ancient authorities write *Sala*.

<sup>3</sup> Many ancient authorities insert the *son* of Admin: and one writes Admin for Amminadab.

<sup>4</sup> Some ancient authorities write *Aram*.

<sup>5</sup> Or, in

3 were completed, he hungered. And the devil said  
 unto him, If thou art the Son of God, command this  
 4 stone that it become <sup>1</sup>bread. And Jesus answered unto <sup>1</sup>Or, a loaf  
 him, It is written, Man shall not live by bread alone.  
 5 And he led him up, and shewed him all the kingdoms  
 6 of <sup>2</sup>the world in a moment of time. And the devil <sup>2</sup>Gr. the  
 said unto him, To thee will I give all this authority, <sup>inhabited</sup>  
 and the glory of them: for it hath been delivered unto  
 7 me; and to whomsoever I will I give it. If thou  
 therefore wilt worship before me, it shall all be thine.  
 8 And Jesus answered and said unto him, It is written,  
 Thou shalt worship the Lord thy God, and him only  
 9 shalt thou serve. And he led him to Jerusalem, and  
 set him on <sup>3</sup>the pinnacle of the temple, and said unto <sup>3</sup>Gr. wing.  
 him, If thou art the Son of God, cast thyself down  
 10 from hence: for it is written,

He shall give his angels charge concerning thee,  
 to guard thee:

11 and,

On their hands they shall bear thee up,  
 Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said,  
 Thou shalt not tempt the Lord thy God.

13 And when the devil had completed every tempta-  
 tion, he departed from him <sup>4</sup>for a season. <sup>4</sup>Or, until

14 And Jesus returned in the power of the Spirit into  
 Galilee: and a fame went out concerning him through  
 15 all the region round about. And he taught in their  
 synagogues, being glorified of all.

16 And he came to Nazareth, where he had been  
 brought up: and he entered, as his custom was, into  
 the synagogue on the sabbath day, and stood up  
 17 to read. And there was delivered unto him <sup>5</sup>the book <sup>5</sup>Or, a roll  
 of the prophet Isaiah. And he opened the <sup>6</sup>book, and <sup>6</sup>Or, roll  
 found the place where it was written,

18 The Spirit of the Lord is upon me,  
<sup>7</sup>Because he anointed me to preach <sup>8</sup>good tidings <sup>7</sup>Or, Where-  
 to the poor: <sup>fore</sup>  
 He has sent me to proclaim release to the cap- <sup>8</sup>Or, the gos-  
 tives, <sup>pel</sup>

And recovering sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord. 19

<sup>1</sup> Or, roll

And he closed the <sup>1</sup>book, and gave it back to the 20 attendant, and sat down : and the eyes of all in the synagogue were fastened on him. And he began to 21 say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth : and they said, Is not this Joseph's son ? And he said unto them, Doubtless ye will say unto me 23 this parable, Physician, heal thyself : whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, 24 No prophet is acceptable in his own country. But of 25 a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land ; and unto none of them 26 was Elijah sent, but only to <sup>2</sup>Zarephath, in the land of Sidon, unto a woman that was a widow. And 27 there were many lepers in Israel in the time of Elisha the prophet ; and none of them was cleansed, but only Naaman the Syrian. And they were all filled 28 with wrath in the synagogue, as they heard these things ; and they rose up, and cast him forth out 29 of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the 30 midst of them went his way.

<sup>2</sup> Gr. *Sarepta*.

And he came down to Capernaum, a city of Galilee. 31 And he was teaching them on the sabbath day : and 32 they were astonished at his teaching ; for his word was with authority. And in the synagogue there was a 33 man, which had a spirit of an unclean <sup>3</sup>devil ; and he cried out with a loud voice, <sup>4</sup>Ah ! what have we to do 34 with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold 35 thy peace, and come out of him. And when the <sup>3</sup>devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement 36

<sup>3</sup> Gr. *demon*

<sup>4</sup> Or, *Let alone*.

came upon all, and they spake together, one with another, saying, What is <sup>1</sup>this word? for with authority and power he commandeth the unclean spirits, and <sup>10r, this word, that with authority...come out</sup> they come out. And there went forth a rumour concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him  
39 for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and  
41 healed them. And <sup>2</sup>devils also came out from many, <sup>2Gr. demons.</sup> crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he  
43 should not go from them. But he said unto them, I must preach the <sup>3</sup>good tidings of the kingdom of God <sup>3Or, gospel</sup> to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of <sup>4</sup>Galilee.

5 1 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was <sup>4 Very many ancient authorities read John 4. 2.</sup>  
2 standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had  
3 gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of  
4 the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your  
5 nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at  
6 thy word I will let down the nets. And when they had this done, they inclosed a great multitude of



fishes; and their nets were breaking; and they 7 beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down 8 at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and 9 all that were with him, at the draught of the fishes which they had taken; and so were also James and 10 John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt <sup>1</sup>catch men. And when they 11 had brought their boats to land, they left all, and followed him.

<sup>1</sup> Gr. *take alive.*

And it came to pass, while he was in one of the 12 cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And 13 he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. And he charged him to tell 14 no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much 15 the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. But he withdrew himself 16 in the deserts, and prayed.

And it came to pass on one of those days, that he 17 was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him <sup>2</sup>to heal. And be- 18 hold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what *way* they might bring 19 him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing that 20 faith, he said, Man, thy sins are forgiven thee. And 21 the scribes and the Pharisees began to reason, saying,

<sup>2</sup> Gr. *that he should heal.* Many ancient authorities read *that he should heal them.*



- Who is this that speaketh blasphemies? Who can  
 22 forgive sins, but God alone? But Jesus perceiving  
 their reasonings, answered and said unto them, <sup>1</sup> What <sup>1</sup> Or, Why  
 23 reason ye in your hearts? Whether is easier, to say,  
 Thy sins are forgiven thee; or to say, Arise and walk?  
 24 But that ye may know that the Son of man hath  
<sup>2</sup> power on earth to forgive sins (he said unto him <sup>2</sup> Or, author-  
 that was palsied), I say unto thee, Arise, and take up <sup>rity</sup>  
 25 thy couch, and go unto thy house. And immediately  
 he rose up before them, and took up that whereon he  
 26 lay, and departed to his house, glorifying God. And  
 amazement took hold on all, and they glorified God;  
 and they were filled with fear, saying, We have seen  
 strange things to-day.
- 27 And after these things he went forth, and beheld a  
 publican, named Levi, sitting at the place of toll, and  
 28 said unto him, Follow me. And he forsook all, and  
 29 rose up and followed him. And Levi made him a  
 great feast in his house: and there was a great multi-  
 30 tude of publicans and of others that were sitting at  
 meat with them. And <sup>3</sup> the Pharisees and their scribes <sup>3</sup> Or, the  
 murmured against his disciples, saying, Why do ye eat *Pharisees*  
 31 and drink with the publicans and sinners? And Jesus *and the*  
 answering said unto them, They that are whole have no *scribes*  
 32 need of a physician; but they that are sick. I am not  
 come to call the righteous but sinners to repentance.  
 33 And they said unto him, The disciples of John fast often,  
 and make supplications; likewise also the *disciples* of  
 34 the Pharisees; but thine eat and drink. And Jesus  
 said unto them, Can ye make the sons of the bride-  
 35 chamber fast, while the bridegroom is with them? But  
 the days will come; and when the bridegroom shall  
 be taken away from them, then will they fast in those  
 36 days. And he spake also a parable unto them; No  
 man rendeth a piece from a new garment and putteth  
 it upon an old garment; else he will rend the new, and  
 also the piece from the new will not agree with the old.  
 37 And no man putteth new wine into old <sup>4</sup> wine-skins; <sup>4</sup> That is,  
 else the new wine will burst the skins, and itself *skins used as*  
 38 will be spilled, and the skins will perish. But new *bottles.*  
 39 wine must be put into fresh wine-skins. And no man

having drunk old *wine* desireth new: for he saith,  
The old is <sup>1</sup>good.

<sup>1</sup> Many  
ancient  
authorities  
read *better*.

<sup>2</sup> Many  
ancient  
authorities  
insert *second*.  
*first*.

Now it came to pass on a <sup>2</sup>sabbath, that he was <sup>1</sup> 6  
going through the cornfields; and his disciples  
plucked the ears of corn, and did eat, rubbing them  
in their hands. But certain of the Pharisees said, <sup>2</sup>  
Why do ye that which it is not lawful to do on the  
sabbath day? And Jesus answering them said, Have <sup>3</sup>  
ye not read even this, what David did, when he was  
an hungred, he, and they that were with him; how <sup>4</sup>  
he entered into the house of God, and did take and  
eat the shewbread, and gave also to them that were  
with him; which it is not lawful to eat save for the  
priests alone? And he said unto them, The Son of <sup>5</sup>  
man is lord of the sabbath.

And it came to pass on another sabbath, that he <sup>6</sup>  
entered into the synagogue and taught: and there was  
a man there, and his right hand was withered. And <sup>7</sup>  
the scribes and the Pharisees watched him whether he  
would heal on the sabbath; that they might find how  
to accuse him. But he knew their thoughts; and he <sup>8</sup>  
said to the man that had his hand withered, Rise up,  
and stand forth in the midst. And he arose and stood  
forth. And Jesus said unto them, I ask you, Is it <sup>9</sup>  
lawful on the sabbath day to do good, or to do harm? to  
save a life, or to destroy it? And he looked round <sup>10</sup>  
about on them all, and said unto him, Stretch forth  
thy hand. And he did *so*: and his hand was restored.  
But they were filled with <sup>3</sup>madness; and communed <sup>11</sup>  
one with another what they might do to Jesus.

<sup>3</sup> Or, *foolish-*  
*ness*

And it came to pass in these days, that he went out <sup>12</sup>  
into the mountain to pray; and he continued all night  
in prayer to God. And when it was day, he called his <sup>13</sup>  
disciples: and he chose from them twelve, whom also  
he named apostles; Simon, whom he also named <sup>14</sup>  
Peter, and Andrew his brother, and James and John,  
and Philip and Bartholomew, and Matthew and <sup>15</sup>  
Thomas, and James *the son of* Alphæus, and Simon  
which was called the Zealot, and Judas *the* <sup>4</sup>*son of* <sup>16</sup>  
James, and Judas Iscariot, which was the traitor; and <sup>17</sup>  
he came down with them, and stood on a level place,

<sup>4</sup> Or, *brother*.  
See Jude 1.

and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to  
 18 hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed.  
 19 And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom  
 21 of God. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye  
 22 shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as  
 23 evil, for the Son of man's sake. Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers unto  
 24 the prophets. But woe unto you that are rich! for  
 25 ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and weep.  
 26 Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies,  
 28 do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To  
 29 him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke  
 30 withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods  
 31 ask them not again. And as ye would that men should do to you, do ye also to them likewise. And  
 32 if ye love them that love you, what thank have ye? for even sinners love those that love them. And if  
 33 ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye  
 34 lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive  
 35 again as much. But love your enemies, and do *them* good, and lend, <sup>1</sup> never despairing; and your reward

<sup>1</sup> Some ancient authorities read *despairing of no man*.

shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful 36 And judge not, and ye shall not be judged: and 37 condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be 38 given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

<sup>1</sup>Or, teacher

And he spake also a parable unto them, Can the 39 blind guide the blind? shall they not both fall into a pit? The disciple is not above his <sup>1</sup>master: but every 40 one when he is perfected shall be as his <sup>1</sup>master. And why beholdest thou the mote that is in thy 41 brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, 42 Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bringeth forth 43 corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own 44 fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man 45 out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

<sup>2</sup> Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25.

And why call ye me, Lord, Lord, and do not the 46 things which I say? Every one that cometh unto 47 me, and heareth my words, and doeth them, I will shew you to whom he is like: he is like a man 48 building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: <sup>2</sup>because it had been well builded. But he that heareth, and doeth not, is like a man 49 that built a house upon the earth without a founda-

tion; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

7 1 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's <sup>1</sup>servant, who was <sup>2</sup>dear <sup>1</sup> Gr. bond-servant.  
 3 unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him <sup>2</sup> Or, precious to him  
 elders of the Jews, asking him that he would come <sup>Or, honourable with him</sup>  
 4 and save his <sup>1</sup>servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy  
 5 that thou shouldest do this for him: for he loveth our  
 6 nation, and himself built us our synagogue. And Jesus went with them. And when he was now not  
 far from the house, the centurion sent friends to him,  
 saying unto him, Lord, trouble not thyself: for I am  
 not <sup>3</sup>worthy that thou shouldest come under my roof: <sup>3</sup> Gr. sufficient.  
 7 wherefore neither thought I myself worthy to come  
 unto thee: but <sup>4</sup>say the word, and my <sup>5</sup>servant shall <sup>4</sup> Gr. say with a word.  
 8 be healed. For I also am a man set under authority,  
 having under myself soldiers: and I say to this one, <sup>5</sup> Or, boy  
 Go, and he goeth; and to another, Come, and he  
 cometh; and to my <sup>1</sup>servant, Do this, and he doeth  
 9 it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude  
 that followed him, I say unto you, I have not  
 10 found so great faith, no, not in Israel. And they that were sent, returning to the house, found the  
<sup>1</sup>servant whole.

11 And it came to pass <sup>6</sup>soon afterwards, that he went <sup>6</sup> Many ancient authorities read on the next day.  
 to a city called Nain; and his disciples went with  
 12 him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried  
 out one that was dead, the only son of his mother, and she was a widow: and much people of the city  
 13 was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.  
 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say  
 15 unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother.  
 16 And fear took hold on all: and they glorified God,



saying, A great prophet is arisen among us: and, God hath visited his people. And this report went 17 forth concerning him in the whole of Judæa, and all the region round about.

And the disciples of John told him of all these 18 things. And John calling unto him <sup>1</sup>two of his 19 disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the 20 men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he 21 cured many of diseases and <sup>2</sup>plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go your way, 22 and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have <sup>3</sup>good tidings preached to them. And blessed is he, whosoever shall find none occasion 23 of stumbling in me.

And when the messengers of John were departed, 24 he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out 25 to see? a man clothed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts. But what went ye out to 26 see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is 27 written,

Behold, I send my messenger before thy face,  
Who shall prepare thy way before thee.

I say unto you, Among them that are born of women 28 there is none greater than John: yet he that is <sup>4</sup>but little in the kingdom of God is greater than he. And 29 all the people when they heard, and the publicans, justified God, <sup>5</sup>being baptized with the baptism of John. But the Pharisees and the lawyers rejected 30 for themselves the counsel of God, <sup>6</sup>being not baptized of him. Whereunto then, shall I liken the men 31 of this generation, and to what are they like? They 32

<sup>1</sup>Gr. *certain two.*

<sup>2</sup>Gr. *scourges.*

<sup>3</sup>Or, *the gospel*

<sup>4</sup>Gr. *lesser.*

<sup>5</sup>Or, *having been*

<sup>6</sup>Or, *not having been*



are like unto children that sit in the marketplace,  
 and call one to another; which say, We piped unto  
 you, and ye did not dance; we wailed, and ye did  
 33 not weep. For John the Baptist is come eating  
 no bread nor drinking wine; and ye say, He hath  
 34 a <sup>1</sup>devil. The Son of man is come eating and <sup>1</sup>Gr. *demon*.  
 drinking; and ye say, Behold, a gluttonous man, and  
 a winebibber, a friend of publicans and sinners!  
 35 And wisdom <sup>2</sup>is justified of all her children. <sup>2</sup>Or, *was*  
 36 And one of the Pharisees desired him that he  
 would eat with him. And he entered into the  
 37 Pharisee's house, and sat down to meat. And  
 behold, a woman, which was in the city, a sinner;  
 and when she knew that he was sitting at meat in the  
 Pharisee's house, she brought <sup>3</sup>an alabaster cruse of <sup>3</sup>Or, *a flask*.  
 38 ointment, and standing behind at his feet, weeping,  
 she began to wet his feet with her tears, and wiped  
 them with the hair of her head, and <sup>4</sup>kissed his feet, <sup>4</sup>Gr. *kissed*  
 39 and anointed them with the ointment. Now when <sup>much</sup>.  
 the Pharisee which had bidden him saw it, he spake  
 within himself, saying, This man, if he were <sup>5</sup>a pro- <sup>5</sup>Some  
 phet, would have perceived who and what manner of <sup>ancient</sup>  
 woman this is which toucheth him, that she is a <sup>authorities</sup>  
 40 sinner. And Jesus answering said unto him, Simon, <sup>read the</sup>  
 I have somewhat to say unto thee. And he saith, <sup>prophet. See</sup>  
 41 <sup>6</sup>Master, say on. A certain lender had two debtors: <sup>6</sup>Or, *Teacher*  
 the one owed five hundred <sup>7</sup>pence, and the other fifty. <sup>7</sup>See margi-  
 42 When they had not *wherewith* to pay, he forgave <sup>nal note on</sup>  
 them both. Which of them therefore will love him <sup>Matt. xviii.</sup>  
 43 most? Simon answered and said, He, I suppose, to <sup>23.</sup>  
 whom he forgave the most. And he said unto him,  
 44 Thou hast rightly judged. And turning to the woman,  
 he said unto Simon, Seest thou this woman? I entered  
 into thine house, thou gavest me no water for my  
 feet: but she hath wetted my feet with her tears, and  
 45 wiped them with her hair. Thou gavest me no kiss:  
 but she, since the time I came in, hath not ceased  
 46 to <sup>8</sup>kiss my feet. My head with oil thou didst not <sup>8</sup>Gr. *kiss*  
 anoint: but she hath anointed my feet with ointment. <sup>much</sup>.  
 47 Wherefore I say unto thee, Her sins, which are many,  
 are forgiven; for she loved much: but to whom little

is forgiven, *the same* loveth little. And he said unto <sup>48</sup> her, Thy sins are forgiven. And they that sat at <sup>49</sup> meat with him began to say <sup>1</sup>within themselves, Who is this that even forgiveth sins? And he said unto <sup>50</sup> the woman, Thy faith hath saved thee; go in peace.

And it came to pass soon afterwards, that he went <sup>1</sup> <sup>8</sup> about through cities and villages, preaching and bringing the <sup>2</sup>good tidings of the kingdom of God, and with him the twelve, and certain women which <sup>2</sup> had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven <sup>3</sup>devils had gone out, and Joannna the wife of Chuza Herod's <sup>3</sup> steward, and Susanna, and many others, which ministered unto <sup>4</sup>them of their substance.

<sup>4</sup> Many ancient authorities read *him*.

And when a great multitude came together, and <sup>4</sup> they of every city resorted unto him, he spake by a parable: The sower went forth to sow his seed: and <sup>5</sup> as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it <sup>6</sup> grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns <sup>7</sup> grew with it, and choked it. And other fell into the <sup>8</sup> good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him what this parable <sup>9</sup> might be. And he said, Unto you it is given to <sup>10</sup> know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the <sup>11</sup> parable is this: The seed is the word of God. And <sup>12</sup> those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock *are* they which, when they <sup>13</sup> have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among <sup>14</sup> the thorns, these are they that have heard, and as they go on their way they are choked with cares and

riches and pleasures of *this* life, and bring no fruit to  
 15 perfection. And that in the good ground, these are  
 such as in an honest and good heart, having heard  
 the word, hold it fast, and bring forth fruit with  
 patience.

16 And no man, when he hath lighted a lamp, covereth  
 it with a vessel, or putteth it under a bed ; but putteth  
 it on a stand, that they which enter in may see the  
 17 light. For nothing is hid, that shall not be made  
 manifest ; nor *anything* secret, that shall not be known  
 18 and come to light. Take heed therefore how ye  
 hear : for whosoever hath, to him shall be given ; and  
 whosoever hath not, from him shall be taken away  
 even that which he <sup>1</sup>thinketh he hath.

<sup>1</sup>Or, seemeth  
 to have

19 And there came to him his mother and brethren,  
 20 and they could not come at him for the crowd. And  
 it was told him, Thy mother and thy brethren stand  
 21 without, desiring to see thee. But he answered and  
 said unto them, My mother and my brethren are  
 these which hear the word of God, and do it.

22 Now it came to pass on one of those days, that he  
 entered into a boat, himself and his disciples ; and he  
 said unto them, Let us go over unto the other side of  
 23 the lake : and they launched forth. But as they sailed  
 he fell asleep : and there came down a storm of wind  
 on the lake ; and they were filling *with water*, and  
 24 were in jeopardy. And they came to him, and awoke  
 him, saying, Master, master, we perish. And he  
 awoke, and rebuked the wind and the raging of the  
 25 water : and they ceased, and there was a calm. And  
 he said unto them, Where is your faith ? And being  
 afraid they marvelled, saying one to another, Who  
 then is this, that he commandeth even the winds and  
 the water, and they obey him ?

26 And they arrived at the country of the <sup>2</sup>Gerasenes,  
 27 which is over against Galilee. And when he was  
 come forth upon the land, there met him a certain  
 man out of the city, who had <sup>3</sup>devils ; and for a long  
 time he had worn no clothes, and abode not in *any*  
 28 house, but in the tombs. And when he saw Jesus, he  
 cried out, and fell down before him, and with a loud

<sup>2</sup>Many  
 ancient  
 authorities  
 read *Gera-  
 gesenes* ;  
 others, *Ga-  
 darennes* : and  
 so in ver. 37.  
<sup>3</sup>Gr. *demons*.

voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he commanded the unclean spirit to come out from the man. For <sup>1</sup>oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the <sup>2</sup>devil into the deserts. And Jesus asked him, What is thy name? And he said, Legiou; for many <sup>3</sup>devils were entered into him. And they intreated him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the <sup>3</sup>devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the <sup>3</sup>devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with <sup>3</sup>devils was <sup>4</sup>made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the <sup>3</sup>devils were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

<sup>1</sup> Or, of a long time

<sup>2</sup> Gr. demon.

<sup>3</sup> Gr. demons.

<sup>4</sup> Or, saved

43 And a woman having an issue of blood twelve  
 44 years, which <sup>1</sup>had spent all her living upon physicians, <sup>2</sup>Some  
 and could not be healed of any, came behind him, <sup>ancient</sup>  
 and touched the border of his garment: and imme- <sup>authorities</sup>  
 45 diately the issue of her blood stanch'd. And Jesus <sup>omit had</sup>  
 said, Who is it that touched me? And when all de- <sup>spent all her</sup>  
 46 nied, Peter said, <sup>2</sup>and they that were with him, Master, <sup>living upon</sup>  
 the multitudes press thee and crush thee. But Jesus <sup>physicians,</sup>  
 said, <sup>and.</sup> <sup>2</sup>Some  
<sup>ancient</sup>  
<sup>authorities</sup>  
<sup>omit and</sup>  
<sup>they that</sup>  
<sup>were with</sup>  
<sup>him.</sup>  
 47 power had gone forth from me. And when the woman  
 saw that she was not hid, she came trembling, and  
 falling down before him declared in the presence of all  
 the people for what cause she touched him, and how  
 48 she was healed immediately. And he said unto her,  
 Daughter, thy faith hath <sup>3</sup>made thee whole; go in  
 peace. <sup>3</sup>Or, saved thee

49 While he yet spake, there cometh one from the ruler  
 of the synagogue, <sup>4</sup>saying, Thy daughter is dead;  
 50 trouble not the <sup>4</sup>Master. But Jesus hearing it, an- <sup>4</sup>Or Teacher  
 swered him, Fear not: only believe, and she shall be  
 51 <sup>5</sup>made whole. And when he came to the house, he <sup>5</sup>Or, saved  
 suffered not any man to enter in with him, save Peter,  
 and John, and James, and the father of the maiden  
 52 and her mother. And all were weeping, and bewailing  
 her: but he said, Weep not; for she is not dead, but  
 53 sleepeth. And they laughed him to scorn, knowing  
 54 that she was dead. But he, taking her by the hand,  
 55 called, saying, Maiden, arise. And her spirit re-  
 turned, and she rose up immediately: and he com-  
 56 manded that *something* be given her to eat. And her  
 parents were amazed: but he charged them to tell  
 no man what had been done.

9 1 And he called the twelve together, and gave them  
 power and authority over all <sup>6</sup>devils, and to cure <sup>6</sup>Gr. demons.  
 2 diseases. And he sent them forth to preach the king-  
 3 dom of God, and to heal <sup>7</sup>the sick. And he said unto  
 them, Take nothing for your journey, neither staff, nor <sup>7</sup>Some  
 wallet, nor bread, nor money; neither have two coats. <sup>ancient</sup>  
<sup>authorities</sup>  
<sup>omit the</sup>  
<sup>sick.</sup>  
 4 And into whatsoever house ye enter, there abide, and  
 5 thence depart. And as many as receive you not,  
 when ye depart from that city, shake off the dust from



your feet for a testimony against them. And they 6 departed, and went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was done : 7 and he was much perplexed, because that it was said by some, that John was risen from the dead ; and by 8 some, that Elijah had appeared ; and by others, that one of the old prophets was risen again. And Herod 9 said, John I beheaded : but who is this, about whom I hear such things ? And he sought to see him.

And the apostles, when they were returned, declared 10 unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving it followed him : and he 11 welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the day began to wear away ; and the twelve 12 came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals : for we are here in a desert place. But he said unto them, Give ye them 13 to eat. And they said, We have no more than five loaves and two fishes ; except we should go and buy food for all this people. For they were a'bout five 14 thousand men. And he said unto his disciples, Make  
<sup>1</sup> Gr. recline. them 'sit down in companies, about fifty each. And 15 they did so, and made them all 'sit down. And he 16 took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake ; and gave to the disciples to set before the multitude. And they did 17 eat, and were all filled : and there was taken up that which remained over to them of broken pieces, twelve baskets.

And it came to pass, as he was praying alone, the 18 disciples were with him : and he asked them, saying, Who do the multitudes say that I am ? And they 19 answering said, John the Baptist ; but others *say*, Elijah ; and others, that one of the old prophets is risen again. And he said unto them, But who say ye 20 that I am ? And Peter answering said, The Christ of God. But he charged them, and commanded *them* to 21



- 22 tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third  
 23 day be raised up. And he said unto all, If any man would come after me, let him deny himself, and take  
 24 up his cross daily, and follow me. For whosoever would save his <sup>1</sup>life shall lose it; but whosoever shall <sup>1</sup>Or, soul.  
 25 lose his <sup>1</sup>life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and  
 26 lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels.  
 27 But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.
- 28 And it came to pass about eight days after these sayings, he took with him Peter and John and James,  
 29 and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered,  
 30 and his ~~raiment~~ *became white and dazzling*. And behold, there talked with him two men, which were  
 31 Moses and Elijah; who appeared in glory, and spake of his <sup>2</sup>decease which he was about to accomplish at <sup>2</sup>Or, departure  
 32 Jerusalem. Now Peter and they that were with him were heavy with sleep: but <sup>3</sup>when they were fully <sup>3</sup>Or, having remained awake  
 33 awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three <sup>4</sup>tabernacles; <sup>4</sup>Or, booths  
 34 one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these things, there came a cloud, and overshadowed them:  
 35 and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is <sup>5</sup>my <sup>5</sup>Many ancient authorities read *my beloved Son*.  
 36 Son, my chosen: hear ye him. And when the voice <sup>5</sup>came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen. See Matt. xvii. 5; Mark ix. 7.
- 37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude <sup>6</sup>Or, was past

met him. And behold, a man from the multitude 38  
 1 Or, *Teacher* cried, saying, <sup>1</sup> Master, I beseech thee to look upon my  
 son; for he is mine only child: and behold, a spirit 39  
 2 Or, *convulsed* taketh him, and he suddenly crieth out; and it <sup>2</sup>teareth  
 him that he foameth, and it hardly departeth from him,  
 bruising him sorely. And I besought thy disciples to 40  
 cast it out; and they could not. And Jesus answered 41  
 and said, O faithless and perverse generation, how  
 long shall I be with you, and bear with you? bring  
 hither thy son. And as he was yet a coming, the 42  
 3 Gr. *demon.* <sup>3</sup>devil <sup>4</sup>dashed him down, and <sup>5</sup>tare *him* grievously.  
 4 Or, *rent him* But Jesus rebuked the unclean spirit, and healed the  
 5 Or, *convulsed* boy, and gave him back to his father. And they were 43  
 all astonished at the majesty of God.

But while all were marvelling at all the things which  
 he did, he said unto his disciples, Let these words sink 44  
 into your ears: for the Son of man shall be delivered  
 up into the hands of men. But they understood not 45  
 this saying, and it was concealed from them, that they  
 should not perceive it: and they were afraid to ask  
 him about this saying.

And there arose a reasoning among them, which of 46  
 6 Gr. *greater.* them should be <sup>6</sup>greatest. But when Jesus saw the 47  
 reasoning of their heart, he took a little child, and  
 set him by his side, and said unto them, Whoso- 48  
 ever shall receive this little child in my name receiveth  
 me: and whosoever shall receive me receiveth him  
 7 Gr. *lesser.* that sent me: for he that is <sup>7</sup>least among you all, the  
 same is great.

And John answered and said, Master, we saw one 49  
 8 Gr. *demon.* casting out <sup>8</sup>devils in thy name; and we forbade him,  
 because he followeth not with us. But Jesus said unto 50  
 him, Forbid *him* not: for he that is not against you is  
 for you.

And it came to pass, when the days <sup>9</sup>were well-nigh 51  
 9 Gr. *were being fulfilled.* come that he should be received up, he stedfastly set  
 his face to go to Jerusalem, and sent messengers 52  
 before his face: and they went, and entered into  
 a village of the Samaritans, to make ready for him.  
 And they did not receive him, because his face 53  
 was as *though he were* going to Jerusalem. And 54

when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them<sup>1</sup>? But he turned, and rebuked them<sup>2</sup>. And they went to another village.

<sup>1</sup>Many ancient authorities add *even as Elijah did.*

And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have <sup>3</sup> nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

<sup>2</sup>Some ancient authorities add *and said, Ye know not what manner of spirit ye are of. Some, but fewer, add also For the Son of man came not to destroy men's lives, but to save them.*

<sup>3</sup>Gr. Lodging-places.

Now after these things the Lord appointed seventy<sup>4</sup> others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall <sup>5</sup>enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon <sup>6</sup>him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet,

<sup>4</sup>Many ancient authorities add *and two: in 1 so in ver. 17.*

<sup>5</sup>Or, enter first, say

<sup>6</sup>Or, it

we do wipe off against you : howbeit know this, that the kingdom of God is come nigh. I say unto you, <sup>12</sup> It shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin ! woe unto <sup>13</sup> thee, Bethsaida ! for if the <sup>1</sup>mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable <sup>14</sup> for Tyre and Sidon in the judgement, than for you. And thou, Capernaum, shalt thou be exalted unto <sup>15</sup> heaven ? thou shalt be brought down into Hades. He <sup>16</sup> that heareth you heareth me ; and he that rejecteth you rejecteth me ; and he that rejecteth me rejecteth him that sent me.

And the seventy returned with joy, saying, Lord, <sup>17</sup> <sup>2</sup>Gr. *demons*. even the <sup>2</sup>devils are subject unto us in thy name. And <sup>18</sup> he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to <sup>19</sup> tread upon serpents and scorpions, and over all the power of the enemy : and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the <sup>20</sup> spirits are subject unto you ; but rejoice that your names are written in heaven.

<sup>3</sup>Or, *by* In that same hour he rejoiced <sup>3</sup>in the Holy Spirit, and <sup>21</sup> said, I <sup>4</sup>thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes : <sup>4</sup>Or, *praise* yea, Father ; <sup>5</sup>for so it was well-pleasing in thy sight. <sup>5</sup>Or, *that* All things have been delivered unto me of my Father : <sup>22</sup> and no one knoweth who the Son is, save the Father ; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. And <sup>23</sup> turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see : for I say <sup>24</sup> unto you, that many prophets and kings desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not.

And behold, a certain lawyer stood up and tempted <sup>25</sup> him, saying, <sup>6</sup>Or, *Teacher* Master, what shall I do to inherit eternal life ? And he said unto him, What is written in <sup>26</sup>

- 27 the law? how readest thou? And he answering said, Thou shalt love the Lord thy God <sup>1</sup>with all thy heart, <sup>1</sup> Gr. *from*. and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
- 28 And he said unto him, Thou hast answered right:
- 29 this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my
- 30 neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and
- 31 beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.
- 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.
- 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with
- 34 compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and
- 35 took care of him. And on the morrow he took out two <sup>2</sup>pence, and gave them to the host, and said, Take <sup>2</sup> See marginal note on Matt. xviii. 28. care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him
- 37 that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.
- 38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha
- 39 received him into her house. And she had a sister <sup>4</sup>called Mary, which also sat at the Lord's feet, and <sup>4</sup> A few ancient authorities read *Martha, Martha, thou art troubled: Mary both chosen &c.*
- 40 heard his word. But Martha was <sup>3</sup>cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.
- 41 But the Lord answered and said unto her, <sup>5</sup>Martha, <sup>5</sup> Many ancient authorities read *but few things are needful, or one.*
- 42 things: <sup>5</sup>but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.



And it came to pass, as he was praying in a certain <sup>1</sup> place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When <sup>2</sup> ye pray, say, <sup>1</sup> Father, Hallowed be thy name. Thy kingdom come.<sup>2</sup> Give us day by day <sup>3</sup> our daily <sup>3</sup> bread. And forgive us our sins; for we ourselves <sup>4</sup> also forgive every one that is indebted to us. And bring us not into temptation.<sup>4</sup>

<sup>1</sup> Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.

<sup>2</sup> Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10.

<sup>3</sup> Gr. *our bread for the coming day.*

<sup>4</sup> Many ancient authorities add *but deliver us from the evil one (or, from evil).* See Matt. vi. 13.

<sup>5</sup> Or, *whatsoever things*

<sup>6</sup> Some ancient authorities omit *a loaf*, and he give him *a stone?* or.

<sup>7</sup> Gr. *demon.*

<sup>8</sup> Or, *In*

<sup>9</sup> Gr. *demons.*

<sup>10</sup> Or, *and house falleth upon house.*

And he said unto them, Which of you shall have a <sup>5</sup> friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine <sup>6</sup> is come to me from a journey, and I have nothing to set before him; and he from within shall answer and <sup>7</sup> say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and <sup>8</sup> give him, because he is his friend, yet because of his importunity he will arise and give him <sup>5</sup> as many as he needeth. And I say unto you, Ask, and it shall be <sup>9</sup> given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh <sup>10</sup> receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of <sup>11</sup> you that is a father shall his son ask <sup>6</sup> a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask an egg, will he give him <sup>12</sup> a scorpion? If ye then, being evil, know how to give <sup>13</sup> good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

And he was casting out a <sup>7</sup> devil *which was dumb.* <sup>14</sup> And it came to pass, when the <sup>7</sup> devil was gone out, the dumb man spake; and the multitudes marvelled.

But some of them said, <sup>8</sup> By Beelzebub the prince of <sup>15</sup> the <sup>9</sup> devils casteth he out <sup>9</sup> devils. And others, tempting <sup>16</sup> him, sought of him a sign from heaven. But he, <sup>17</sup> knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; <sup>10</sup> and a house *divided* against a house falleth. And if <sup>18</sup> Satan also is divided against himself, how shall his



- kingdom stand? because ye say that I cast out <sup>1</sup>devils <sup>1</sup>Gr. *demons*.  
 19 <sup>2</sup>by Beelzebub. And if I <sup>2</sup>by Beelzebub cast out <sup>1</sup>devils, <sup>2</sup>Or, *in*  
 by whom do your sons cast them out? therefore shall  
 20 they be your judges. But if I by the finger of God  
 cast out <sup>1</sup>devils, then is the kingdom of God come  
 21 upon you. When the strong *man* fully armed  
 22 guardeth his own court, his goods are in peace: but  
 when a stronger than he shall come upon him, and  
 overcome him, he taketh from him his whole armour  
 23 wherein he trusted, and divideth his spoils. He that  
 is not with me is against me; and he that gathereth  
 24 not with me scattereth. The unclean spirit when <sup>3</sup>he <sup>3</sup>Or, *it*  
 is gone out of the man, passeth through waterless  
 places, seeking rest; and finding none, <sup>3</sup>he saith, I  
 will turn back unto my house whence I came out.  
 25 And when <sup>3</sup>he is come <sup>3</sup>he findeth it swept and  
 26 garnished. Then goeth <sup>3</sup>he, and taketh *to him* seven  
 other spirits more evil than <sup>4</sup>himself; and they enter <sup>4</sup>Or, *itself*  
 in and dwell there: and the last state of that man  
 becometh worse than the first.
- 27 And it came to pass, as he said these things, a cer-  
 tain woman out of the multitude lifted up her voice,  
 and said unto him. Blessed is the womb that bare thee,  
 28 and the breasts which thou didst suck. But he said,  
 Yea rather, blessed are they that hear the word of  
 God, and keep it.
- 29 And when the multitudes were gathering together  
 unto him, he began to say, This generation is an evil  
 generation: it seeketh after a sign; and there shall no  
 30 sign be given to it but the sign of Jonah. For even as  
 Jonah became a sign unto the Ninevites, so shall also  
 31 the Son of man be to this generation. The queen of  
 the south shall rise up in the judgement with the men  
 of this generation, and shall condemn them: for she  
 came from the ends of the earth to hear the wisdom  
 of Solomon; and behold, <sup>5</sup>a greater than Solomon is <sup>5</sup>Gr. *more*  
 32 here. The men of Nineveh shall stand up in the <sup>5</sup>Or, *than*  
 judgement with this generation, and shall condemn it:  
 for they repented at the preaching of Jonah; and be-  
 hold, <sup>5</sup>a greater than Jonah is here.
- 33 No man, when he hath lighted a lamp, putteth it in a

cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of 34 thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether 35 the light that is in thee be not darkness. If therefore 36 thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

<sup>1</sup> Gr. *break-fast.*

Now as he spake, a Pharisee asketh him to <sup>1</sup>dine 37 with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he 38 had not first washed before <sup>1</sup>dinner. And the Lord 39 said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish 40 ones, did not he that made the outside make the inside also? Howbeit give for alms those things which 41 <sup>2</sup>are within; and behold, all things are clean unto you.

<sup>2</sup> Or, *ye can*

But woe unto you Pharisees! for ye tithe mint and 42 rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Phari- 43 sees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. Woe unto 44 you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

And one of the lawyers answering saith unto him, 45 <sup>3</sup> Master, in saying this thou reproachest us also. And 46 he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe 47 unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses 48 and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. Therefore also 49 said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; that the blood of all the prophets, 50 which was shed from the foundation of the world, may be required of this generation; from the blood of Abel 51

<sup>3</sup> Or, *Teacher*

unto the blood of Zachariah, who perished between the altar and the <sup>1</sup>sanctuary: yea, I say unto you, it <sup>1Gr. house.</sup>  
 52 shall be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to <sup>2</sup>press upon *him* vehemently, <sup>2Or, set themselves vehemently against him</sup>  
 54 and to provoke him to speak of <sup>3</sup>many things; laying wait for him, to catch something out of his mouth.

12 1 In the mean time, when <sup>4</sup>the many thousands of the <sup>3Or, more</sup>  
 multitude were gathered together, insomuch that they trode one upon another, he began to <sup>5</sup>say unto his <sup>4Gr. the myriads of.</sup>  
 disciples first of all, Beware ye of the leaven of the <sup>5Or, say unto his disciples—</sup>  
 2 Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that <sup>First of all beware ye</sup>  
 3 shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers  
 4 shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can  
 5 do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath <sup>6</sup>power to cast <sup>6Or,</sup>  
 6 into <sup>7</sup>hell; yea, I say unto you, Fear him. Are not <sup>authority</sup>  
 five sparrows sold for two farthings? and not one of <sup>7Gr. Gehenna.</sup>  
 7 them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are  
 8 of more value than many sparrows. And I say unto you, Every one who shall confess <sup>8</sup>me before men, <sup>8Gr. in me.</sup>  
<sup>9</sup>him shall the Son of man also confess before the <sup>9Gr. in him,</sup>  
 9 angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels  
 10 of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blaspheme<sup>th</sup> against the Holy Spirit it shall  
 11 not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what  
 12 ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

1 Or, *Teacher* And one out of the multitude said unto him, <sup>1</sup>Master, 13  
 bid my brother divide the inheritance with me. But 14  
 he said unto him, Man, who made me a judge or  
 a divider over you? And he said unto them, Take 15  
<sup>2</sup> Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.* heed, and keep yourselves from all covetousness: <sup>2</sup>for  
 a man's life consisteth not in the abundance of the  
 things which he possesseth. And he spake a parable 16  
 unto them, saying, The ground of a certain rich man  
 brought forth plentifully: and he reasoned within him- 17  
 self, saying, What shall I do, because I have not where  
 to bestow my fruits? And he said, This will I do: 18  
 I will pull down my barns, and build greater; and  
 there will I bestow all my corn and my goods. And 19  
<sup>3</sup> Or, *life* I will say to my <sup>3</sup>soul, <sup>3</sup>Soul, thou hast much goods laid  
 up for many years; take thine ease, eat, drink, be  
 merry. But God said unto him, Thou foolish one, this 20  
<sup>4</sup> Gr. *they require thy soul.* night <sup>4</sup>is thy <sup>3</sup>soul required of thee; and the things  
 which thou hast prepared, whose shall they be? So is 21  
 he that layeth up treasure for himself, and is not rich  
 toward God.

And he said unto his disciples, Therefore I say 22  
<sup>5</sup> Or, *soul* unto you, Be not anxious for *your* <sup>5</sup>life, what ye shall  
 eat; nor yet for your body, what ye shall put on.  
 For the <sup>5</sup>life is more than the food, and the body 23  
 than the raiment. Consider the ravens, that **they** 24  
 sow not, neither reap; which have no store-chamber  
 nor barn; and God feedeth them: of how much more  
 value are ye than the birds! And which of you by being 25  
<sup>6</sup> Or, *age* anxious can add a cubit unto his <sup>6</sup>stature? If then ye 26  
 are not able to do even that which is least, why are  
 ye anxious concerning the rest? Consider the lilies, 27  
 how they grow: they toil not, neither do they spin;  
 yet I say unto you, Even Solomon in all his glory  
 was not arrayed like one of these. But if God doth 28  
 so clothe the grass in the field, which to-day is, and  
 to-morrow is cast into the oven; how much more  
 shall he clothe you, O ye of little faith? And seek not 29  
 ye what ye shall eat, and what ye shall drink, neither  
 be ye of doubtful mind. For all these things do the 30  
 nations of the world seek after: but your Father  
 knoweth that ye have need of these things. Howbeit 31

- seek ye <sup>1</sup>his kingdom, and these things shall be <sup>1</sup>Many ancient authorities read the kingdom of God.  
 32 added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.  
 33 Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither  
 34 moth destroyeth. For where your treasure is, there will your heart be also.  
 35 Let your loins be girded about, and your lamps  
 36 burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may  
 37 straightway open unto him. Blessed are those <sup>2</sup>servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall  
 38 come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so,  
 39 blessed are those *servants*. <sup>3</sup>But know this, that if the master of the house had known in what hour the thief <sup>3</sup>Or, But this ye know  
 40 left his house to be <sup>4</sup>broken through. Be ye also ready: for in an hour that ye think not the Son of <sup>4</sup>Gr. digged through.  
 man cometh.  
 41 And Peter said, Lord, speakest thou this parable  
 42 unto us, or even unto all? And the Lord said, Who then is <sup>5</sup>the faithful and wise steward, whom his lord <sup>5</sup>Or, the faithful steward, the wise man whom &c.  
 43 shall set over his household, to give them their portion of food in due season? Blessed is that <sup>6</sup>servant, whom his lord when he cometh shall find so  
 44 doing. Of a truth I say unto you, that he will set him over all that he hath. But if that <sup>6</sup>servant shall <sup>6</sup>Gr. bond-servant.  
 45 say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken;  
 46 the lord of that <sup>6</sup>servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall <sup>7</sup>cut him asunder, and appoint his portion <sup>7</sup>Or, severely scourge him  
 47 with the unfaithful. And that <sup>6</sup>servant, which knew his lord's will, and made not ready, nor did according  
 48 to his will, shall be beaten with many *stripes*; but he

that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it ye know not how to interpret this time? And why even of yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam

<sup>1</sup> Or, hot  
wind

<sup>2</sup> Gr. prove.

<sup>3</sup> Gr.  
exactor.



fell, and killed them, think ye that they were <sup>1</sup>of <sup>1</sup>Gr. *debtors*.  
fenders above all the men that dwell in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all  
likewise perish.

6 And he spake this parable; A certain man had a  
fig tree planted in his vineyard; and he came seeking  
7 fruit thereon, and found none. And he said unto the  
vinedresser, Behold, these three years I come seeking  
fruit on this fig tree, and find none: cut it down;  
8 why doth it also cumber the ground? And he answer-  
ing saith unto him, Lord, let it alone this year also,  
9 till I shall dig about it, and dung it: and if it bear  
fruit thenceforth, *well*; but if not, thou shalt cut it  
down.

10 And he was teaching in one of the synagogues on  
11 the sabbath day. And behold, a woman which had a  
spirit of infirmity eighteen years; and she was bowed  
12 together, and could in no wise lift herself up. And  
when Jesus saw her, he called her, and said to her,  
13 Woman, thou art loosed from thine infirmity. And  
he laid his hands upon her: and immediately she was  
14 made straight, and glorified God. And the ruler of  
the synagogue, being moved with indignation because  
Jesus had healed on the sabbath, answered and said  
to the multitude, There are six days in which men  
ought to work: in them therefore come and be  
15 healed, and not on the day of the sabbath. But the  
Lord answered him, and said, Ye hypocrites, doth  
not each one of you on the sabbath loose his ox or  
his ass from the <sup>2</sup>stall, and lead him away to watering? <sup>2</sup>Gr. *man-*  
16 And ought not this woman, being a daughter of *ger*.  
Abraham, whom Satan had bound, lo, *these* eighteen  
years, to have been loosed from this bond on the day  
17 of the sabbath? And as he said these things, all his  
adversaries were put to shame: and all the multitude  
rejoiced for all the glorious things that were done  
by him.

18 He said therefore, Unto what is the kingdom of  
19 God like? and whereunto shall I liken it? It is like  
unto a grain of mustard seed, which a man took, and  
cast into his own garden; and it grew, and became a

tree; and the birds of the heaven lodged in the branches thereof. And again he said, Whereunto 20 shall I liken the kingdom of God? It is like unto 21 leaven, which a woman took and hid in three <sup>1</sup>measures of meal, till it was all leavened.

<sup>1</sup> See marginal note on Matt. xiii. 33.

<sup>2</sup> Or, *able*, when once

And he went on his way through cities and villages, 22 teaching, and journeying on unto Jerusalem. And 23 one said unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in by the 24 narrow door: for many, I say unto you, shall seek to enter in, and shall not be <sup>2</sup>able. When once the 25 master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink 26 in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye 27 are; depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, 28 when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come 29 from the east and west, and from the north and south, and shall <sup>3</sup>sit down in the kingdom of God. And 30 behold, there are last which shall be first, and there are first which shall be last.

<sup>3</sup> Gr. *recline*.

In that very hour there came certain Pharisees, 31 saying to him, Get thee out, and go hence; for Herod would fain kill thee. And he said unto them, Go and 32 say to that fox, Behold, I cast out <sup>4</sup>devils and perform cures to-day and to-morrow, and the third *day* I am perfected. Howbeit I must go on my way to-day and 33 to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, 34 Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! Behold, your house is left unto you *desolate*: and I 35 say unto you, Ye shall not see me, until ye shall

<sup>4</sup> Gr. *demons*.

say, Blessed *is* he that cometh in the name of the Lord.

- 14 <sup>1</sup> And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have <sup>1</sup>an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things.

<sup>1</sup> Many ancient authorities read *a son*. See ch. xiii. 15.

- 7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, <sup>2</sup> sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

<sup>2</sup> Gr. *recline* not.

- 12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he

<sup>1</sup>Gr. *lord-  
merciful.*

said unto him, A certain man made a great supper; and he bade many: and he sent forth his 'servant at 17 supper time to say to them that were bidden, Come; for *all* things are now ready. And they all with one 18 *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another 19 said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And 20 another said, I have married a wife, and therefore I cannot come. And the 'servant came, and told his 21 lord these things. Then the master of the house being angry said to his 'servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the 'servant said, Lord, what thou didst command 22 is done, and yet there is room. And the lord said 23 unto the 'servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say unto you, that none of those men 24 which were bidden shall taste of my supper.

Now there went with him great multitudes: and he 25 turned, and said unto them, If any man cometh unto 26 me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whoso- 27 ever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring 28 to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and 29 is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not 30 able to finish. Or what king, as he goeth to encounter 31 another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he 32 sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth 33 not all that he hath, he cannot be my disciple. Salt 34

therefore is good: but if even the salt have lost its  
 35 savour, wherewith shall it be seasoned? It is fit  
 neither for the land nor for the dunghill: *men* cast it  
 out. He that hath ears to hear, let him hear.

15 1 Now all the publicans and sinners were drawing  
 2 near unto him for to hear him. And both the Phari-  
 sees and the scribes murmured, saying, This man  
 receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying,  
 4 What man of you, having a hundred sheep, and hav-  
 ing lost one of them, doth not leave the ninety and  
 nine in the wilderness, and go after that which is lost,  
 5 until he find it? And when he hath found it, he lay-  
 6 eth it on his shoulders, rejoicing. And when he com-  
 eth home, he calleth together his friends and his neigh-  
 bours, saying unto them, Rejoice with me, for I have  
 7 found my sheep which was lost. I say unto you, that  
 even so there shall be joy in heaven over one sinner  
 that repenteth, *more* than over ninety and nine right-  
 eous persons, which need no repentance.

8 Or what woman having ten <sup>1</sup>pieces of silver, if she <sup>1 Gr.</sup>  
 lose one piece, doth not light a lamp, and sweep the <sup>drachma,</sup>  
 9 house, and seek diligently until she find it? And <sup>a coin worth</sup>  
 when she hath found it, she calleth together her friends <sup>about eight</sup>  
 and neighbours, saying, Rejoice with me, for I have <sup>pence.</sup>  
 10 found the piece which I had lost. Even so, I say  
 unto you, there is joy in the presence of the angels  
 of God over one sinner that repenteth.

11.12 And he said, a certain man had two sons: and  
 the younger of them said to his father, Father, give  
 me the portion of <sup>2</sup>thy substance that falleth to me. <sup>2 Gr. the.</sup>

13 And he divided unto them his living. And not many  
 days after the younger son gathered all together, and  
 took his journey into a far country; and there he  
 14 wasted his substance with riotous living. And when  
 he had spent all, there arose a mighty famine in that  
 15 country; and he began to be in want. And he went  
 and joined himself to one of the citizens of that  
 country; and he sent him into his fields to feed swine.

16 And he would fain have been filled with <sup>3</sup>the husks <sup>3 Gr. the pods</sup>  
 that the swine did eat: and no man gave unto him. <sup>of the carob</sup>

But when he came to himself he said, How many <sup>17</sup> hired servants of my father's have bread enough and to spare, and I perish here with hunger ! I will arise <sup>18</sup> and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight : I <sup>19</sup> am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came <sup>20</sup> to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and <sup>1</sup> kissed him. And the son <sup>21</sup> said unto him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son<sup>2</sup>. But the father said to his <sup>3</sup> servants, Bring <sup>22</sup> forth quickly the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and <sup>23</sup> bring the fatted calf, and kill it, and let us eat, and make merry : for this my son was dead, and is alive <sup>24</sup> again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field : and <sup>25</sup> as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the <sup>26</sup> <sup>3</sup> servants, and enquired what these things might be. And he said unto him, Thy brother is come ; and thy <sup>27</sup> father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and <sup>28</sup> would not go in : and his father came out, and intreated him. But he answered and said to his father, <sup>29</sup> Lo, these many years do I serve thee, and I never transgressed a commandment of thine : and yet thou never gavest me a kid, that I might make merry with my friends : but when this thy son came, which hath <sup>30</sup> devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, <sup>4</sup> Son, <sup>31</sup> thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad : for this <sup>32</sup> thy brother was dead, and is alive again ; and was lost, and is found.

<sup>1</sup> Gr. *kissed him much.*

<sup>2</sup> Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

<sup>3</sup> Gr. *bond-servants.*

<sup>4</sup> Gr. *Child.*

And he said also unto the disciples, There was a <sup>1</sup> <sup>16</sup> certain rich man, which had a steward ; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this <sup>2</sup>



- that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred <sup>1</sup>measures of oil. And he said unto him, Take thy <sup>2</sup>bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred <sup>3</sup>measures of wheat. He saith unto him Take thy <sup>2</sup>bond, and write fourscore. And his lord commended <sup>4</sup>the unrighteous steward because he had done wisely: for the sons of this world <sup>5</sup>are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends <sup>6</sup>by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another's, who will give you that which is <sup>7</sup>your own? No <sup>8</sup>servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
- And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. Every one

<sup>1</sup> Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

<sup>2</sup> Gr. *writings*.

<sup>3</sup> Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.

<sup>4</sup> Gr. *the steward of unrighteousness*.

<sup>5</sup> Or, *age*

<sup>6</sup> Gr. *out of*.

<sup>7</sup> Some ancient authorities read *our own*.

<sup>8</sup> Gr. *household-servant*.

that putteth away his wife, and marrieth another, committeth adultery : and he that marrieth one that is put away from a husband committeth adultery.

<sup>1</sup> Or, living  
in mirth and  
splendour  
every day

Now there was a certain rich man, and he was <sup>1</sup> clothed in purple and fine linen, <sup>1</sup> faring sumptuously every day : and a certain beggar named Lazarus was <sup>20</sup> laid at his gate, full of sores, and desiring to be fed <sup>21</sup> with the *crumbs* that fell from the rich man's table ; yea, even the dogs came and licked his sores. And it <sup>22</sup> came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom : and the rich man also died, and was buried. And in <sup>23</sup> Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy <sup>24</sup> on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am in anguish in this flame. But Abraham said, <sup>25</sup> Son, <sup>25</sup> remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things : but now here he is comforted, and thou art in anguish.

<sup>2</sup> Gr Child.

<sup>3</sup> Or, in all  
these things

And <sup>3</sup> beside all this, between us and you there is <sup>26</sup> a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray <sup>27</sup> thee therefore, father, that thou wouldest send him to my father's house ; for I have five brethren ; that he <sup>28</sup> may testify unto them, lest they also come into this place of torment. But Abraham saith, They have <sup>29</sup> Moses and the prophets ; let them hear them. And <sup>30</sup> he said, Nay, father Abraham : but if one go to them from the dead, they will repent. And he said unto <sup>31</sup> him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

And he said unto his disciples, It is impossible but <sup>1</sup> that occasions of stumbling should come : but woe unto <sup>17</sup> him, through whom they come ! It were well for him <sup>2</sup> if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed <sup>3</sup> to yourselves : if thy brother sin, rebuke him ; and if

- 4 he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.
- 5 And the apostles said unto the Lord, Increase our  
6 faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the  
7 sea; and it would have obeyed you. But who is there of you, having a <sup>1</sup>servant plowing or keeping sheep, <sup>1</sup> Gr. bond-servant, that will say unto him, when he is come in from the  
8 field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and  
9 drink? Doth he thank the <sup>1</sup>servant because he did  
10 the things that were commanded? Even so ye also when ye shall have done all the things that are commanded you, say, We are unprofitable <sup>2</sup>servants; we have done that which it was our duty to do. <sup>2</sup> Gr. bond-servants.
- 11 And it came to pass, <sup>3</sup>as they were on the way <sup>3</sup> Or, as he to Jerusalem, that he was passing <sup>4</sup>through the midst <sup>was</sup>  
12 of Samaria and Galilee. And as he entered into a <sup>4</sup> Or, between certain village, there met him ten men that were  
13 lepers, which stood afar off: and they lifted up their  
14 voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as  
15 they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a  
16 loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan.
- 17 And Jesus answering said, Were there not ten cleansed?  
18 but where are the nine? <sup>5</sup>Were there none found <sup>5</sup> Or, There that returned to give glory to God, save this <sup>6</sup>stranger? <sup>were none found.... save this stranger.</sup>
- 19 And he said unto him, Arise, and go thy way: thy faith hath <sup>7</sup>made thee whole.
- 20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The  
21 kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is <sup>8</sup>within you. <sup>6</sup>Or, alien <sup>7</sup> Or, saved thee <sup>8</sup> Or, in the midst of you

And he said unto the disciples, The days will come, 22 when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to 23 you, Lo, there! Lo, here! go not away, nor follow after *them*: for as the lightning, when it lighteneth 24 out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be <sup>1</sup>in his day. But first must he suffer many things and 25 be rejected of this generation. And as it came to 26 pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, 27 they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise, even as it 28 came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it 29 rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day 30 that the Son of man is revealed. In that day, he 31 which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain 32 his <sup>2</sup>life shall lose it: but whosoever shall lose *his* <sup>2</sup>life shall <sup>3</sup>preserve it. I say unto you, In that night there 34 shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women 25 grinding together; the one shall be taken, and the other shall be left.<sup>4</sup> And they answering say unto 37 him, Where, Lord? And he said unto them, Where the body is, thither will the <sup>5</sup>eagles also be gathered together.

And he spake a parable unto them to the end that 1 18 they ought always to pray, and not to faint; saying, 2 There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that 3 city; and she came oft unto him, saying, <sup>6</sup>Avenge me of mine adversary. And he would not for a while: but 4 afterward he said within himself, Though I fear not God, nor regard man; yet because this widow trou- 5

<sup>1</sup> Some ancient authorities omit *in his day*.

<sup>2</sup> Or, *soul*  
<sup>3</sup> Gr. *save it alive*.

<sup>4</sup> Some ancient authorities add ver. 36. *There shall be two men in the field; the one shall be taken, and the other shall be left.*

<sup>5</sup> Or, *vultures*

<sup>6</sup> Or, *Do me justice of; and so in ver. 5, 7, 8.*

bleth me, I will 'avenge her, lest she 'wear me out by <sup>1 Gr. bruise.</sup>  
 6 her continual coming. And the Lord said, Hear what  
 7 <sup>2 Gr. the</sup>the unrighteous judge saith. And shall not God <sup>judge of un-</sup>  
 8 <sup>righteous-</sup>avenge his elect, which cry to him day and night, <sup>ness.</sup>  
 and he is longsuffering over them? I say unto  
 you, that he will avenge them speedily. Howbeit when  
 the son of man cometh, shall he find <sup>3 Or, the</sup>faith on the <sup>faith</sup>  
 earth?

9 And he spake also this parable unto certain which  
 trusted in themselves that they were righteous, and  
 10 set <sup>4 Gr. the</sup>all others at nought: Two men went up into the <sup>rest.</sup>  
 temple to pray; the one a Pharisee, and the other a  
 11 publican. The Pharisee stood and prayed thus with  
 himself, God, I thank thee, that I am not as the rest  
 of men, extortioners, unjust, adulterers, or even as  
 12 this publican. I fast twice in the week; I give tithes  
 13 of all that I get. But the publican, standing afar off,  
 would not lift up so much as his eyes unto heaven,  
 but smote his breast, saying, God, <sup>5 Or, be pro-</sup>  
 14 <sup>pitiated</sup>a sinner. I say unto you, This man went down to  
 his house justified rather than the other: for every  
 one that exalteth himself shall be humbled; but he  
 that humbleth himself shall be exalted.

15 And they brought unto him also their babes, that  
 he should touch them: but when the disciples saw it,  
 16 they rebuked them. But Jesus called them unto him,  
 saying, Suffer the little children to come unto me,  
 and forbid them not: for of such is the kingdom of  
 17 God. Verily I say unto you, Whosoever shall not  
 receive the kingdom of God as a little child, he shall  
 in no wise enter therein.

18 And a certain ruler asked him, saying, Good  
 19 <sup>7 Or, Teacher</sup>Master, what shall I do to inherit eternal life? And  
 Jesus said unto him, Why callest thou me good?  
 20 none is good, save one, *even* God. Thou knowest  
 the commandments, Do not commit adultery, Do not  
 kill, Do not steal, Do not bear false witness, Honour  
 21 thy father and mother. And he said, All these  
 22 things have I observed from my youth up. And when  
 Jesus heard it, he said unto him, One thing thou  
 lackest yet: sell all that thou hast, and distribute

unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard 23 these things, he became exceeding sorrowful; for he was very rich. And Jesus seeing him said, How 24 hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter 25 in through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it 26 said, Then who can be saved? But he said, The 27 things which are impossible with men are possible with God. And Peter said, Lo, we have left <sup>1</sup>our 28 own, and followed thee. And he said unto them, 29 Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive 30 manifold more in this time, and in the <sup>2</sup>world to come eternal life.

<sup>1</sup> Or, *our own homes*

<sup>2</sup> Or, *age*

And he took unto him the twelve, and said unto 31 them, Behold, we go up to Jerusalem, and all the things that are written <sup>3</sup>by the prophets shall be accomplished unto the Son of man. For he shall be 32 delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: and they 33 shall scourge and kill him: and the third day he shall rise again. And they understood none of these things; 34 and this saying was hid from them, and they perceived not the things that were said.

<sup>3</sup> Or, *through*

And it came to pass, as he drew nigh unto Jericho, 35 a certain blind man sat by the way side begging: and 36 hearing a multitude going by, he enquired what this meant. And they told him, that Jesus of Nazareth 37 passeth by. And he cried, saying, Jesus, thou son of 38 David, have mercy on me. And they that went before 39 rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood, and commanded 40 him to be brought unto him: and when he was come near, he asked him, What wilt thou that I should do 41 unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy 42 sight: thy faith hath <sup>4</sup>made thee whole. And im-43

<sup>4</sup> Or, *saved thee*



mediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

19 <sup>1</sup> And he entered and was passing through Jericho.

<sup>2</sup> And behold, a man called by name Zacchæus; and

<sup>3</sup> he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for

<sup>4</sup> the crowd, because he was little of stature. And he

ran on before, and climbed up into a sycamore tree

<sup>5</sup> to see him: for he was to pass that way. And when

Jesus came to the place, he looked up, and said unto

him, Zacchæus, make haste, and come down; for

<sup>6</sup> to-day I must abide at thy house. And he made

haste, and came down, and received him joyfully.

<sup>7</sup> And when they saw it, they all murmured, saying,

He is gone in to lodge with a man that is a sinner.

<sup>8</sup> And Zacchæus stood, and said unto the Lord, Behold,

Lord, the half of my goods I give to the poor; and if

I have wrongfully exacted aught of any man, I restore

<sup>9</sup> fourfold. And Jesus said unto him, To-day is salva-

tion come to this house, forasmuch as he also is a son

<sup>10</sup> of Abraham. For the Son of man came to seek and

to save that which was lost.

<sup>11</sup> And as they heard these things, he added and

spake a parable, because he was nigh to Jerusalem,

and *because* they supposed that the kingdom of God

<sup>12</sup> was immediately to appear. He said therefore, A

certain nobleman went into a far country, to receive

<sup>13</sup> for himself a kingdom, and to return. And he called

ten <sup>1</sup>servants of his, and gave them ten <sup>2</sup>pounds, and

<sup>14</sup> said unto them, Trade ye *herewith* till I come. But

his citizens hated him, and sent an ambassage after

him, saying, We will not that this man reign over us.

<sup>15</sup> And it came to pass, when he was come back again,

having received the kingdom, that he commanded

these <sup>1</sup>servants, unto whom he had given the money,

to be called to him, that he might know what they

<sup>16</sup> had gained by trading. And the first came before

him, saying, Lord, thy pound hath made ten pounds

<sup>17</sup> more. And he said unto him, Well done, thou good

<sup>3</sup>servant: because thou wast found faithful in a very

<sup>1</sup> Gr. *bond-servants*.

<sup>2</sup> *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.

<sup>3</sup> Gr. *bond-servant*.

little, have thou authority over ten cities. And the 18  
 second came, saying, Thy pound, Lord, hath made  
 five pounds. And he said unto him also, Be thou 19  
 also over five cities. And <sup>1</sup>another came, saying, 20  
 Lord, behold, *here is* thy pound, which I kept laid up  
 in a napkin: for I feared thee, because thou art an 21  
 austere man: thou takest up that thou layedst not  
 down, and reapest that thou didst not sow. He saith 22  
 unto him, Out of thine own mouth will I judge thee,  
 thou wicked <sup>2</sup>servant. Thou knewest that I am an  
 austere man, taking up that I laid not down, and  
 reaping that I did not sow; then wherefore gavest thou 23  
 not my money into the bank, and <sup>3</sup>I at my coming  
 should have required it with interest? And he said 24  
 unto them that stood by, Take away from him the  
 pound, and give it unto him that hath the ten pounds.  
 And they said unto him, Lord, he hath ten pounds. 25  
 I say unto you, that unto every one that hath shall be 26  
 given; but from him that hath not, even that which he  
 hath shall be taken away from him. Howbeit these 27  
 mine enemies, which would not that I should reign  
 over them, bring hither, and slay them before me.

And when he had thus spoken, he went on before, 28  
 going up to Jerusalem.

And it came to pass, when he drew nigh unto 29  
 Bethphage and Bethany, at the mount that is called  
*the mount* of Olives, he sent two of the disciples,  
 saying, Go your way into the village over against *you*; 30  
 in the which as ye enter ye shall find a colt tied,  
 whereon no man ever yet sat: loose him, and bring  
 him. And if any one ask you, Why do ye loose 31  
 him? thus shall ye say, The Lord hath need of him.  
 And they that were sent went away, and found even 32  
 as he had said unto them. And as they were loosing 33  
 the colt, the owners thereof said unto them, Why  
 loose ye the colt? And they said, The Lord hath 34  
 need of him. And they brought him to Jesus: and 35  
 they threw their garments upon the colt, and set  
 Jesus thereon. And as he went, they spread their 36  
 garments in the way. And as he was now drawing 37  
 nigh, *even* at the descent of the mount of Olives, the

<sup>1</sup> Gr. *the other*.

<sup>2</sup> Gr. *bond-servant*.

<sup>3</sup> Or, *I should have gone and required*.

whole multitude of the disciples began to rejoice and praise God with a loud voice for all the <sup>1</sup>mighty Gr. powers. works which they had seen : saying, Blessed is the King that cometh in the name of the Lord : peace in heaven, and glory in the highest. And some of the Pharisees from the multitude said unto him, <sup>2</sup>Master, <sup>1</sup>Or, Teacher rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

And when he drew nigh, he saw the city and wept over it, saying, <sup>3</sup>If thou hadst known in this day, even thou, the things which belong unto peace ! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a <sup>4</sup>bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation. <sup>2</sup>Or, O that thou hadst known <sup>4</sup>Gr. pali-sade.

And he entered into the temple, and began to cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer : but ye have made it a den of robbers.

And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him : and they could not find what they might do ; for the people all hung upon him, listening.

**20** <sup>1</sup> And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders ; and they spake, saying unto him, Tell us : By what authority doest thou these things ? or who is he that gave thee this authority ? And he answered and said unto them, I also will ask you a <sup>5</sup>question ; and tell me : The <sup>5</sup>Gr. word baptism of John, was it from heaven, or from men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why did ye not believe him ? But if we shall say, From men ; all the people will stone us : for they be persuaded that John

was a prophet. And they answered, that they knew <sup>7</sup> not whence *it was*. And Jesus said unto them, <sup>8</sup> Neither tell I you by what authority I do these things.

And he began to speak unto the people this <sup>9</sup> parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. And at the season he sent unto the <sup>10</sup> husbandmen a <sup>1</sup> servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And he sent <sup>11</sup> yet another <sup>1</sup> servant: and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third: and him also they <sup>12</sup> wounded, and cast him forth. And the lord of <sup>13</sup> the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. But when the husbandmen saw him, they reasoned <sup>14</sup> one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. And <sup>15</sup> they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and destroy these hus- <sup>16</sup> bandmen, and will give the vineyard unto others. And when they heard it, they said, <sup>2</sup> God forbid. But he looked upon them, and said, What then is <sup>17</sup> this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

Every one that falleth on that stone shall be broken <sup>18</sup> to pieces; but on whomsoever it shall fall, it will scatter him as dust.

And the scribes and the chief priests sought to lay <sup>19</sup> hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. And they watched him, and sent <sup>20</sup> forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. And they asked him, saying, <sup>3</sup> Master, <sup>21</sup> we know that thou sayest and teachest rightly, and

<sup>1</sup> Gr. bond-servant.

<sup>2</sup> Gr. Be it not so.

<sup>3</sup> Or, Teacher

acceptest not the person *of any*, but of a truth  
 22 teachest the way of God: Is it lawful for us to give  
 23 tribute unto Cæsar, or not? But he perceived their  
 24 craftiness, and said unto them, Shew me a <sup>1</sup>penny.

Whose image and superscription hath it? And they  
 25 said, Cæsar's. And he said unto them, Then render <sup>1</sup> See marginal note on Matt. xviii. 28.

unto Cæsar the things that are Cæsar's, and unto  
 26 God the things that are God's. And they were not  
 able to take hold of the saying before the people:  
 and they marvelled at his answer, and held their  
 peace.

27 And there came to him certain of the Sadducees,  
 they which say that there is no resurrection; and they

28 asked him, saying, <sup>2</sup>Master, Moses wrote unto us, that <sup>2</sup> Or, Teacher  
 if a man's brother die, having a wife, and he be child-  
 less, his brother should take the wife, and raise up

29 seed unto his brother. There were therefore seven  
 brethren: and the first took a wife, and died childless;

30,31 and the second; and the third took her; and likewise

32 the seven also left no children, and died. Afterward

33 the woman also died. In the resurrection therefore  
 whose wife of them shall she be? for the seven had

34 her to wife. And Jesus said unto them, The sons of

35 this <sup>3</sup>world marry, and are given in marriage: but <sup>3</sup> Or, age

they that are accounted worthy to attain to that  
<sup>3</sup>world, and the resurrection from the dead, neither

36 marry, nor are given in marriage: for neither can  
 they die any more: for they are equal unto the  
 angels; and are sons of God, being sons of the

37 resurrection. But that the dead are raised, even

Moses shewed, in *the place concerning* the Bush, when  
 he calleth the Lord the God of Abraham, and the

38 God of Isaac, and the God of Jacob. Now he is not  
 the God of the dead, but of the living: for all live

39 unto him. And certain of the scribes answering said,

40 <sup>2</sup>Master, thou hast well said. For they durst not any  
 more ask him any question.

41 And he said unto them, How say they that the  
 42 Christ is David's son? For David himself saith in the  
 book of Psalms,

The Lord said unto my Lord,

Sit thou on my right hand,  
Till I make thine enemies the footstool of thy 43  
feet.

David therefore calleth him Lord, and how is he his 44  
son?

And in the hearing of all the people he said unto 45  
his disciples, Beware of the scribes, which desire to 46  
walk in long robes, and love salutations in the market-  
places, and chief seats in the synagogues, and chief  
places at feasts; which devour widows' houses, and for 47  
a pretence make long prayers: these shall receive  
greater condemnation.

<sup>1</sup> Or, and  
saw them  
that...treas-  
ury, and  
they were  
rich.

And he looked up, <sup>1</sup>and saw the rich men that were 1 **21**  
casting their gifts into the treasury. And he saw a 1  
certain poor widow casting in thither two mites. And 3  
he said, Of a truth I say unto you, This poor widow  
cast in more than they all: for all these did of their 4  
superfluity cast in unto the gifts: but she of her want  
did cast in all the living that she had.

<sup>2</sup> Or, teacher

And as some spake of the temple, how it was 5  
adorned with goodly stones and offerings, he said, As 6  
for these things which ye behold, the days will come,  
in which there shall not be left here one stone upon  
another, that shall not be thrown down. And they 7  
asked him, saying, <sup>2</sup>Master, when therefore shall these  
things be? and what *shall be* the sign when these  
things are about to come to pass? And he said, Take 8  
heed that ye be not led astray: for many shall come  
in my name, saying, I am *he*; and, The time is at  
hand: go ye not after them. And when ye shall hear 9  
of wars and tumults, be not terrified: for these things  
must needs come to pass first; but the end is not  
immediately.

<sup>3</sup> Gr. you  
being  
brought.

Then said he unto them, Nation shall rise against 10  
nation, and kingdom against kingdom: and there shall 11  
be great earthquakes, and in divers places famines  
and pestilences; and there shall be terrors and great  
signs from heaven. But before all these things, they 12  
shall lay their hands on you, and shall persecute you,  
delivering you up to the synagogues and prisons,  
<sup>3</sup>bringing you before kings and governors for my



- 13 name's sake. It shall turn unto you for a testimony.  
 14 Settle it therefore in your hearts, not to meditate  
 15 beforehand how to answer : for I will give you a mouth  
 and wisdom, which all your adversaries shall not be  
 16 able to withstand or to gainsay. But ye shall be  
 delivered up even by parents, and brethren, and kins-  
 folk, and friends; and *some* of you <sup>1</sup>shall they cause to  
 17 be put to death. And ye shall be hated of all men <sup>1</sup>Or, *shall they put to death*  
 18 for my name's sake. And not a hair of your head  
 19 shall perish. In your patience ye shall win your  
<sup>2</sup>souls. <sup>2</sup>Or, *lives*  
 20 But when ye see Jerusalem compassed with armies,  
 21 then know that her desolation is at hand. Then let  
 them that are in Judæa flee unto the mountains; and  
 let them that are in the midst of her depart out; and  
 let not them that are in the country enter therein.  
 22 For these are days of vengeance, that all things which  
 23 are written may be fulfilled. Woe unto them that are  
 with child and to them that give suck in those days!  
 for there shall be great distress upon the <sup>3</sup>land, and <sup>3</sup>Or, *earth*  
 24 wrath unto this people. And they shall fall by the  
 edge of the sword, and shall be led captive into all the  
 nations : and Jerusalem shall be trodden down of the  
 Gentiles, until the times of the Gentiles be fulfilled.  
 25 And there shall be signs in sun and moon and stars;  
 and upon the earth distress of nations, in perplexity  
 26 for the roaring of the sea and the billows; men <sup>4</sup>faint- <sup>4</sup>Or, *expi-*  
 ing for fear, and for expectation of the things which <sup>ring</sup>  
 are coming on <sup>5</sup>the world: for the powers of the <sup>5</sup>Gr. *the*  
 27 heavens shall be shaken. And then shall they see <sup>inhabited</sup>  
 the Son of man coming in a cloud with power and <sup>earth.</sup>  
 28 great glory. But when these things begin to come to  
 pass, look up, and lift up your heads; because your  
 redemption draweth nigh.  
 29 And he spake to them a parable: Behold the fig  
 30 tree, and all the trees: when they now shoot forth, ye  
 see it and know of your own selves that the summer  
 31 is now nigh. Even so ye also, when ye see these  
 things coming to pass, know ye that the kingdom of  
 32 God is nigh. Verily I say unto you, This generation  
 shall not pass away, till all things be accomplished.

Heaven and earth shall pass away : but my words 33 shall not pass away.

But take heed to yourselves, lest haply your hearts 34 be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare : for so shall it come upon all them that 35 dwell on the face of all the earth. But watch ye at 36 every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

And every day he was teaching in the temple ; and 37 every night he went out, and lodged in the mount that is called *the mount* of Olives. And all the people 38 came early in the morning to him in the temple, to hear him.

Now the feast of unleavened bread drew nigh, <sup>1</sup> 22 which is called the Passover. And the chief priests 2 and the scribes sought how they might put him to death ; for they feared the people.

And Satan entered into Judas who was called 3 Iscariot, being of the number of the twelve. And he 4 went away, and communed with the chief priests and captains, how he might deliver him unto them. And 5 they were glad, and covenanted to give him money. And he consented, and sought opportunity to deliver 6 him unto them <sup>1</sup> in the absence of the multitude.

<sup>1</sup>Or, without tumult

And the day of unleavened bread came, on which 7 the passover must be sacrificed. And he sent Peter 8 and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, 9 Where wilt thou that we make ready ? And he said 10 unto them, Behold, when ye are entered into the city, 11 there shall meet you a man bearing a pitcher of water ; follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The <sup>2</sup> Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples ? And he will shew you a large upper room furnished : 12 there make ready. And they went, and found as he 13 had said unto them : and they made ready the passover.

<sup>2</sup>Or, Teacher

- 14 And when the hour was come, he sat down, and  
 15 the apostles with him. And he said unto them, With  
 desire I have desired to eat this passover with you  
 16 before I suffer: for I say unto you, I will not eat it,  
 17 until it be fulfilled in the kingdom of God. And he  
 received a cup, and when he had given thanks, he  
 18 said, Take this and divide it among yourselves: for  
 I say unto you, I will not drink from henceforth of  
 the fruit of the vine, until the kingdom of God shall  
 19 come. And he took <sup>1</sup>bread, and when he had given <sup>1</sup>Or, a loaf  
 thanks, he brake it, and gave to them, saying, This is  
 my body <sup>2</sup>which is given for you: this do in remem- <sup>2</sup>Some  
 20 brance of me. And the cup in like manner after ancient  
 supper, saying, This cup is the new <sup>3</sup>covenant in my authorities  
 21 blood, *even* that which is poured out for you. But omit which is  
 behold, the hand of him that betrayeth me is with given for  
 22 me on the table. For the Son of man indeed goeth, *which is*  
 as it hath been determined; but woe unto that man poured out  
 23 through whom he is betrayed! And they began to for you.  
 question among themselves, which of them it was  
 that should do this thing.
- 24 And there arose also a contention among them,  
 25 which of them is accounted to be the <sup>4</sup>greatest. And he <sup>4</sup>Gr.  
 said unto them, The kings of the Gentiles have greater.  
 lordship over them; and they that have authority  
 26 over them are called Benefactors. But ye *shall not be*  
 so: but he that is the greater among you, let him  
 become as the younger; and he that is chief, as he  
 27 that doth serve. For whether is greater, he that  
<sup>5</sup>sitteth at meat, or he that serveth? is not he that <sup>5</sup>Gr. re-  
<sup>5</sup>sitteth at meat? but I am in the midst of you as he clineth.  
 28 that serveth. But ye are they which have continued  
 29 with me in my temptations; and <sup>6</sup>I appoint unto you a <sup>6</sup>Or, I ap-  
 30 kingdom, even as my Father appointed unto me, that point unto  
 ye may eat and drink at my table in my kingdom; you, even as  
 and ye shall sit on thrones judging the twelve tribes my Father  
 31 of Israel. Simon, Simon, behold, Satan <sup>7</sup>asked to appointed  
 32 have you, that he might sift you as wheat: but I made unto me a  
 supplication for thee, that thy faith fail not: and do kingdom,  
 thou, when once thou hast turned again, stablish thy that ye may  
 33 brethren. And he said unto him, Lord, with thee I eat and  
 drink &c.
- <sup>7</sup>Or, obtained  
 you by ask-  
 ing

am ready to go both to prison and to death. And he <sup>34</sup> said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

And he said unto them, When I sent you forth <sup>35</sup> without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto <sup>36</sup> them, But now, he that hath a purse, let him take it, and likewise a wallet: <sup>1</sup>and he that hath none, let him sell his cloke, and buy a sword. For I say unto <sup>37</sup> you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath <sup>2</sup>fulfilment. And they said, <sup>38</sup> Lord, behold, here are two swords. And he said unto them, It is enough.

<sup>1</sup> Or, and he that hath no sword, let him sell his cloke, and buy one.

<sup>2</sup> Gr. end.

And he came out, and went, as his custom was, unto <sup>39</sup> the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto <sup>40</sup> them, Pray that ye enter not into temptation. And <sup>41</sup> he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if <sup>42</sup> thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. <sup>3</sup>And there <sup>43</sup> appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more <sup>44</sup> earnestly: and his sweat became as it were great drops of blood falling down upon the ground. And when <sup>45</sup> he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto <sup>46</sup> them, Why sleep ye? rise and pray, that ye enter not into temptation.

<sup>3</sup> Many ancient authorities omit ver. 43, 44.

While he yet spake, behold, a multitude, and he <sup>47</sup> that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the <sup>48</sup> Son of man with a kiss? And when they that were <sup>49</sup> about him saw what would follow, they said, Lord, shall we smite with the sword? And a certain one of <sup>50</sup> them smote the <sup>4</sup>servant of the high priest, and struck off his right ear. But Jesus answered and said, <sup>51</sup> Suffer ye thus far. And he touched his ear and

<sup>4</sup> Gr. bond-servant.

52 healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a  
53 robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me : but this is your hour, and the power of darkness.

54 And they seized him, and led him *away*, and brought him into the high priest's house. But Peter  
55 followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together,  
56 Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was  
57 with him. But he denied, saying, Woman, I know  
58 him not. And after a little while another saw him, and said, Thou also art *one* of them. But Peter said,  
59 Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him : for he is a Galilean.  
60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.  
61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou  
62 shalt deny me thrice. And he went out, and wept bitterly.

63 And the men that held <sup>1</sup>Jesus mocked him, and <sup>1</sup>Gr. *him*  
64 beat him. And they blindfolded him, and asked him, saying, Prophesy : who is he that struck thee?  
65 And many other things spake they against him, reviling him.

66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes ; and they led him away into their council,  
67 saying, If thou art the Christ, tell us. But he said  
68 unto them, If I tell you, ye will not believe : and if I  
69 ask *you*, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of  
70 the power of God. And they all said, Art thou then the Son of God? And he said unto them, <sup>2</sup>Ye say <sup>2</sup>Or, *Ye say it, because I am.*

that I am. And they said, What further need have 71 we of witness? for we ourselves have heard from his own mouth.

And the whole company of them rose up, and brought 1 **23** him before Pilate. And they began to accuse him, 2 saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is <sup>1</sup>Christ a king. And Pilate asked him, 3 saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. And Pilate 4 said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, 5 saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether 6 the man were a Galilæan. And when he knew that 7 he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

<sup>1</sup> Or, an  
anointed  
king

<sup>2</sup> Gr. *sign*.

Now when Herod saw Jesus, he was exceeding 8 glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some <sup>2</sup>miracle done by him. And he ques- 9 tioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, 10 vehemently accusing him. And Herod with his 11 soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with 12 each other that very day: for before they were at enmity between themselves.

<sup>3</sup> Many  
ancient  
authorities  
insert ver.  
17 Now he  
must needs  
release  
unto them  
at the feast  
one prisoner.  
Others add  
the same  
words after  
ver. 19.

And Pilate called together the chief priests and the 13 rulers and the people, and said unto them, Ye brought 14 unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he 15 sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore 16 chastise him, and release him.<sup>3</sup> But they cried out 13 all together, saying, Away with this man, and release



- 19 unto us Barabbas: one who for a certain insurrection made in the city, and for murder, was cast into prison.
- 20 And Pilate spake unto them again, desiring to release
- 21 Jesus; but they shouted, saying. Crucify, crucify him.
- 22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him.
- 23 But they were instant with loud voices, asking that he might be crucified. And their voices prevailed.
- 24 And Pilate gave sentence that what they asked for
- 25 should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.
- 26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.
- 27 And there followed him a great multitude of the people, and of women who bewailed and lamented
- 28 him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves,
- 29 and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the
- 30 breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills,
- 31 Cover us. For if they do these things in the green tree, what shall be done in the dry?
- 32 And there were also two others, malefactors, led with him to be put to death.
- 33 And when they came unto the place which is called <sup>1</sup>The skull, there they crucified him, and the malefactors, one on the right hand and the other on
- 34 the left. <sup>2</sup>And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this
- 35 is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him vinegar,
- 36 and saying, If thou art the King of the Jews, save

<sup>1</sup> According to the Latin *Calvary*, which has the same meaning.

<sup>2</sup> Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

thyself. And there was also a superscription over 38 him, **THIS IS THE KING OF THE JEWS.**

And one of the malefactors which were hanged 39 railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking 40 him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed 41 justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, 42 Jesus, remember me when thou comest 'in thy kingdom. And he said unto him, Verily I say unto thee, 43 To-day shalt thou be with me in Paradise.

<sup>1</sup>Some ancient authorities read into thy kingdom.

<sup>2</sup>Or, earth

<sup>3</sup>Gr., the sun failing.

<sup>4</sup>Or, sanctuary

<sup>5</sup>Or, And Jesus, crying with a loud voice, said

And it was now about the sixth hour, and a darkness 44 came over the whole <sup>2</sup>land until the ninth hour, <sup>3</sup>the 45 sun's light failing: and the veil of the <sup>4</sup>temple was rent in the midst. <sup>5</sup>And when Jesus had cried with a loud 46 voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. And when the centurion saw what was done, he 47 glorified God, saying, Certainly this was a righteous man. And all the multitudes that came together to 48 this sight, when they beheld the things that were done, returned smiting their breasts. And all his 49 acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

<sup>6</sup>Gr. began to dawn.

And behold, a man named Joseph, who was a 50 counsellor, a good man and a righteous (he had not 51 consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and 52 asked for the body of Jesus. And he took it down, 53 and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and 54 the sabbath <sup>6</sup>drew on. And the women, which had 55 come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and oint- 56 ments.

And on the sabbath they rested according to the commandment. But on the first day of the week, at 1 **24**

- early dawn, they came unto the tomb, bringing the  
 2 spices which they had prepared. And they found  
 3 the stone rolled away from the tomb. And they  
 entered in, and found not the body <sup>1</sup>of the Lord  
 4 Jesus. And it came to pass, while they were per-  
 plexed thereabout, behold, two men stood by them  
 5 in dazzling apparel: and as they were affrighted, and  
 bowed down their faces to the earth, they said unto  
 6 them, Why seek ye <sup>2</sup>the living among the dead? <sup>3</sup>He  
 is not here, but is risen: remember how he spake  
 7 unto you when he was yet in Galilee, saying that the  
 Son of man must be delivered up into the hands  
 of sinful men, and be crucified, and the third day rise  
 again. And they remembered his words, and returned  
 8,9 <sup>4</sup>from the tomb, and told all these things to the  
 10 eleven, and to all the rest. Now they were Mary  
 Magdalene, and Joanna, and Mary the mother of  
 James: and the other women with them told these  
 11 things unto the apostles. And these words appeared  
 in their sight as idle talk; and they disbelieved them.  
 12 <sup>5</sup>But Peter arose, and ran unto the tomb; and  
 stooping and looking in, he seeth the linen cloths by  
 themselves; and he <sup>6</sup>departed to his home, wondering  
 at that which was come to pass.
- 13 And behold, two of them were going that very day  
 to a village named Emmaus, which was threescore  
 14 furlongs from Jerusalem. And they communed with  
 each other of all these things which had happened.  
 15 And it came to pass, while they communed and  
 questioned together, that Jesus himself drew near,  
 16 and went with them. But their eyes were holden  
 17 that they should not know him. And he said unto  
 them, <sup>7</sup>What communications are these that ye have  
 one with another, as ye walk? And they stood still,  
 18 looking sad. And one of them, named Cleopas,  
 answering said unto him, <sup>8</sup>Dost thou alone sojourn  
 in Jerusalem and not know the things which are  
 19 come to pass there in these days? And he said unto  
 them, What things? And they said unto him, The  
 things concerning Jesus of Nazareth, which was a  
 prophet mighty in deed and word before God and all

<sup>1</sup> Some  
ancient  
authorities  
omit of the  
Lord Jesus.

<sup>2</sup> Gr. him  
that liveth.

<sup>3</sup> Some  
ancient  
authorities  
omit He is  
not here, but  
is risen.

<sup>4</sup> Some  
ancient  
authorities  
omit from  
the tomb.

<sup>5</sup> Some  
ancient  
authorities  
omit ver. 12.

<sup>6</sup> Or, depart-  
ed, wonder-  
ing with  
himself

<sup>7</sup> Gr. What  
words are  
these that ye  
exchange one  
with ano-  
ther.

<sup>8</sup> Or, Dost  
thou sojourn  
alone in  
Jerusalem,  
and knowest  
thou not the  
things

the people: and how the chief priests and our rulers 20 delivered him up to be condemned to death, and crucified him. But we hoped that it was he which 21 should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company 22 amazed us, having been early at the tomb; and when 23 they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were 24 with us went to the tomb, and found it even so as the women had said: but him they saw not. And he 25 said unto them, O foolish men, and slow of heart to believe <sup>1</sup>in all that the prophets have spoken! Behold it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses 27 and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they 28 were going: and he made as though he would go further. And they constrained him, saying, Abide 29 with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And 30 it came to pass, when he had sat down with them to meat, he took the <sup>2</sup>bread, and blessed it, and brake, and gave to them. And their eyes were opened, and 31 they knew him; and he vanished out of their sight. And they said one to another, Was not our heart 32 burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose 33 up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and 34 hath appeared to Simon. And they rehearsed the 35 things *that happened* in the way, and how he was known of them in the breaking of the bread.

And as they spake these things, he himself stood in 36 the midst of them, <sup>3</sup>and saith unto them, Peace be unto you. But they were terrified and affrighted, and 37 supposed that they beheld a spirit. And he said unto 38 them, Why are ye troubled? and wherefore do rea-

<sup>1</sup> Or, *after*

<sup>2</sup> Or, *loaf*

<sup>3</sup> Some ancient authorities omit *and saith unto them, Peace be unto you.*

- 39 sonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.  
 40 ing. <sup>1</sup>And when he had said this, he shewed them his  
 41 hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye  
 42 here anything to eat? And they gave him a piece of  
 43 a broiled fish<sup>2</sup>. And he took it, and did eat before them.  
 44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms,  
 45 concerning me. Then opened he their mind, that  
 46 they might understand the scriptures; and he said  
 unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;  
 47 and that repentance <sup>3</sup>and remission of sins should be preached in his name unto all the <sup>4</sup>nations, beginning  
 48 from Jerusalem. Ye are witnesses of these things.  
 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.  
 50 And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed  
 51 them. And it came to pass, while he blessed them, he parted from them, <sup>5</sup>and was carried up into heaven.  
 52 And <sup>6</sup>they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

<sup>1</sup> Some ancient authorities omit ver. 40.

<sup>2</sup> Many ancient authorities add and a honeycomb.

<sup>3</sup> Some ancient authorities read unto.

<sup>4</sup> Or, nations. Beginning from Jerusalem, ye are witnesses

<sup>5</sup> Some ancient authorities omit and was carried up into heaven.

<sup>6</sup> Some ancient authorities omit worshipped him, and.

# THE GOSPEL

ACCORDING TO

S. JOHN.

IN the beginning was the Word, and the Word was <sup>1</sup> **1**  
with God, and the Word was God. The same was in <sup>2</sup>  
the beginning with God. All things were made <sup>1</sup> by <sup>3</sup>  
him; and without him <sup>2</sup> was not anything made that  
hath been made. In him was life; and the life was <sup>4</sup>  
the light of men. And the light shineth in the dark- <sup>5</sup>  
ness; and the darkness <sup>3</sup> apprehended it not. There <sup>6</sup>  
came a man, sent from God, whose name was John.  
The same came for witness, that he might bear <sup>7</sup>  
witness of the light, that all might believe through  
him. He was not the light, but *came* that he might <sup>8</sup>  
bear witness of the light. <sup>4</sup> There was the true light, <sup>9</sup>  
*even the light* which lighteth <sup>5</sup> every man, coming  
into the world. He was in the world, and the world was <sup>10</sup>  
made <sup>1</sup> by him, and the world knew him not. He <sup>11</sup>  
came unto <sup>6</sup> his own, and they that were his own  
received him not. But as many as received him, <sup>12</sup>  
to them gave he the right to become children of God,  
*even* to them that believe on his name: which were <sup>13</sup>  
<sup>7</sup> born, not of <sup>8</sup> blood, nor of the will of the flesh, nor  
of the will of man, but of God. And the Word <sup>14</sup>  
became flesh, and <sup>9</sup> dwelt among us (and we beheld  
his glory, glory as of <sup>10</sup> the only begotten from the  
Father), full of grace and truth. John beareth witness <sup>15</sup>  
of him, and crieth, saying, <sup>11</sup> This was he of whom I  
said, He that cometh after me is become before me:  
for he was <sup>12</sup> before me. For of his fulness we all <sup>16</sup>  
received, and grace for grace. For the law was given <sup>17</sup>  
<sup>13</sup> by Moses; grace and truth came <sup>1</sup> by Jesus Christ.  
No man hath seen God at any time; <sup>13</sup> the only <sup>18</sup>  
begotten Son, which is in the bosom of the Father,  
he hath declared *him*.

<sup>1</sup> Or, *through*  
<sup>2</sup> Or, *was not*  
*anything*  
*made. That*  
*which hath*  
*been made*  
*was life in*  
*him; and*  
*the life &c.*

<sup>3</sup> Or *over-*  
*came.*  
See ch. xii.  
35 (Gr.).

<sup>4</sup> Or, *The*  
*true light,*  
*which light-*  
*eth every*  
*man, was*  
*coming*

<sup>5</sup> Or, *every*  
*man as he*  
*cometh*

<sup>6</sup> Gr. *his*  
*own things.*

<sup>7</sup> Or, *begotten*

<sup>8</sup> Gr. *bloods.*

<sup>9</sup> Gr. *taber-*  
*nacled.*

<sup>10</sup> Or, *an only*  
*begotten*  
*from a*  
*father*

<sup>11</sup> Some an-  
*cient autho-*  
*rities read*  
*(this was he*  
*that said).*

<sup>12</sup> Gr. *first in*  
*regard of me.*

<sup>13</sup> Many  
*very ancient*  
*authorities*  
*read God*  
*only*  
*begotten.*



19 And this is the witness of John, when the Jews  
sent unto him from Jerusalem priests and Levites to  
20 ask him, Who art thou? And he confessed, and  
denied not; and he confessed, I am not the Christ.  
21 And they asked him, What then? Art thou Elijah?  
And he saith, I am not. Art thou the prophet?  
22 And he answered, No. They said therefore unto him,  
Who art thou? that we may give an answer to them  
23 that sent us. What sayest thou of thyself? He said,  
I am the voice of one crying in the wilderness, Make  
straight the way of the Lord, as said Isaiah the pro-

24 phet. <sup>1</sup>And they had been sent from the Pharisees.

<sup>1</sup>Or, And  
certain had  
been sent  
from among  
the Phari-  
sees.

25 And they asked him, and said unto him, Why then  
baptizest thou, if thou art not the Christ, neither

26 Elijah, neither the prophet? John answered them,  
saying, I baptize <sup>2</sup>with water: in the midst of you

<sup>2</sup>Or, in

27 standeth one whom ye know not, *even* he that  
cometh after me, the latchet of whose shoe I am  
28 not worthy to unloose. These things were done in

<sup>3</sup>Bethany beyond Jordan, where John was baptizing.

<sup>3</sup> Many  
ancient  
authorities  
read Betha-  
barah, some,  
Bethara-  
bah.

29 On the morrow he seeth Jesus coming unto him, and  
saith, Behold, the Lamb of God, which <sup>4</sup>taketh away

30 the sin of the world. This is he of whom I said,  
After me cometh a man which is become before me:

31 for he was <sup>5</sup>before me. And I knew him not; but  
that he should be made manifest to Israel, for this

<sup>4</sup>Or, beareth  
the sin

32 cause came I baptizing <sup>2</sup>with water. And John bare  
witness, saying, I have beheld the Spirit descending  
as a dove out of heaven; and it abode upon him.

<sup>5</sup>Gr first in  
regard of  
me.

33 And I knew him not: but he that sent me to baptize  
<sup>2</sup>with water, he said unto me, Upon whomsoever thou

shalt see the Spirit descending, and abiding upon  
him, the same is he that baptizeth <sup>2</sup>with the Holy

34 Spirit. And I have seen, and have borne witness  
that this is the Son of God.

35 Again on the morrow John was standing, and two  
36 of his disciples; and he looked upon Jesus as he

37 walked, and saith, Behold, the Lamb of God! And  
the two disciples heard him speak, and they followed

38 Jesus. And Jesus turned, and beheld them follow-  
ing, and saith unto them, What seek ye? And they

said unto him, Rabbi (which is to say, being interpreted, <sup>1</sup>Master), where abidest thou? He saith unto <sup>39</sup> them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the <sup>40</sup> two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He findeth first his <sup>41</sup> own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, <sup>2</sup>Christ). He brought him unto Jesus. Jesus looked <sup>42</sup> upon him, and said, Thou art Simon the son of <sup>3</sup>John: thou shalt be called Cephas (which is by interpretation, <sup>4</sup>Peter).

<sup>2</sup>That is  
Anointed.

<sup>3</sup>Gr.  
Joanes:  
called in  
Matt. xvi.  
17, Jonah.

<sup>4</sup>That is,  
Rock or  
Stone.

On the morrow he was minded to go forth into <sup>43</sup> Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, <sup>44</sup> of the city of Andrew and Peter. Philip findeth <sup>45</sup> Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And <sup>46</sup> Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith <sup>47</sup> of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest <sup>48</sup> thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou <sup>49</sup> art the Son of God; thou art King of Israel. Jesus <sup>50</sup> answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And <sup>51</sup> he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

And the third day there was a marriage in Cana of <sup>1</sup> <sup>2</sup> Galilee; and the mother of Jesus was there: and <sup>2</sup> Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of <sup>3</sup> Jesus saith unto him, They have no wine. And <sup>4</sup> Jesus saith unto her, Woman, what have I to do with

- 5 thee? mine hour is not yet come. His mother saith  
 unto the servants, Whatsoever he saith unto you, do  
 6 it. Now there were six waterpots of stone set there  
 after the Jews' manner of purifying, containing two or  
 7 three firkins apiece. Jesus saith unto them, Fill the  
 waterpots with water. And they filled them up to the  
 8 brim. And he saith unto them, Draw out now, and  
 bear unto the <sup>1</sup>ruler of the feast. And they bare it. <sup>1</sup>Or,  
 9 And when the ruler of the feast tasted the water <sup>steward</sup>  
<sup>2</sup>now become wine, and knew not whence it was  
 (but the servants which had drawn the water knew), <sup>2</sup>Or, that it  
<sup>had become</sup>;  
 10 the ruler of the feast calleth the bridegroom, and saith  
 unto him, Every man setteth on first the good wine;  
 and when *men* have drunk freely, *then* that which  
 is worse: thou hast kept the good wine until now.  
 11 This beginning of his signs did Jesus in Cana of  
 Galilee, and manifested his glory; and his disciples  
 believed on him.  
 12 After this he went down to Capernaum, he, and his  
 mother, and *his* brethren, and his disciples: and there  
 they abode not many days.  
 13 And the passover of the Jews was at hand, and  
 14 Jesus went up to Jerusalem. And he found in the  
 temple those that sold oxen and sheep and doves,  
 15 and the changers of money sitting: and he made a  
 scourge of cords, and cast all out of the temple,  
 both the sheep and the oxen; and he poured out the  
 16 changers' money, and overthrew their tables; and to  
 them that sold the doves he said, Take these things  
 hence; make not my Father's house a house of  
 17 merchandise. His disciples remembered that it was  
 written, The zeal of thine house shall eat me up.  
 18 The Jews therefore answered and said unto him,  
 What sign shewest thou unto us, seeing that thou  
 19 doest these things? Jesus answered and said unto  
 them, Destroy this <sup>3</sup>temple, and in three days I will <sup>3</sup>Or, *sano-*  
 20 raise it up. The Jews therefore said, Forty and six <sup>tuary</sup>  
 years was this <sup>3</sup>temple in building, and wilt thou raise  
 21 it up in three days? But he spake of the <sup>3</sup>temple of  
 22 his body. When therefore he was raised from the  
 dead, his disciples remembered that he spake this;

and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, 23 during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust 24 himself unto them, for that he knew all men, and 25 because he needed not that any one should bear witness concerning <sup>1</sup> man; for he himself knew what was in man.

<sup>1</sup> Or, a man; for...the man

Now there was a man of the Pharisees, named 1 3

Nicodemus, a ruler of the Jews: the same came unto 2 him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, 3

<sup>2</sup> Or, from above

verily, I say unto thee, Except a man be born <sup>2</sup> anew, he cannot see the kingdom of God. Nicodemus 4

saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, 5

I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that 6 which is born of the Spirit is spirit. Marvel not that 7

<sup>3</sup> Or, The Spirit breatheth

I said unto thee, Ye must be born <sup>2</sup> anew. <sup>3</sup> The wind 8

bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, 9

How can these things be? Jesus answered and said 10 unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto 11

thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness.

If I told you earthly things, and ye believe not, how 12 shall ye believe, if I tell you heavenly things? And 13

<sup>4</sup> Many ancient authorities omit which is in heaven.

no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, <sup>4</sup> which is

<sup>5</sup> Or, believeth in him may have

in heaven. And as Moses lifted up the serpent in the 14 wilderness, even so must the Son of man be lifted up: that whosoever <sup>5</sup> believeth may in him have eternal life. 15

16 For God so loved the world, that he gave his only  
 17 begotten Son, that whosoever believeth on him should  
 18 not perish, but have eternal life. For God sent not  
 19 the Son into the world to judge the world; but that  
 20 the world should be saved through him. He that  
 21 believeth on him is not judged: he that believeth not  
 hath been judged already, because he hath not believed  
 19 on the name of the only begotten Son of God. And  
 this is the judgment, that the light is come into the  
 world, and men loved the darkness rather than the  
 20 light; for their works were evil. For every one that  
 21 doeth ill hateth the light, and cometh not to the light,  
 lest his works should be <sup>2</sup>reproved. But he that  
 doeth the truth cometh to the light, that his works  
 may be made manifest, <sup>3</sup>that they have been wrought  
 in God.

<sup>1</sup> Or, *practis-eth*

<sup>2</sup> Or, *convicted*

<sup>3</sup> Or, *because*

22 After these things came Jesus and his disciples into  
 the land of Judæa; and there he tarried with them,  
 23 and baptized. And John also was baptizing in  
 Ænon near to Salim, because there <sup>4</sup>was much water  
 24 there: and they came, and were baptized. For John  
 25 was not yet cast into prison. There arose therefore a  
 questioning on the part of John's disciples with a Jew  
 26 about purifying. And they came unto John, and said  
 to him, Rabbi, he that was with thee beyond Jordan,  
 to whom thou hast borne witness, behold, the same  
 27 baptizeth, and all men come to him. John answered  
 and said, A man can receive nothing, except it have  
 28 been given him from heaven. Ye yourselves bear me  
 witness, that I said, I am not the Christ, but, that  
 29 I am sent before him. He that hath the bride is the  
 bridegroom: but the friend of the bridegroom, which  
 standeth and heareth him, rejoiceth greatly because of  
 the bridegroom's voice: this my joy therefore is ful-  
 30 filled. He must increase, but I must decrease.

<sup>4</sup> Gr. *were many waters.*

31 He that cometh from above is above all: he that  
 is of the earth is of the earth, and of the earth he  
 speaketh: <sup>5</sup>he that cometh from heaven is above all.  
 32 What he hath seen and heard, of that he beareth wit-  
 33 ness; and no man receiveth his witness. He that hath  
 received his witness hath set his seal to *this*, that God

<sup>5</sup> Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*



is true. For he whom God hath sent speaketh the 34 words of God : for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all 35 things into his hand. He that believeth on the 36 Son hath eternal life ; but he that <sup>1</sup>believeth not the Son shall not see life, but the wrath of God abideth on him.

<sup>1</sup> Or, believeth not

When therefore the Lord knew how that the Phari- 14 sees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself 2 baptized not, but his disciples), he left Judæa, and 3 departed again into Galilee. And he must needs pass 4 through Samaria. So he cometh to a city of Samaria, 5 called Sychar, near to the parcel of ground that Jacob gave to his son Joseph : and Jacob's <sup>2</sup>well was there. 6 Jesus therefore, being wearied with his journey, sat <sup>3</sup>thus by the <sup>2</sup>well. It was about the sixth hour. There cometh a woman of Samaria to draw water : 7 Jesus saith unto her, Give me to drink. For his 8 disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How 9 is it that thou, being a Jew, askest drink of me, which am a Samaritan woman ? (<sup>4</sup>For Jews have no dealings with Samaritans.) Jesus answered and said unto her, 10 If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, <sup>5</sup>Sir, thou hast 11 nothing to draw with, and the well is deep : from whence then hast thou that living water ? Art thou 12 greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle ? Jesus answered and said unto her, Every 13 one that drinketh of this water shall thirst again : but 14 whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, <sup>6</sup>Sir, give me 15 this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy 16 husband, and come hither. The woman answered 17

<sup>2</sup> Gr. spring : and so in ver. 14 ; but not in ver. 11, 12.

<sup>3</sup> Or, as he was

<sup>4</sup> Some ancient authorities omit For Jews have no dealings with Samaritans.

<sup>5</sup> Or, Lord



and said unto him, I have no husband. Jesus saith  
 18 unto her, Thou saidst well, I have no husband: for  
 thou hast had five husbands; and he whom thou now  
 hast is not thy husband: this hast thou said truly.  
 19 The woman saith unto him, <sup>1</sup>Sir, I perceive that thou <sup>10</sup>Or, Lord  
 20 art a prophet. Our fathers worshipped in this moun-  
 tain; and ye say, that in Jerusalem is the place where  
 21 men ought to worship. Jesus saith unto her, Woman,  
 believe me, the hour cometh, when neither in this  
 mountain, nor in Jerusalem, shall ye worship the  
 22 Father. Ye worship that which ye know not: we  
 worship that which we know: for salvation is from  
 23 the Jews. But the hour cometh, and now is, when  
 the true worshippers shall worship the Father in  
 spirit and truth: <sup>2</sup>for such doth the Father seek to be <sup>20</sup>Or, for such  
 24 his worshippers. <sup>3</sup>God is a Spirit: and they that <sup>the Father</sup>  
 25 worship him must worship in spirit and truth. The <sup>also seeketh</sup>  
 woman saith unto him, I know that Messiah cometh <sup>30</sup>Or, God is  
 (which is called Christ): when he is come, he will <sup>spirit</sup>  
 26 declare unto us all things. Jesus saith unto her, I  
 that speak unto thee am *he*.  
 27 And upon this came his disciples; and they  
 marvelled that he was speaking with a woman; yet  
 no man said, What seekest thou? or, Why speakest  
 28 thou with her? So the woman left her waterpot,  
 and went away into the city, and saith to the men,  
 29 Come, see a man, which told me all things that *ever* I  
 30 did: can this be the Christ? They went out of the  
 31 city, and were coming to him. In the mean while the  
 32 disciples prayed him, saying, Rabbi, eat. But he said  
 unto them, I have meat to eat that ye know not.  
 33 The disciples therefore said one to another, Hath any  
 34 man brought him *ought* to eat? Jesus saith unto  
 them, My meat is to do the will of him that sent  
 35 me, and to accomplish his work. Say not ye, There  
 are yet four months, and *then* cometh the harvest?  
 behold, I say unto you, Lift up your eyes, and look on  
 the fields, that they are *'white already unto harvest.* <sup>40</sup>Or, while  
 36 He that reapeth receiveth wages, and gathereth fruit <sup>unto har-</sup>  
 unto life eternal; that he that soweth and he that <sup>vest. Al-</sup>  
 37 reapeth may rejoice together. For hercin is the <sup>ready he</sup>  
<sup>that reapeth</sup>  
<sup>&c.</sup>

saying true, One soweth, and another reapeth. I <sup>38</sup> sent ye to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

And from that city many of the Samaritans believed <sup>39</sup> on him because of the word of the woman, who testified, He told me all things that *ever* I did. So <sup>40</sup> when the Samaritans came unto him, they besought him to abide with them; and he abode there two days. And many more believed because of his word; <sup>41</sup> and they said to the woman, Now we believe, not <sup>42</sup> because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

And after the two days he went forth from thence <sup>43</sup> into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. So when he <sup>45</sup> came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

He came therefore again unto Cana of Galilee, <sup>46</sup> where he made the water wine. And there was a certain <sup>1</sup>nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa <sup>47</sup> into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, <sup>48</sup> Except ye see signs and wonders, ye will in no wise believe. The <sup>1</sup>nobleman saith unto him, <sup>2</sup>Sir, come <sup>49</sup> down ere my child die. Jesus saith unto him, Go thy <sup>50</sup> way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his <sup>3</sup>servants met him, <sup>51</sup> saying, that his son lived. So he inquired of them the <sup>52</sup> hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at that hour <sup>53</sup> in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again <sup>54</sup> the second sign that Jesus did, having come out of Judæa into Galilee.

<sup>1</sup>Or, *king's officer*

<sup>2</sup>Or, *Lord*

<sup>3</sup>Gr. *bond-servants*.

- 51 After these things there was <sup>1</sup> a feast of the Jews ; and Jesus went up to Jerusalem. <sup>1</sup> Many ancient authorities read the feast.
- 2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew <sup>2</sup> Bethesda, having
- 3 five porches. In these lay a multitude of them that
- 5 were sick, blind, halt, withered<sup>3</sup>. And a certain man was there, which had been thirty and eight years
- 6 in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he
- 7 saith unto him, Wouldest thou be made whole? The sick man answered him, <sup>4</sup> Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.
- 8 Jesus saith unto him, Arise, take up thy bed, and walk.
- 9 And straightway the man was made whole, and took up his bed and walked. <sup>2</sup> Some ancient authorities read Bethesda, others Beth-zatha. <sup>3</sup> Many ancient authorities insert, wholly or in part, waiting for the moving of the water. <sup>4</sup> For an angel of the Lord went down at certain seasons into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.
- 10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it
- 11 is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same
- 12 said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take
- 13 up *thy bed*, and walk? But he that was healed wist not who it was : for Jesus had conveyed himself away,
- 14 a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing
- 15 befall thee. The man went away, and told the Jews
- 16 that it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because he did
- 17 these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work.
- 18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.
- 19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing : for what things soever he doeth, these the Son
- 20 also doeth in like manner. For the Father loveth the

Son, and sheweth him all things that himself doeth : and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead 21 and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any 22 man, but he hath given all judgement unto the Son ; that all may honour the Son, even as they honour the 23 Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say 24 unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life.

Verily, verily, I say unto you, The hour cometh, and 25 now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live. For as the 26 Father hath life in himself, even so gave he to the Son also to have life in himself : and he gave him authority 27 to execute judgement, because he is <sup>1</sup> the Son of man.

<sup>1</sup> Or, a son of man

Marvel not at this : for the hour cometh, in which all 28 that are in the tombs shall hear his voice, and shall 29 come forth ; they that have done good, unto the resurrection of life ; and they that have <sup>2</sup> done ill, unto the resurrection of judgement.

<sup>2</sup> Or, practised

I can of myself do nothing : as I hear, I judge : 30 and my judgement is righteous ; because I seek not mine own will, but the will of him that sent me. If I 31 bear witness of myself, my witness is not true. It is 32 another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye 33 have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from 34 man : howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth ; and 35 ye were willing to rejoice for a season in his light. But the witness which I have is greater than *that of* 36 John : for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father 37 which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you : 38

- 39 for whom he sent, him ye believe not. <sup>1</sup>Ye search <sup><sup>1</sup> Or, Search the scrip-  
tures</sup> the scriptures, because ye think that in them ye have  
 eternal life; and these are they which bear witness of  
 40 me; and ye will not come to me, that ye may have  
 life. I receive not glory from men. But I know you,  
 41, 42 that ye have not the love of God in yourselves. I am  
 43 come in my Father's name, and ye receive me not: if  
 another shall come in his own name, him ye will  
 44 receive. How can ye believe, which receive glory one  
 of another, and the glory that *cometh* from <sup>2</sup>the only <sup><sup>2</sup> Some  
ancient  
authorities  
read the  
only one.</sup>  
 45 God ye seek not? Think not that I will accuse you  
 to the Father: there is one that accuseth you, *even*  
 46 Moses, on whom ye have set your hope. For if ye  
 believed Moses, ye would believe me; for he wrote  
 47 of me. But if ye believe not his writings, how shall  
 ye believe my words?
- 6 <sup>1</sup> After these things Jesus went away to the other side  
 of the sea of Galilee, which is *the sea* of Tiberias.  
 2 And a great multitude followed him, because they  
 beheld the signs which he did on them that were sick.  
 3 And Jesus went up into the mountain, and there he  
 4 sat with his disciples. Now the passover, the feast of  
 5 the Jews, was at hand. Jesus therefore lifting up his  
 eyes, and seeing that a great multitude cometh unto  
 him, saith unto Philip, Whence are we to buy <sup>3</sup>bread, <sup><sup>3</sup> Gr. loaves.</sup>  
 6 that these may eat? And this he said to prove him;  
 7 for he himself knew what he would do. Philip  
 answered him, Two hundred <sup>4</sup>pennyworth of <sup>3</sup>bread is <sup><sup>4</sup> See mar-  
ginal note  
on Matt.  
xviii. 28.</sup>  
 not sufficient for them, that every one may take a  
 8 little. One of his disciples, Andrew, Simon Peter's  
 9 brother, saith unto him, There is a lad here, which  
 hath five barley loaves, and two fishes: but what are  
 10 these among so many? Jesus said, Make the people  
 sit down. Now there was much grass in the place.  
 So the men sat down, in number about five thousand.  
 11 Jesus therefore took the loaves; and having given  
 thanks, he distributed to them that were set down;  
 likewise also of the fishes as much as they would.  
 12 And when they were filled, he saith unto his disciples,  
 Gather up the broken pieces which remain over, that  
 13 nothing be lost. So they gathered them up, and filled



<sup>1</sup> Some  
ancient  
authorities  
read *signs*.

twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw the <sup>1</sup>sign <sup>14</sup> which he did, they said, This is of a truth the prophet that cometh into the world.

Jesus therefore perceiving that they were about to <sup>15</sup> come and take him by force, to make him king, withdrew again into the mountain himself alone.

And when evening came, his disciples went down <sup>16</sup> unto the sea; and they entered into a boat, and were <sup>17</sup> going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the <sup>18</sup> sea was rising by reason of a great wind that blew. When therefore they had rowed about five and twenty <sup>19</sup> or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. But he saith unto them, It is I; be not afraid. <sup>20</sup> They were willing therefore to receive him into the <sup>21</sup> boat: and straightway the boat was at the land whither they were going.

<sup>2</sup> Gr. *little*  
*boat*.

<sup>3</sup> Gr. *little*  
*boats*.

On the morrow, the multitude which stood on the <sup>22</sup> other side of the sea saw that there was none other <sup>2</sup>boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone (howbeit there came <sup>3</sup>boats from Tiberias <sup>23</sup> nigh unto the place where they ate the bread after the Lord had given thanks): when the multitude therefore <sup>24</sup> saw that Jesus was not there, neither his disciples, they themselves got into the <sup>3</sup>boats, and came to Capernaum, seeking Jesus. And when they found <sup>25</sup> him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered <sup>26</sup> them and said, Verily, verily, I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat <sup>27</sup> which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. They said <sup>28</sup> therefore unto him, What must we do, that we may work the works of God? Jesus answered and said <sup>29</sup> unto them, This is the work of God, that ye believe



30 on him whom <sup>1</sup>he hath sent. They said therefore  
 unto him, What then doest thou for a sign, that we <sup>1 Or, he</sup>  
 31 may see, and believe thee? what workest thou? Our <sup>sent</sup>  
 fathers ate the manna in the wilderness; as it is  
 written, He gave them bread out of heaven to eat.  
 32 Jesus therefore said unto them, Verily, verily, I say  
 unto you, It was not Moses that gave you the bread  
 out of heaven; but my Father giveth you the true  
 33 bread out of heaven. For the bread of God is that  
 which cometh down out of heaven, and giveth life unto  
 34 the world. They said therefore unto him, Lord, ever-  
 35 more give us this bread. Jesus said unto them, I am  
 the bread of life: he that cometh to me shall not  
 hunger, and he that believeth on me shall never  
 36 thirst. But I said unto you, that ye have seen me,  
 37 and yet believe not. All that which the Father  
 giveth me shall come unto me; and him that cometh  
 38 to me I will in no wise cast out. For I am come  
 down from heaven, not to do mine own will, but the  
 39 will of him that sent me. And this is the will of him  
 that sent me, that of all that which he hath given me  
 I should lose nothing, but should raise it up at the  
 40 last day. For this is the will of my Father, that every  
 one that beholdeth the Son, and believeth on him,  
 should have eternal life; and <sup>2</sup>I will raise him up at  
 the last day. <sup>2 Or, that I should raise him up</sup>

41 The Jews therefore murmured concerning him, be-  
 cause he said, I am the bread which came down out of  
 42 heaven. And they said, Is not this Jesus, the son of  
 Joseph, whose father and mother we know? how doth  
 43 he now say, I am come down out of heaven? Jesus  
 answered and said unto them, Murmur not among  
 44 yourselves. No man can come to me, except the  
 Father which sent me draw him: and I will raise him  
 45 up in the last day. It is written in the prophets, And  
 they shall all be taught of God. Every one that hath  
 heard from the Father, and hath learned, cometh unto  
 46 me. Not that any man hath seen the Father, save he  
 47 which is from God, he hath seen the Father. Verily,  
 verily, I say unto you, He that believeth hath eternal  
 48,49 life. I am the bread of life. Your fathers did eat the

manna in the wilderness, and they died. This is the 50 bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread 51 which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

The Jews therefore strove one with another, say- 52 ing, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say 53 unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath 54 eternal life; and I will raise him up at the last day. For my flesh is <sup>1</sup>meat indeed, and my blood is <sup>2</sup>drink 55 indeed. He that eateth my flesh and drinketh my 56 blood abideth in me, and I in him. As the living 57 Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: 58 not as the fathers did eat, and died: he that eateth this bread shall live forever. These things said 59 he in <sup>3</sup>the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard 60 *this*, said, This is a hard saying; who can hear <sup>4</sup>it? But Jesus knowing in himself that his disciples mur- 61 mured at this, said unto them, Doth this cause you to stumble? *What* then if ye should behold the Son of 62 man ascending where he was before? It is the spirit 63 that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For 64 Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, 65 that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went back, and 66 walked no more with him. Jesus said therefore unto 67 the twelve, Would ye also go away? Simon Peter 68 answered him, Lord, to whom shall we go? thou <sup>5</sup>hast the words of eternal life. And we have believed and 69

<sup>1</sup> Gr. *true meat.*

<sup>2</sup> Gr. *true drink.*

<sup>3</sup> Or, *a syna-  
gogue*

<sup>4</sup> Or, *him*

<sup>5</sup> Or, *hast words*

70 know that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and 71 one of you is a devil? Now he spake of Judas *the son of Simon Iscariot*, for he it was that should betray him, *being* one of the twelve.

71 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought 2 to kill him. Now the feast of the Jews, the feast of 3 tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou 4 doest. For no man doeth anything in secret, <sup>1</sup>and <sup>1</sup>Some ancient authorities read and seeketh it to be known openly. himself seeketh to be known openly. If thou doest 5 these things, manifest thyself to the world. For even 6 his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your 7 time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that its works 8 are evil. Go ye up unto the feast: I go not up <sup>2</sup>yet <sup>2</sup>Many ancient authorities omit yet. unto this feast; because my time is not yet fulfilled. 9 And having said these things unto them, he abode still in Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in 11 secret. The Jews therefore sought him at the feast, 12 and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he 13 leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus 15 went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man 16 letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, 17 but his that sent me. If any man willet to do his will, he shall know of the teaching, whether it be of 18 God, or *whether* I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same 19 is true, and no unrighteousness is in him. Did not

Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude 20

<sup>1</sup> Gr. demon. answered, Thou hast a <sup>1</sup>devil: who seeketh to kill thee? Jesus answered and said unto them, I did one 21

<sup>2</sup> Or, marvel because of this. Moses hath given you circumcision work, and ye all <sup>2</sup>marvel. For this cause hath Moses 22 given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, 23

that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to ap- 24 pearance, but judge righteous judgement.

Some therefore of them of Jerusalem said, Is not 25 this he whom they seek to kill? And lo, he speaketh 26 openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?

Howbeit we know this man whence he is: but when 27 the Christ cometh, no one knoweth whence he is.

Jesus therefore cried in the temple, teaching and 28 saying, Ye both know me, and know whence I am;

and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I 29

am from him, and he sent me. They sought there- 30 fore to take him: and no man laid his hand on him, because his hour was not yet come. But of the 31

multitude many believed on him; and they said, When the Christ shall come, will he do more signs

than those which this man hath done? The Pharisees 32 heard the multitude murmuring these things concern-

ing him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little 33

while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I 34

am, ye cannot come. The Jews therefore said among 35 themselves, Whither will this man go that we shall

<sup>3</sup> Gr. of. not find him? will he go unto the Dispersion <sup>3</sup>among the Greeks, and teach the Greeks? What is this word 36

that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

Now on the last day, the great day of the feast, 37 Jesus stood and cried, saying, If any man thirst, let

38 him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall  
 39 flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: <sup>1</sup>for the Spirit was not yet *given*; because Jesus <sup>1</sup>Some  
 40 was not yet glorified. *Some* of the multitude there- ancient  
 41 fore, when they heard these words, said, This is of a read for the  
 42 truth the prophet. Others said, This is the Christ. *Holy Spirit*  
 But some said, What, doth the Christ come out of *was not yet*  
 42 Galilee? Hath not the scripture said that the Christ *given.*  
 cometh of the seed of David, and from Bethlehem,  
 43 the village where David was? So there arose a di-  
 44 vision in the multitude because of him. And some  
 of them would have taken him; but no man laid  
 hands on him.  
 45 The officers therefore came to the chief priests and  
 Pharisees; and they said unto them, Why did ye not  
 46 bring him? The officers answered, Never man so  
 47 spake. The Pharisees therefore answered them, Are  
 48 ye also led astray? Hath any of the rulers believed  
 49 on him, or of the Pharisees? But this multitude  
 50 which knoweth not the law are accursed. Nicodemus  
 saith unto them (he that came to him before, being one  
 51 of them), Doth our law judge a man, except it first  
 52 hear from himself and know what he doeth? They  
 answered and said unto him, Art thou also of Galilee?  
 Search, and <sup>2</sup>see that out of Galilee ariseth no prophet. <sup>2</sup>Or, see: for  
 out of  
 Galilee &c.

53 <sup>3</sup>[And they went every man unto his own house:  
 § 1, 2 but Jesus went unto the mount of Olives. And early <sup>3</sup>Most of the  
 in the morning he came again into the temple, and all ancient  
 the people came unto him; and he sat down, and authorities  
 3 taught them. And the scribes and the Pharisees omit John  
 bring a woman taken in adultery; and having set her vii. 53—viii.  
 4 in the midst, they say unto him, <sup>4</sup>Master, this woman 11. Those  
 hath been taken in adultery, in the very act. Now in which con-  
 the law Moses commanded us to stone such: what tain it vary  
 6 then sayest thou of her? And this they said, <sup>5</sup>tempt- much from  
 ing him, that they might have *whereof* to accuse him. each other.  
<sup>4</sup>Or, Teacher  
<sup>5</sup>Or, trying



But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he 7 lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with 8 his finger wrote on the ground. And they, when 9 they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, 10 Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus 11 said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

Again therefore Jesus spake unto them, saying, 12 I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto 13 him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even 14 if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after 15 the flesh; I judge no man. Yea and if I judge, my 16 judgement is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written. 17 that the witness of two men is true. I am he that 18 beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, 19 Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the 20 treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and 21 ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will 22 he kill himself, that he saith, Whither I go, ye cannot



23 come? And he said unto them, Ye are from beneath ;  
 I am from above: ye are of this world; I am not of  
 24 this world. I said therefore unto you, that ye shall  
 die in your sins: for except ye believe that <sup>1</sup>I am *he*, <sup>1</sup>Or, *I am*  
 25 ye shall die in your sins. They said therefore unto  
 him, Who art thou? Jesus said unto them, <sup>2</sup>Even <sup>2</sup>Or, *How is*  
 that which I have also spoken unto you from the <sup>it that I even</sup>  
 26 beginning. I have many things to speak and to judge <sup>speak to you</sup>  
 concerning you: howbeit he that sent me is true; <sup>at all?</sup>  
 and the things which I heard from him, these speak I  
 27 <sup>3</sup>unto the world. They perceived not that he spake <sup>3</sup>Gr. *into*.  
 28 to them of the Father. Jesus therefore said, When  
 ye have lifted up the Son of man, then shall ye  
 know that <sup>4</sup>I am *he*, and *that* I do nothing of myself, <sup>4</sup>Or, *I am*  
 but as the Father taught me, I speak these things. <sup>Or, I am</sup>  
 29 And he that sent me is with me; he hath not left me <sup>he: and I</sup>  
 alone: for I do always the things that are pleasing to <sup>do</sup>  
 30 him. As he spake these things, many believed on him.  
 31 Jesus therefore said to those Jews which had be-  
 lieved him, If ye abide in my word, *then* are ye truly  
 32 my disciples; and ye shall know the truth, and the  
 33 truth shall make you free. They answered unto him,  
 We be Abraham's seed, and have never yet been in  
 bondage to any man: how sayest thou, Ye shall be  
 34 made free? Jesus answered them, Verily, verily, I  
 say unto you, Every one that committeth sin is the  
 35 bondservant of sin. And the bondservant abideth  
 not in the house for ever: the Son abideth for ever.  
 36 If therefore the Son shall make you free, ye shall  
 37 be free indeed. I know that ye are Abraham's seed;  
 yet ye seek to kill me, because my word <sup>5</sup>hath not free <sup>5</sup>Or, *hath no*  
 38 course in you. I speak the things which I have seen <sup>place in you</sup>  
 with <sup>6</sup>my Father: and ye also do the things which ye <sup>6</sup>Or, *the*  
 39 heard from *your* father. They answered and said unto <sup>Father: do</sup>  
 him, Our father is Abraham. Jesus saith unto them, <sup>ye also there-</sup>  
 If ye <sup>7</sup>were Abraham's children, <sup>fore the</sup>  
 40 works of Abraham. But now ye seek to kill me, <sup>things which</sup>  
 a man that hath told you the truth, which I heard <sup>ye heard</sup>  
 41 from God: this did not Abraham. Ye do the works <sup>from the</sup>  
 of your father. They said unto him, We were not <sup>Father.</sup>  
 born of fornication; we have one Father, *even* God. <sup>7</sup>Gr. *are.*  
<sup>8</sup>Some ancient authorities read *ye do the works of Abraham.*

Jesus said unto them, If God were your Father, 42  
 ye would love me: for I came forth and am come  
 from God; for neither have I come of myself, but  
 he sent me. Why do ye not <sup>1</sup>understand my speech? 43  
*Even* because ye cannot hear my word. Ye are of 44  
 your father the devil, and the lusts of your father it is  
 your will to do. He was a murderer from the be-  
 ginning, and <sup>2</sup>stood not in the truth, because there is  
 no truth in him. <sup>3</sup>When he speaketh a lie, he speaketh  
 of his own: for he is a liar, and the father thereof.  
 But because I say the truth, ye believe me not. 45  
 Which of you convicteth me of sin? If I say truth, 46  
 why do ye not believe me? He that is of God 47  
 heareth the words of God: for this cause ye hear *them*  
 not, because ye are not of God. The Jews answered 48  
 and said unto him, Say we not well that thou art  
 a Samaritan, and hast a <sup>4</sup>devil? Jesus answered, 49  
 I have not a <sup>4</sup>devil; but I honour my Father, and ye  
 dishonour me. But I seek not mine own glory: there 50  
 is one that seeketh and judgeth. Verily, verily, I say 51  
 unto you, If a man keep my word, he shall never see  
 death. The Jews said unto him, Now we know 52  
 that thou hast a <sup>4</sup>devil. Abraham is dead, and  
 the prophets; and thou sayest, If a man keep my  
 word, he shall never taste of death. Art thou greater 53  
 than our father Abraham, which ~~is~~ dead? and the  
 prophets are dead: whom makest thou thyself?  
 Jesus answered, If I glorify myself, my glory is 54  
 nothing: it is my Father that glorifieth me; of  
 whom ye say, that he is your God; and ye have 55  
 not known him: but I know him; and if I should  
 say, I know him not, I shall be like unto you, a  
 liar: but I know him, and keep his word. Your 56  
 father Abraham rejoiced <sup>5</sup>to see my day; and he saw it,  
 and was glad. The Jews therefore said unto him, 57  
 Thou art not yet fifty years old, and hast thou seen  
 Abraham? Jesus said unto them, Verily, verily, I say 58  
 unto you, Before Abraham <sup>6</sup>was, I am. They took up 59  
 stones therefore to cast at him: but Jesus <sup>7</sup>hid himself,  
 and went out of the temple<sup>8</sup>.

And as he passed by, he saw a man blind from his 1 9

<sup>1</sup> Or, know

<sup>2</sup> Some  
ancient  
authorities  
read  
*standeth*.

<sup>3</sup> Or, When  
one speak-  
eth a lie, he  
speaketh of  
his own: for  
his father  
also is a  
liar.

<sup>4</sup> Gr. demon.

<sup>5</sup> Or, that he  
should see

<sup>6</sup> Gr. was  
born.

<sup>7</sup> Or, was  
hidden, and  
went &c.

<sup>8</sup> Many  
ancient  
authorities  
add and  
going  
through the  
midst of  
them went  
his way, and  
so passed by.

2 birth. And his disciples asked him, saying, Rabbi,  
who did sin, this man, or his parents, that he should  
3 be born blind? Jesus answered, Neither did this  
man sin, nor his parents: but that the works of God  
4 should be made manifest in him. We must work the  
works of him that sent me, while it is day: the night  
5 cometh, when no man can work. When I am in the  
6 world, I am the light of the world. When he had  
thus spoken, he spat on the ground, and made clay of-  
7 the spittle, and anointed his eyes with the clay, and <sup>1 Or, and  
with the  
clay thereof  
anointed his  
eyes</sup> said unto him, Go, wash in the pool of Siloam (which  
is by interpretation, Sent). He went away therefore,  
8 and washed, and came seeing. The neighbours there-  
fore, and they which saw him aforetime, that he was a  
beggar, said, Is not this he that sat and begged?  
9 Others said, It is he: others said, No, but he is like  
10 him. He said, I am *he*. They said therefore unto  
11 him, How then were thine eyes opened? He an-  
swered, The man that is called Jesus made clay, and  
anointed mine eyes, and said unto me, Go to Siloam,  
and wash: so I went away and washed, and I received  
12 sight. And they said unto him, Where is he? He  
saith, I know not.  
13 They bring to the Pharisees him that aforetime was  
14 blind. Now it was the sabbath on the day when Jesus  
15 made the clay, and opened his eyes. Again therefore  
the Pharisees also asked him how he received his  
sight. And he said unto them, He put clay upon  
16 mine eyes, and I washed, and do see. Some therefore  
of the Pharisees said, This man is not from God,  
because he keepeth not the sabbath. But others  
said, How can a man that is a sinner do such signs?  
17 And there was a division among them. They say there-  
fore unto the blind man again, Whatsayest thou of him,  
in that he opened thine eyes? And he said, He is a  
18 prophet. The Jews therefore did not believe con-  
cerning him, that he had been blind, and had received  
his sight, until they called the parents of him that had  
19 received his sight, and asked them, saying, Is this  
your son, who ye say was born blind? how then doth  
20 he now see? His parents answered and said, We

know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened 21 his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, 22 because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. 23 So they called a second time the man that was blind, 24 and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether 25 he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore 26 unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even now, and 27 ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And they re- 28 viled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken 29 unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, 30 herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes. We know that God 31 heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the 32 world began it was never heard that any one opened the eyes of a man born blind. If this man were not 33 from God, he could do nothing. They answered and 34 said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding 35 him, he said, Dost thou believe on <sup>1</sup> the Son of God? He answered and said, And who is he, Lord, that I 36 may believe on him? Jesus said unto him, Thou hast 37 both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped 38 him. And Jesus said, For judgement came I into this 39 world, that they which see not may see; and that they which see may become blind. Those of the Pharisees 40 which were with him heard these things, and said unto him, Are we also blind? Jesus said unto them, If ye 41

<sup>1</sup> Many ancient authorities read *the Son of man*.

were blind, ye would have no sin: but now ye say,  
We see: your sin remaineth.

- 10 1 Verily, verily, I say unto you, He that entereth not  
by the door into the fold of the sheep, but climbeth  
up some other way, the same is a thief and a robber.  
2 But he that entereth in by the door is <sup>1</sup>the shepherd <sup>1 Or, a</sup>  
3 of the sheep. To him the porter openeth; and the <sup>shepherd</sup>  
sheep hear his voice: and he calleth his own sheep  
4 by name, and leadeth them out. When he hath put  
forth all his own, he goeth before them, and the sheep  
5 follow him: for they know his voice. And a stranger  
will they not follow, but will flee from him: for they  
6 know not the voice of strangers. This <sup>2</sup>parable spake <sup>2 Or, proverb</sup>  
Jesus unto them: but they understood not what things  
they were which he spake unto them.
- 7 Jesus therefore said unto them again, Verily, verily,  
8 I say unto you, I am the door of the sheep. All that  
came before me are thieves and robbers: but the sheep  
9 did not hear them. I am the door: by me if any  
man enter in, he shall be saved, and shall go in and  
10 go out, and shall find pasture. The thief cometh not,  
but that he may steal, and kill, and destroy: I came  
that they may have life, and may <sup>3</sup>have it abundantly. <sup>Or, have</sup>  
11 I am the good shepherd: the good shepherd layeth <sup>abundance</sup>  
12 down his life for the sheep. He that is a hireling, and  
not a shepherd, whose own the sheep are not, be-  
holdeth the wolf coming, and leaveth the sheep, and  
fleeth, and the wolf snatcheth them, and scattereth  
13 them: *he fleeth* because he is a hireling, and careth not  
14 for the sheep. I am the good shepherd; and I know  
15 mine own, and mine own know me, even as the  
Father knoweth me, and I know the Father; and I  
16 lay down my life for the sheep. And other sheep I  
have, which are not of this fold: them also I must <sup>4</sup>bring, and they shall hear my voice; and <sup>5</sup>they shall <sup>4 Or, lead</sup>  
17 become one flock, one shepherd. Therefore doth the <sup>6</sup>Father love me, because I lay down my life, that I <sup>6 Or, there</sup>  
18 may take it again. No one <sup>6</sup>taketh it away from me, <sup>shall be</sup>  
but I lay it down of myself. I have <sup>7</sup>power to lay <sup>one flock</sup>  
it down, and I have <sup>7</sup>power to take it again. This <sup>8</sup>commandment received I from my Father. <sup>8 Some</sup>  
<sup>ancient</sup>  
<sup>authorities</sup>  
<sup>read, took it</sup>  
<sup>away.</sup>  
<sup>7 Or, right</sup>



There arose a division again among the Jews be- 19  
cause of these words. And many of them said, He 20  
hath a <sup>1</sup>devil, and is mad; why hear ye him? Others 21  
said, These are not the sayings of one possessed with  
a <sup>1</sup>devil. Can a <sup>1</sup>devil open the eyes of the blind?

<sup>1</sup> Gr. demon.

<sup>2</sup> Some  
ancient  
authorities  
read *At that  
time was  
the feast.*

<sup>2</sup>And it was the feast of the dedication at Jeru- 22  
salem: it was winter; and Jesus was walking in the 23  
temple in Solomon's porch. The Jews therefore 24  
came round about him, and said unto him, How long  
dost thou hold us in suspense? If thou art the  
Christ, tell us plainly. Jesus answered them, I told 25  
you, and ye believe not: the works that I do in my  
Father's name, these bear witness of me. But ye 26  
believe not, because ye are not of my sheep. My 27  
sheep hear my voice, and I know them, and they  
follow me: and I give unto them eternal life; and 28  
they shall never perish, and no one shall snatch them  
out of my hand.

<sup>3</sup> Some  
ancient  
authorities  
read *That  
which my  
Father hath  
given unto  
me.*

<sup>3</sup>My Father, which hath given *them* 29  
unto me, is greater than all; and no one is able to  
snatch *them* out of the Father's hand. I and the 30  
Father are one. The Jews took up stones again to  
stone him. Jesus answered them, Many good works 32  
have I shewed you from the Father; for which of those  
works do ye stone me? The Jews answered him, 33  
For a good work we stone thee not, but for blas-  
phemy; and because that thou, being a man, makest  
thyself God. Jesus answered them, Is it not written 34  
in your law, I said, Ye are gods? If he called them 35  
gods, unto whom the word of God came (and the  
scripture cannot be broken), say ye of him, whom 36  
the Father <sup>5</sup>sanctified and sent into the world, Thou  
blasphemest; because I said, I am *the* Son of God?  
If I do not the works of my Father, believe me not. 37  
But if I do them, though ye believe not me, believe 38  
the works: that ye may know and understand that the  
Father is in me, and I in the Father. They sought 39  
again to take him: and he went forth out of their hand.

<sup>6</sup> Or, conse-  
crated

And he went away again beyond Jordan into the 40  
place where John was at the first baptizing; and there  
he abode. And many came unto him; and they said, 41  
John indeed did no sign: but all things whatsoever



42 John spake of this man were true. And many believed on him there.

- 11 1 Now a certain man was sick, Lazarus of Bethany, of  
 2 the village of Mary and her sister Martha. And it  
 was that Mary which anointed the Lord with ointment,  
 and wiped his feet with her hair, whose brother  
 3 Lazarus was sick. The sisters therefore sent unto  
 him, saying, Lord, behold, he whom thou lovest is  
 4 sick. But when Jesus heard it, he said, This sickness  
 is not unto death, but for the glory of God, that the  
 5 Son of God may be glorified thereby. Now Jesus  
 6 loved Martha, and her sister, and Lazarus. When  
 therefore he heard that he was sick, he abode at that  
 7 time two days in the place where he was. Then after  
 this he saith to the disciples, Let us go into Judæa  
 8 again. The disciples say unto him, Rabbi, the Jews  
 were but now seeking to stone thee; and goest thou  
 9 thither again? Jesus answered, Are there not twelve  
 hours in the day? If a man walk in the day, he  
 stumbleth not, because he seeth the light of this  
 10 world. But if a man walk in the night, he stumbleth,  
 11 because the light is not in him. These things spake  
 he: and after this he saith unto them, Our friend  
 Lazarus is fallen asleep; but I go, that I may awake  
 12 him out of sleep. The disciples therefore said unto  
 him, Lord, if he is fallen asleep, he will <sup>1</sup> recover. <sup>1 Gr. be</sup>  
 13 Now Jesus had spoken of his death: but they thought <sup>saved.</sup>  
 14 that he spake of taking rest in sleep. Then Jesus  
 therefore said unto them plainly, Lazarus is dead.  
 15 And I am glad for your sakes that I was not there,  
 to the intent ye may believe; nevertheless let us go  
 16 unto him. Thomas therefore, who is called <sup>2</sup> Didymus, <sup>2 That is,</sup>  
 said unto his fellow-disciples, Let us also go, that we <sup>Twin.</sup>  
 may die with him.
- 17 So when Jesus came, he found that he had been in  
 18 the tomb four days already. Now Bethany was nigh  
 19 unto Jerusalem, about fifteen furlongs off; and many  
 of the Jews had come to Martha and Mary, to console  
 20 them concerning their brother. Martha therefore,  
 when she heard that Jesus was coming, went and met  
 21 him: but Mary still sat in the house. Martha there-

fore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know 22 that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise 23 again. Martha saith unto him, I know that he shall 24 rise again in the resurrection at the last day. Jesus 25 said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never 26 die. Believest thou this? She saith unto him, Yea, 27 Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. And 28 when she had said this, she went away, and called Mary <sup>1</sup>her sister secretly, saying, The <sup>2</sup>Master is here, and calleth thee. And she, when she heard it, arose 29 quickly, and went unto him. (Now Jesus was not yet 30 come into the village, but was still in the place where Martha met him.) The Jews then which were with her 31 in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to 32 weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her <sup>4</sup>weep- 33 ing, and the Jews *also* <sup>4</sup>weeping which came with her, he <sup>5</sup>groaned in the spirit, and <sup>6</sup>was troubled, and said, 34 Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore 35, 36 said, Behold how he loved him! But some of them 37 said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again <sup>7</sup>groaning in 38 himself cometh to the tomb. Now it was a cave, and a stone lay <sup>8</sup>against it. Jesus saith, Take ye away 39 the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said 40 I not unto thee, that, if thou believedst, thou shouldst see the glory of God? So they took away the stone. 41 And Jesus lifted up his eyes, and said, Father, I thank

<sup>1</sup> Or, *her sister, saying secretly*

<sup>2</sup> Or, *Teacher*

<sup>3</sup> Gr. *wail*.

<sup>4</sup> Gr. *wail- ing*.

<sup>5</sup> Or, *was moved with indignation in the spirit*

<sup>6</sup> Gr. *troubled himself*.

<sup>7</sup> Or, *being moved with indignation in himself*

<sup>8</sup> Or, *upon*

42 thee that thou heardest me. And I knew that thou  
 hearest me always: but because of the multitude  
 which standeth around I said it, that they may be-  
 43 lieve that thou didst send me. And when he had thus  
 spoken, he cried with a loud voice, Lazarus, come  
 44 forth. He that was dead came forth, bound hand  
 and foot with <sup>1</sup>grave-clothes; and his face was bound  
 about with a napkin. Jesus saith unto them, Loose <sup>1</sup>Or, grave  
 him, and let him go. <sup>bands</sup>

45 Many therefore of the Jews, which came to Mary  
 and beheld <sup>2</sup>that which he did, believed on him. <sup>2</sup>Many  
 46 But some of them went away to the Pharisees, and  
 told them the things which Jesus had done. <sup>ancient  
authorities  
read the</sup>

47 The chief priests therefore and the Pharisees  
 gathered a council, and said, What do we? for this <sup>things  
which  
he did.</sup>

48 man doeth many signs. If we let him thus alone,  
 all men will believe on him: and the Romans will  
 come and take away both our place and our nation.  
 49 But a certain one of them, Caiaphas, being high  
 priest that year, said unto them, Ye know nothing at  
 50 all, nor do ye take account that it is expedient for you  
 that one man should die for the people, and that  
 51 the whole nation perish not. Now this he said not of  
 himself; but being high priest that year, he prophe-  
 52 sied that Jesus should die for the nation; and not for  
 the nation only, but that he might also gather to-  
 gether into one the children of God that are scattered  
 53 abroad. So from that day forth they took counsel  
 that they might put him to death.

54 Jesus therefore walked no more openly among the  
 Jews, but departed thence into the country near to  
 the wilderness, into a city called Ephraim; and there  
 55 he tarried with the disciples. Now the passover of  
 the Jews was at hand; and many went up to Je-  
 rusalem out of the country before the passover, to  
 56 purify themselves. They sought therefore for Jesus,  
 and spake one with another, as they stood in the  
 temple, What think ye? That he will not come to  
 57 the feast? Now the chief priests and the Pharisees had  
 given commandment, that, if any man knew where he  
 was, he should shew it, that they might take him.

Jesus therefore six days before the passover came <sup>1</sup> to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: <sup>2</sup> and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a <sup>3</sup> pound of ointment of <sup>1</sup>spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his <sup>4</sup> disciples, which should betray him, saith, Why was <sup>5</sup> not this ointment sold for three hundred <sup>2</sup>pence, and given to the poor? Now this he said, not because he <sup>6</sup> cared for the poor; but because he was a thief, and having the <sup>3</sup>bag <sup>4</sup>took away what was put therein. Jesus therefore said, <sup>5</sup>Suffer her to keep it against <sup>7</sup> the day of my burying. For the poor ye have always <sup>8</sup> with you; but me ye have not always.

The common people therefore of the Jews learned <sup>9</sup> that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took <sup>10</sup> counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went <sup>11</sup> away, and believed on Jesus.

On the morrow <sup>6</sup>a great multitude that had come to <sup>12</sup> the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went <sup>13</sup> forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. And Jesus, having found a young <sup>14</sup> ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at <sup>15</sup> the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The mul- <sup>17</sup> titude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the mul- <sup>18</sup> titude went and met him, for that they heard that he had done this sign. The Pharisees therefore said <sup>19</sup>

<sup>1</sup> See marginal note on Mark xiv. 3.

<sup>2</sup> See marginal note on Matt. xviii. 28.

<sup>3</sup> Or, box

<sup>4</sup> Or, carried what was put therein

<sup>5</sup> Or, Let her alone; it was that she might keep it

<sup>6</sup> Some ancient authorities read the common people.

among themselves, <sup>1</sup>Behold how ye prevail nothing : <sup>1</sup>Or, ye  
lo, the world is gone after him. <sup>behold</sup>

- 20 Now there were certain Greeks among those that  
21 went up to worship at the feast : these therefore came  
to Philip, which was of Bethsaida of Galilee, and  
22 asked him, saying, Sir, we would see Jesus. Philip  
cometh and telleth Andrew : Andrew cometh, and  
23 Philip, and they tell Jesus. And Jesus answereth  
them, saying, The hour is come, that the Son of man  
24 should be glorified. Verily, verily, I say unto you,  
Except a grain of wheat fall into the earth and die,  
it abideth by itself alone ; but if it die, it beareth  
25 much fruit. He that loveth <sup>2</sup>his life loseth it ; and <sup>2</sup>Or, soul  
he that hateth <sup>2</sup>his life in this world shall keep it unto  
26 life eternal. If any man serve me, let him follow me ;  
and where I am, there shall also my servant be : if  
any man serve me, him will the Father honour.  
27 Now is my soul troubled ; and what shall I say ?  
Father, save me from this <sup>3</sup>hour. But for this cause <sup>3</sup>Or, hour ?  
28 came I unto this hour. Father, glorify thy name.  
There came therefore a voice out of heaven, *saying*,  
I have both glorified it, and will glorify it again.  
29 The multitude therefore, that stood by, and heard it,  
said that it had thundered : others said, An angel  
30 hath spoken to him. Jesus answered and said, This  
voice hath not come for my sake, but for your sakes.  
31 Now is <sup>4</sup>the judgement of this world : now shall the <sup>4</sup>Or, a judge-  
32 prince of this world be cast out. And I, if I be lifted <sup>ment</sup>  
up <sup>5</sup>from the earth, will draw all men unto myself <sup>5</sup>Or, out of  
33 But this he said, signifying by what manner of death  
34 he should die. The multitude therefore answered  
him, We have heard out of the law that the Christ  
abideth forever : and how sayest thou, The Son of  
man must be lifted up ? who is this Son of man ?  
35 Jesus therefore said unto them, Yet a little while is  
the light <sup>6</sup>among you. Walk while ye have the light, <sup>6</sup>Or, in  
that darkness overtake you not : and he that walk-  
eth in the darkness knoweth not whither he goeth.  
36 While ye have the light, believe on the light, that ye  
may become sons of light.

These things spake Jesus, and he departed and

<sup>1</sup> Or, *was  
bidden from  
them*

<sup>1</sup> hid himself from them. But though he had done so 37  
many signs before them, yet they believed not on  
him: that the word of Isaiah the prophet might be 38  
fulfilled, which he spake,

Lord, who hath believed our report ?

And to whom hath the arm of the Lord been  
revealed ?

For this cause they could not believe, for that Isaiah 39  
said again,

He hath blinded their eyes, and he hardened 40  
their heart ;

Lest they should see with their eyes, and per-  
ceive with their heart,

And should turn,

And I should heal them.

These things said Isaiah, because he saw his glory ; 41  
and he spake of him. Nevertheless even of the rulers 42  
many believed on him ; but because of the Pharisees  
they did not confess <sup>2</sup> it, lest they should be put out  
of the synagogue: for they loved the glory of men 43  
more than the glory of God.

<sup>4</sup> Or, *him*

And Jesus cried and said, He that believeth on me, 44  
believeth not on me, but on him that sent me. And 45  
he that beholdeth me beholdeth him that sent me.  
I am come a light into the world, that whosoever be- 46  
lieveth on me may not abide in the darkness. And 47  
if any man hear my sayings, and keep them not, I  
judge him not: for I came not to judge the world,  
but to save the world. He that rejecteth me, and 48  
receiveth not my sayings, hath one that judgeth him:  
the word that I spake, the same shall judge him in  
the last day. For I spake not from myself; but the 49  
Father which sent me, he hath given me a command-  
ment, what I should say, and what I should speak.  
And I know that his commandment is life eternal: the 50  
things therefore which I speak, even as the Father  
hath said unto me, so I speak.

Now before the feast of the passover, Jesus know- <sup>1</sup> 13  
ing that his hour was come that he should depart out  
of this world unto the Father, having loved his own  
which were in the world, he loved them <sup>3</sup> unto the

<sup>3</sup> Or, *to the  
uttermost*



- 2 end. And during supper, the devil having already  
 put into the heart of Judas Iscariot, Simon's son, to  
 3 betray him, *Jesus*, knowing that the Father had  
 given all things into his hands, and that he came forth  
 4 from God, and goeth unto God, riseth from supper,  
 and layeth aside his garments; and he took a towel,  
 5 and girded himself. Then he poureth water into the  
 bason, and began to wash the disciples' feet, and to  
 wipe them with the towel wherewith he was girded.  
 6 So he cometh to Simon Peter. He saith unto him,  
 7 Lord, dost thou wash my feet? Jesus answered and  
 said unto him, What I do thou knowest not now; but  
 8 thou shalt understand hereafter. Peter saith unto  
 him, Thou shalt never wash my feet. Jesus answered  
 him, If I wash thee not, thou hast no part with me.  
 9 Simon Peter saith unto him, Lord, not my feet only,  
 10 but also my hands and my head. Jesus saith to him  
 He that is bathed needeth not <sup>1</sup>save to wash his feet,  
 but is clean every whit: and ye are clean, but not all.  
 11 For he knew him that should betray him; therefore  
 said he, Ye are not all clean. <sup>1</sup>Some ancient authorities omit *save*, and his feet.
- 12 So when he had washed their feet, and taken his  
 garments, and <sup>2</sup>sat down again, he said unto them, <sup>2</sup>Gr. reclined.
- 13 Know ye what I have done to you? Ye call me <sup>3</sup>Master, and, Lord: and ye say well; for so I am. <sup>3</sup>Or, Teacher
- 14 If I then, the Lord and the <sup>3</sup>Master, have washed  
 your feet, ye also ought to wash one another's feet.
- 15 For I have given you an example, that ye also should  
 16 do as I have done to you. Verily, verily, I say unto  
 you, A <sup>4</sup>servant is not greater than his lord; neither <sup>4</sup>Gr. bond-servant.
- 17 <sup>5</sup>one that is sent greater than he that sent him. If ye  
 know these things, blessed are ye if ye do them. <sup>6</sup>Gr. an apostle.
- 18 I speak not of you all: I know whom I <sup>6</sup>have chosen:  
 but that the scripture may be fulfilled, He that eateth <sup>6</sup>Or, chose
- 19 <sup>7</sup>my bread lifted up his heel against me. From hence-  
 forth I tell you before it come to pass, that, when  
 it is come to pass, ye may believe that <sup>8</sup>I am he. <sup>7</sup>Many ancient authorities read his bread with me.
- 20 Verily, verily, I say unto you, He that receiveth  
 whomsoever I send receiveth me; and he that re- <sup>8</sup>Or, I am
- 21 ceiveth me receiveth him that sent me.
- 21 When Jesus had thus said, he was troubled in the

spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples 22 looked one on another, doubting of whom he spake. There was at the table reclining on Jesus' bosom one 23 of his disciples, whom Jesus loved. Simon Peter 24 therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. He leaning back, 25 as he was, on Jesus' breast saith unto him, Lord, who is it? Jesus therefore answereth, He it is, for whom 26 I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered 27 Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table 28 knew for what intent he spake this unto him. For 29 some thought, because Judas had the <sup>1</sup>bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out 30 straightway: and it was night.

<sup>1</sup>Or, box

When therefore he was gone out, Jesus saith, Now 31 <sup>2</sup>is the Son of man glorified, and God <sup>3</sup>is glorified in him; and God shall glorify him in himself, and 32 straightway shall he glorify him. Little children, yet 33 a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give 34 unto you, that ye love one another; <sup>4</sup>even as I have loved you, that ye also love one another. By this 35 shall all men know that ye are my disciples, if ye have love one to another.

<sup>2</sup>Or, even as I loved you, that ye also may love one another

Simon Peter saith unto him, Lord, whither goest 36 thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow thee 37 even now? I will lay down my life for thee. Jesus 38 answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

<sup>4</sup>Or, believe in God

Let not your heart be troubled: <sup>4</sup>ye believe in God, <sup>1</sup> 14 believe also in me. In my Father's house are many <sup>2</sup>

- <sup>1</sup>mansions; if it were not so, I would have told you ;  
 3 for I go to prepare a place for you. And if I go and  
 prepare a place for you, I come again, and will receive  
 you unto myself; that where I am, *there* ye may be  
 4,5 also. <sup>2</sup>And whither I go, ye know the way. Thomas  
 saith unto him, Lord, we know not whither thou goest;  
 6 how know we the way? Jesus saith unto him, I am  
 the way, and the truth, and the life: no one cometh unto  
 7 the Father, but <sup>3</sup>by me. If ye had known me, ye  
 would have known my Father also: from henceforth ye  
 8 know him, and have seen him. Philip saith unto  
 him, Lord, shew us the Father, and it sufficeth us.  
 9 Jesus saith unto him, Have I been so long time with  
 you, and dost thou not know me, Philip? he that  
 hath seen me hath seen the Father; how sayest thou,  
 10 Shew us the Father? Believest thou not that I am  
 in the Father, and the Father in me? the words that  
 I say unto you I speak not from myself: but the  
 11 Father abiding in me doeth his works. Believe me  
 that I am in the Father, and the Father in me: or  
 12 else believe me for the very works' sake. Verily,  
 verily, I say unto you, He that believeth on me, the  
 works that I do shall he do also; and greater *works*  
 than these shall he do; because I go unto the Father.  
 13 And whatsoever ye shall ask in my name, that will I  
 14 do, that the Father may be glorified in the Son. If ye  
 shall ask <sup>4</sup>me anything in my name, that will I do.  
 15,16 If ye love me, ye will keep my commandments. And  
 16 I will <sup>5</sup>pray the Father, and he shall give you another  
 17 <sup>6</sup>Comforter, that he may be with you for ever, *even* the  
 Spirit of truth: whom the world cannot receive; for  
 it beholdeth him not, neither knoweth him: ye know  
 18 him; for he abideth with you, and shall be in you. I  
 19 will not leave you <sup>7</sup>desolate: I come unto you. Yet  
 a little while, and the world beholdeth me no more;  
 but ye behold me: because I live, <sup>8</sup>ye shall live  
 20 also. In that day ye shall know that I am in my  
 21 Father, and ye in me, and I in you. He that hath  
 my commandments, and keepeth them, he it is that  
 loveth me: and he that loveth me shall be loved of  
 my Father, and I will love him, and will manifest

<sup>10</sup>Or, *abiding-places*

<sup>2</sup>Many ancient authorities read *And whither I go ye know, and the way ye know.*

<sup>3</sup>Or, *through*

<sup>4</sup>Many ancient authorities omit *me.*

<sup>5</sup>Gr. *make request of.*

<sup>6</sup>Or, *Advocate*  
Or, *Helper*  
Gr. *Paraclete.*

<sup>7</sup>Or *orphans*

<sup>8</sup>Or, *and ye shall live*

myself unto him. Judas (not Iscariot) saith unto him, 22 Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus 23 answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: 24 and the word which ye hear is not mine, but the Father's who sent me.

1 Or, *Advocate*  
Or, *Helper*  
Gr. *Paraclete*.

These things have I spoken unto you, while yet 25 abiding with you. But the <sup>1</sup>Comforter, *even* the Holy 26 Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with 27 you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I 28 said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, 29 that, when it is come to pass, ye may believe. I 30 will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but 31 that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

I am the true vine, and my Father is the husband- 1 15 man. Every branch in me that beareth not fruit, 2 he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which 3 I have spoken unto you. Abide in me, and I in you. 4 As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that 5 abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man 6 abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and 7

my words abide in you, ask whatsoever ye will, and  
 8 it shall be done unto you. Herein <sup>1</sup>is my Father <sup>1</sup>Or, was  
 glorified, <sup>2</sup>that ye bear much fruit; and *so* shall ye be <sup>2</sup>Many  
 9 my disciples. Even as the Father hath loved me, I <sup>ancient</sup>  
 10 also have loved you: abide ye in my love. If ye <sup>authorities</sup>  
 keep my commandments, ye shall abide in my love; <sup>read that ye</sup>  
 even as I have kept my Father's commandments, and <sup>bear much</sup>  
 11 abide in his love. These things have I spoken unto <sup>fruit, and I</sup>  
 you, that my joy may be in you, and *that* your joy may <sup>my disciple</sup>  
 12 be fulfilled. This is my commandment, that ye love  
 13 one another, even as I have loved you. Greater love  
 hath no man than this, that a man lay down his life for  
 14 his friends. Ye are my friends, if ye do the things  
 15 which I command you. No longer do I call you  
<sup>3</sup>servants; for the <sup>4</sup>servant knoweth not what his lord  
 doeth: but I have called you friends; for all things <sup>3</sup>Gr. bond-  
 that I heard from my Father I have made known unto <sup>servants.</sup>  
 16 you. Ye did not choose me, but I chose you, and <sup>4</sup>Gr. bond-  
 appointed you, that ye should go and bear fruit, and <sup>servant.</sup>  
*that* your fruit should abide: that whatsoever ye shall  
 ask of the Father in my name, he may give it you.  
 17 These things I command you, that ye may love one  
 18 another. If the world hateth you, <sup>5</sup>ye know that it <sup>5</sup>Or, know  
 19 hath hated me before *it* hated you. If ye were of the <sup>ye</sup>  
 world, the world would love its own: but because  
 ye are not of the world, but I chose, you out of  
 20 the world, therefore the world hateth you. Remem-  
 ber the word that I said unto you, A <sup>4</sup>servant is not  
 greater than his lord. If they persecuted me, they  
 will also persecute you; if they kept my word, they  
 21 will keep yours also. But all these things will they do  
 unto you for my name's sake, because they know not  
 22 him that sent me. If I had not come and spoken  
 unto them, they had not had sin: but now they have  
 23 no excuse for their sin. He that hateth me hateth my  
 24 Father also. If I had not done among them the  
 works which none other did, they had not had sin:  
 but now have they both seen and hated both me and  
 25 my Father. But *this cometh to pass*, that the word <sup>6</sup>Or, Adv-  
 may be fulfilled that is written in their law, They <sup>cate</sup>  
 hated me without a cause. But when the <sup>6</sup>Or, Help-  
 Comforter is <sup>Gr Para-</sup>  
 26



<sup>1</sup> Or, *goeth forth from*

<sup>2</sup> Or, *and bear ye also witness*

<sup>3</sup> Or, *Advocate*  
Or, *Helper*  
Gr. *Paraclete*

come, whom I will send unto you from the Father, *even* the Spirit of truth, which <sup>1</sup>proceedeth from the Father, he shall bear witness of me: <sup>2</sup>and ye also bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should <sup>1</sup>not be made to stumble. They shall put you out of <sup>2</sup>the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they <sup>3</sup>have not known the Father, nor me. But these <sup>4</sup>things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go <sup>5</sup>unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken <sup>6</sup>these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for <sup>7</sup>you that I go away: for if I go not away, the <sup>8</sup>Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, <sup>9</sup>will convict the world in respect of sin, and of righteousness, and of judgement of sin, because they <sup>10</sup>believe not on me; of righteousness, because I go to <sup>11</sup>the Father, and ye behold me no more; of judgement, <sup>12</sup>because the prince of this world hath been judged. I have yet many things to say unto you, but ye <sup>13</sup>cannot bear them now. Howbeit when he, the Spirit <sup>14</sup>of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and <sup>15</sup>shall declare *it* unto you. All things whatsoever the <sup>16</sup>Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. A little while, <sup>17</sup>and ye behold me no more; and again a little while, and ye shall see me. *Some* of his disciples therefore <sup>18</sup>said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to



- 18 the Father? They said therefore, What is this that he saith, A little while? We know not what he saith.
- 19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye
- 20 shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned
- 21 into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the
- 22 world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and
- 23 your joy no one taketh away from you. And in that day ye shall <sup>1</sup>ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will
- 24 give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.
- 25 These things have I spoken unto you in <sup>2</sup>proverbs: <sup>2</sup> Or, *parables* the hour cometh, when I shall no more speak unto you in <sup>2</sup>proverbs, but shall tell you plainly of the
- 26 Father. In that day ye shall ask in my name: and I say not unto you, that I will <sup>3</sup>pray the Father for
- 27 you; for the Father himself loveth you, because ye <sup>3</sup> Gr. *make request of.* have loved me, and have believed that I came forth
- 28 from the Father. I came out from the Father, and am come into the world: again, I leave the world,
- 29 and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no <sup>4</sup>proverb. <sup>4</sup> Or, *parable*
- 30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this
- 31 we believe that thou camest forth from God. Jesus
- 32 answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with
- 33 me. These things have I spoken unto you, that in me ye may have peace. In the world ye have

tribulation: but be of good cheer; I have overcome the world.

These things spake Jesus; and lifting up his eyes <sup>1</sup> 17  
to heaven, he said, Father, the hour is come; glorify  
thy Son, that the Son may glorify thee: even as thou <sup>2</sup>  
gavest him authority over all flesh, that whatsoever  
thou hast given him, to them he should give eternal  
life. And this is life eternal, that they should know <sup>3</sup>  
thee the only true God, and him whom thou didst  
send, *even* Jesus Christ. I glorified thee on the earth, <sup>4</sup>  
having accomplished the work which thou hast given  
me to do. And now, O Father, glorify thou me with <sup>5</sup>  
thine own self with the glory which I had with thee  
before the world was. I manifested thy name unto <sup>6</sup>  
the men whom thou gavest me out of the world: thine  
they were, and thou gavest them to me; and they  
have kept thy word. Now they know that all things <sup>7</sup>  
whatsoever thou hast given me are from thee: for the <sup>8</sup>  
words which thou gavest me I have given unto them;  
and they received *them*, and knew of a truth that I  
came forth from thee, and they believed that thou-  
didst send me. I pray for them: I pray not for <sup>9</sup>  
the world, but for those whom thou hast given me;  
for they are thine: and all things that are mine are <sup>10</sup>  
thine, and thine are mine: and I am glorified in them.  
And I am no more in the world, and these are in the <sup>11</sup>  
world, and I come to thee. Holy Father, keep them  
in thy name which thou hast given me, that they  
may be one, even as we *are*. While I was with <sup>12</sup>  
them, I kept them in thy name which thou hast  
given me: and I guarded them, and not one of them  
perished, but the son of perdition; that the scripture  
might be fulfilled. But now I come to thee; and <sup>13</sup>  
these things I speak in the world, that they may have  
my joy fulfilled in themselves. I have given them <sup>14</sup>  
thy word; and the world hated them, because they  
are not of the world, even as I *am not* of the world.  
I pray not that thou shouldst take them <sup>2</sup>from the <sup>15</sup>  
world, but that thou shouldst keep them <sup>2</sup>from <sup>3</sup>the  
evil *one*. They are not of the world, even as I *am* <sup>16</sup>  
not of the world. Sanctify them in the truth: thy <sup>17</sup>

<sup>1</sup> Gr. *make request.*

<sup>2</sup> Gr. *out of.*

<sup>3</sup> Or, *evil*

<sup>4</sup> Or, *Consecrate*

18 word is truth. As thou didst send me into the  
 19 world, even so sent I them into the world. And for  
 their sakes I <sup>1</sup>sanctify myself, that they themselves  
 20 also may be sanctified in truth. Neither for these <sup>10Or, conse-</sup>  
 only do I <sup>2</sup>pray, but for them also that believe on me <sup>crate.</sup>  
 21 through their word; that they may all be one; even <sup>2Gr. make</sup>  
 as thou, Father, *art* in me and I in thee, that they <sup>request.</sup>  
 also may be in us: that the world may believe that  
 22 thou didst send me. And the glory which thou hast  
 given me I have given unto them; that they may be  
 23 one, even as we *are* one; I in them, and thou in me,  
 that they may be perfected into one; that the world  
 may know that thou didst send me, and lovedst them,  
 24 even as thou lovedst me. Father, <sup>3</sup>that which thou <sup>3Many</sup>  
 hast given me, I will that, where I am, they also <sup>ancient</sup>  
 may be with me; that they may behold my glory, <sup>authorities</sup>  
 which thou hast given me: for thou lovedst me <sup>read those</sup>  
 25 before the foundation of the world. O righteous <sup>whom.</sup>  
 Father, the world knew thee not, but I knew thee;  
 26 and these knew that thou didst send me; and I  
 made known unto them thy name, and will make it  
 known; that the love wherewith thou lovedst me may  
 be in them, and I in them.

18 <sup>1</sup> When Jesus had spoken these words, he went  
 forth with his disciples over the <sup>4</sup>brook <sup>5</sup>Kidron, <sup>4Or, ravine</sup>  
 where was a garden, into the which he entered, <sup>Gr. winter-</sup>  
 2 himself and his disciples. Now Judas also, which <sup>torrent.</sup>  
 betrayed him, knew the place: for Jesus oft-times <sup>5Or, of the</sup>  
 3 resorted thither with his disciples. Judas then, <sup>Cedars</sup>  
 having received the <sup>6</sup>band of soldiers and officers <sup>6Or, cohort</sup>  
 from the chief priests and the Pharisees, cometh  
 thither with lanterns and torches and weapons.  
 4 Jesus therefore, knowing all the things that were  
 coming upon him, went forth, and saith unto them,  
 5 Whom seek ye? They answered him, Jesus of  
 Nazareth. Jesus saith unto them, I am *he*. And  
 Judas also, which betrayed him, was standing with  
 6 them. When therefore he said unto them, I am *he*,  
 7 they went backward, and fell to the ground. Again  
 therefore he asked them, Whom seek ye? And they  
 8 said, Jesus of Nazareth. Jesus answered, I told you

that I am *he*: if therefore ye seek me, let these go their way: that the word might be fulfilled which <sup>9</sup> he spake, Of those whom thou hast given me I lost not one. Simon Peter therefore having a sword drew <sup>10</sup> it, and struck the high priest's <sup>1</sup>servant, and cut off his right ear. Now the <sup>1</sup>servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword <sup>11</sup> into the sheath: the cup which the Father hath given me, shall I not drink it?

<sup>1</sup> Gr. *bond-servant*.

<sup>2</sup> Or, *cohort*

<sup>3</sup> Or, *military tribune*  
Gr. *chiliarch*.

So the <sup>2</sup>band and the <sup>3</sup>chief captain, and the officers of the Jews, seized Jesus and bound him, and <sup>12</sup> led him to Annas first; for he was father in law to Caiaphas, which was high priest that year. Now <sup>14</sup> Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and *so did* another <sup>15</sup> disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door with- <sup>16</sup> out. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid <sup>17</sup> therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not. Now the <sup>4</sup>servants and the officers were standing *there*, <sup>18</sup> having made <sup>5</sup>a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

<sup>4</sup> Gr. *bond-servants*.

<sup>5</sup> Gr. *a fire of charcoal*.

<sup>6</sup> Gr. *synagogue*.

<sup>7</sup> Or, *with a rod*

The high priest therefore asked Jesus of his <sup>19</sup> disciples, and of his teaching. Jesus answered him, I <sup>20</sup> have spoken openly to the world; I ever taught in <sup>6</sup>synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why <sup>21</sup> askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. And when he had said this, one <sup>22</sup> of the officers standing by struck Jesus <sup>7</sup>with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear <sup>23</sup> witness of the evil: but if well, why smitest thou me?

24 Annas therefore sent him bound unto Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not.

26 One of the <sup>1</sup>servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I <sup>1 Gr. bond servants.</sup>

27 see thee in the garden with him? Peter therefore denied again: and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered <sup>2 Gr. Prætorium.</sup> not into the palace, that they might not be defiled,

29 but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye

30 against this man? They answered and said unto him, If this man were not an evil-doer, we should not

31 have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It

32 is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33 Pilate therefore entered again into the <sup>2</sup>palace, and called Jesus, and said unto him, Art thou the King of

34 the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered,

35 Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou

36 done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my <sup>3</sup>servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. <sup>3 Or, officers: as in ver. 3, 12, 18, 22.</sup>

37 Pilate therefore said unto him, Art thou a king then?

Jesus answered, 'Thou sayest that I am a king. To <sup>4 Or, Thou sayest it, because I am a king.</sup> this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my

38 voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him

39 But ye have a custom, that I should release unto you



one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out 40 therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. 19  
And the soldiers plaited a crown of thorns, and put it 2  
on his head, and arrayed him in a purple garment;  
and they came unto him, and said, Hail, King of the 3  
Jews! and they struck him <sup>1</sup>with their hands. And 4  
Pilate went out again, and saith unto them, Behold, I  
bring him out to you, that ye may know that I find  
no crime in him. Jesus therefore came out, wearing 5  
the crown of thorns and the purple garment. And  
Pilate saith unto them, Behold, the man! When 6  
therefore the chief priests and the officers saw him,  
they cried out, saying, Crucify *him*, crucify *him*.  
Pilate saith unto them, Take him yourselves, and  
crucify him: for I find no crime in him. The Jews 7  
answered him, We have a law, and by that law he  
ought to die, because he made himself the Son of  
God. When Pilate therefore heard this saying, he 8  
was the more afraid; and he entered into the <sup>2</sup>palace 9  
again, and saith unto Jesus, Whence art thou? But  
Jesus gave him no answer. Pilate therefore saith 10  
unto him, Speakest thou not unto me? knowest thou  
not that I have <sup>3</sup>power to release thee, and have  
<sup>3</sup>power to crucify thee? Jesus answered him, Thou 11  
wouldest have no <sup>3</sup>power against me, except it were  
given thee from above: therefore he that delivered  
me unto thee hath greater sin. Upon this Pilate 12  
sought to release him: but the Jews cried out, saying,  
If thou release this man, thou art not Cæsar's friend:  
every one that maketh himself a king <sup>4</sup>speaketh against  
Cæsar. When Pilate therefore heard these words, he 13  
brought Jesus out, and sat down on the judgement-  
seat at a place called The Pavement, but in Hebrew,  
Gabbatha. Now it was the Preparation of the pass- 14  
over: it was about the sixth hour. And he saith unto  
the Jews, Behold, your King! They therefore cried 15  
out, Away with *him*, away with *him*, crucify him.  
Pilate saith unto them, Shall I crucify your King?

<sup>1</sup> Or, *with rods*

<sup>2</sup> Gr. *Prætorium*.

<sup>3</sup> Or, *authorily*

<sup>4</sup> Or, *opposes Cæsar*



The chief priests answered, We have no king but  
16 Cæsar. Then therefore he delivered him unto them  
to be crucified.

17 They took Jesus therefore : and he went out, bearing  
the cross for himself, unto the place called The place  
18 of a skull, which is called in Hebrew Golgotha : where  
they crucified him, and with him two others, on either  
19 side one, and Jesus in the midst. And Pilate wrote a  
title also, and put it on the cross. And there was  
written, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title therefore read many of the Jews : <sup>1</sup>for the <sup>1</sup>Or, for the  
place of  
the city  
where Jesus  
was cruci-  
fied was  
nigh at  
hand place where Jesus was crucified was nigh to the city :  
and it was written in Hebrew, *and* in Latin, *and* in  
21 Greek. The chief priests of the Jews therefore said  
to Pilate, Write not, The King of the Jews; but, that  
22 he said, I am King of the Jews. Pilate answered,  
What I have written I have written.

23 The soldiers therefore, when they had crucified  
Jesus, took his garments, and made four parts, to  
every soldier a part; and also the <sup>2</sup>coat: now the <sup>2</sup>Or *tunic*  
<sup>2</sup>coat was without seam, woven from the top through-  
24 out. They said therefore one to another, Let us not  
rend it, but cast lots for it, whose it shall be: that the  
scripture might be fulfilled, which saith,

They parted my garments among them,  
And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there  
were standing by the cross of Jesus his mother, and  
his mother's sister, Mary the *wife* of Clopas, and  
26 Mary Magdalene. When Jesus therefore saw his  
mother, and the disciple standing by, whom he loved,  
he saith unto his mother, Woman, behold, thy son!  
27 Then saith he to the disciple, Behold, thy mother!  
And from that hour the disciple took her unto his  
own *home*.

28 After this Jesus, knowing that all things are now  
finished, that the scripture might be accomplished,  
29 saith, I thirst. There was set there a vessel full of  
vinegar: so they put a sponge full of the vinegar  
30 upon hyssop, and brought it to his mouth. When  
Jesus therefore had received the vinegar, he said,

It is finished : and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Preparation, 31 that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The soldiers therefore 32 came, and brake the legs of the first, and of the other which was crucified with him : but when they came to 33 Jesus, and saw that he was dead already, they brake not his legs : howbeit one of the soldiers with a spear 34 pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, 35 and his witness is true : and he knoweth that he saith true, that ye also may believe. For these things 36 came to pass, that the scripture might be fulfilled, A bone of him shall not be <sup>1</sup>broken. And again an- 37 other scripture saith, They shall look on him whom they pierced.

-Cr, *crushed*

And after these things Joseph of Arimathæa, being 38 a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus : and Pilate gave *him* leave. He came therefore, and took away his body. And there came also 39 Nicodemus, he who at the first came to him by night, bringing a <sup>2</sup>mixture of myrrh and aloes, about a hundred pound *weight*. So they took the body of Jesus, 40 and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where 41 he was crucified there was a garden ; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the 42 tomb was nigh at hand) they laid Jesus.

Some  
ancient  
authorities  
read *roll*.

Now on the first *day* of the week cometh Mary <sup>1</sup> 20 Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, <sup>2</sup> and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other <sup>3</sup>

4 disciple, and they went toward the tomb. And they ran both together: and the other disciple outran  
 5 Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet  
 6 entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he  
 7 beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths,  
 8 but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to  
 9 the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again  
 10 from the dead. So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked  
 12 into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet,  
 13 where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith  
 14 unto them, Because they have taken away my Lord, and I know not where they have laid him. When she  
 had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.  
 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the  
 gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will  
 16 take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew,  
 17 Rabboni; which is to say, <sup>1</sup>Master. Jesus saith <sup>1</sup>Or, *Teaches*  
 to her, <sup>2</sup>Touch me not; for I am not yet ascend- <sup>2</sup>Or, *Take*  
 ed unto the Father: but go unto my brethren, and *not hold on*  
 say to them, I ascend unto my Father and your *me*  
 18 Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

19 When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus

came and stood in the midst, and saith unto them, Peace *be* unto you. And when he had said this, he 20 shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace *be* unto 21 you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on 22 them, and saith unto them, Receive ye the <sup>1</sup>Holy Ghost: whose soever sins ye forgive, they are forgiven 23 unto them; whose soever *sins* ye retain, they are retained.

<sup>1</sup> Or, *Holy Spirit*

But Thomas, one of the twelve, called <sup>2</sup>Didymus, 24 was not with them when Jesus came. The other 25 disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

<sup>2</sup> That is, *Twin*.

And after eight days again his disciples were within, 26 and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither 27 thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, 28 My Lord and my God. Jesus saith unto him, Because 29 thou hast seen me, <sup>3</sup>thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

<sup>3</sup> Or, *hast thou believed?*

Many other signs therefore did Jesus in the 30 presence of the disciples, which are not written in this book: but these are written, that ye may believe 31 that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

After these things Jesus manifested himself again 1 21 to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. There were to- 2 gether Simon Peter, and Thomas called <sup>2</sup>Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter 3 saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and

- entered into the boat; and that night they took  
 4 nothing. But when day was now breaking, Jesus  
 stood on the beach; howbeit the disciples knew  
 5 not that it was Jesus. Jesus therefore saith unto  
 them, Children, have ye aught to eat? They an-  
 6 swered him, No. And he said unto them, Cast  
 the net on the right side of the boat, and ye shall  
 find. They cast therefore, and now they were not  
 7 able to draw it for the multitude of fishes. That  
 disciple therefore whom Jesus loved saith unto  
 Peter, It is the Lord. So when Simon Peter heard  
 that it was the Lord, he girt his coat about him (for  
 8 he was naked), and cast himself into the sea. But the  
 other disciples came in the little boat (for they were  
 not far from the land, but about two hundred cubits  
 9 off), dragging the net full of fishes. So when they got  
 out upon the land, they see <sup>1</sup>a fire of coals there, and <sup>1</sup>Gr. *a fire*  
 10 <sup>2</sup>fish laid thereon, and <sup>3</sup>bread. Jesus saith unto them, <sup>2</sup>Or, *a fish*  
 11 Bring of the fish which ye have now taken. Simon <sup>3</sup>Or, *a loaf*  
 Peter therefore went <sup>4</sup>up, and drew the net to land, <sup>4</sup>Or, *aboard*  
 full of great fishes, a hundred and fifty and three: and  
 for all there were so many, the net was not rent.  
 12 Jesus saith unto them, Come *and* break your fast.  
 And none of the disciples durst inquire of him,  
 13 Who art thou? knowing that it was the Lord. Jesus  
 cometh and taketh the <sup>5</sup>bread, and giveth them, <sup>5</sup>Or, *loaf*  
 14 and the fish likewise. This is now the third time  
 that Jesus was manifested to the disciples, after that  
 he was risen from the dead.  
 15 So when they had broken their fast, Jesus saith to  
 Simon Peter, Simon, *son of* <sup>6</sup>John, <sup>7</sup>lovest thou me  
 more than these? He saith unto him, Yea, Lord;  
 thou knowest that I <sup>8</sup>love thee. He saith unto him, <sup>8</sup>Gr. *Joanes*.  
 16 Feed my lambs. He saith to him again a second <sup>9</sup>See ch. i. 42,  
 time, Simon, *son of* <sup>6</sup>John, <sup>7</sup>lovest thou me? He saith <sup>9</sup>margin.  
 unto him, Yea, Lord; thou knowest that I <sup>8</sup>love thee. <sup>7,8</sup>Love in  
 17 He saith unto him, Tend my sheep. He saith unto him <sup>9</sup>these places  
 the third time, Simon, *son of* John, <sup>7</sup>lovest thou me? <sup>9</sup>represents  
 Peter was grieved because he said unto him the third <sup>9</sup>two different  
 time, <sup>8</sup>Lovest thou me? And he said unto him, Lord, <sup>9</sup>Or, *per-*  
 thou knowest all things; thou <sup>9</sup>knowest that I <sup>8</sup>love <sup>9</sup>*ceivest*

thee. Jesus saith unto him, Feed my sheep. Veri- 13  
 ly, verily, I say unto thee, When thou wast young,  
 thou girdedst thyself, and walkedst whither thou would-  
 est: but when thou shalt be old, thou shalt stretch  
 forth thy hands, and another shall gird thee, and  
 carry thee whither thou wouldest not. Now this he 15  
 spake, signifying by what manner of death he should  
 glorify God. And when he had spoken this, he saith  
 unto him, Follow me. Peter, turning about, seeth 20  
 the disciple whom Jesus loved following; which also  
 leaned back on his breast at the supper, and said,  
 Lord, who is he that betrayeth thee? Peter therefore 21  
 seeing him saith to Jesus, Lord, 'and what shall this  
 man do? Jesus saith unto him, If I will that he 22  
 tarry till I come, what *is that* to thee? follow thou  
 me. This saying therefore went forth among the 23  
 brethren, that that disciple should not die: yet Jesus  
 said not unto him, that he should not die; but, If I  
 will that he tarry till I come, what *is that* to thee?

<sup>1</sup> Gr. *and  
 this man,  
 what?*

This is the disciple which beareth witness of these 24  
 things, and wrote these things: and we know that his  
 witness is true.

And there are also many other things which Jesus 25  
 did, the which if they should be written every one,  
 I suppose that even the world itself would not contain  
 the books that should be written.



# THE ACTS OF THE APOSTLES.

---

- 1** **1** THE <sup>1</sup>former treatise I made, O Theophilus, con- <sup>1</sup> Gr. *first*.  
 cerning all that Jesus began both to do and to teach,  
**2** until the day in which he was received up, after that  
 he had given commandment through the <sup>2</sup>Holy Ghost <sup>2</sup> Or, *Holy*  
**3** unto the apostles whom he had chosen : to whom he <sup>Spirit</sup> : and  
 also <sup>3</sup>shewed himself alive after his passion by many <sup>so through-</sup>  
 proofs, appearing unto them by the space of forty <sup>out this book.</sup>  
 days, and speaking the things concerning the kingdom <sup>3</sup> Gr. *pre-*  
**4** of God : and, <sup>4</sup>being assembled together with them, <sup>sented.</sup>  
 he charged them not to depart from Jerusalem, but to <sup>4</sup> Or, *eating*  
 wait for the promise of the Father, which, *said he*, ye <sup>with them</sup>  
**5** heard from me : for John indeed baptized with water ;  
 but ye shall be baptized <sup>5</sup> with the Holy Ghost not <sup>5</sup> Or, *in*  
 many days hence. .  
**6** They therefore, when they were come together,  
 asked him, saying, Lord, dost thou at this time restore  
**7** the kingdom to Israel? And he said unto them, It  
 is not for you to know times or seasons, which the  
**8** Father hath <sup>6</sup>set within his own authority. But ye <sup>6</sup> Or, *ap-*  
 shall receive power, when the Holy Ghost is come <sup>pointed by</sup>  
 upon you : and ye shall be my witnesses both in Jeru-  
 salem, and in all Judæa and Samaria, and unto the  
**9** uttermost part of the earth. And when he had said  
 these things, as they were looking, he was taken up ;  
**10** and a cloud received him out of their sight. And  
 while they were looking stedfastly into heaven as he  
 went, behold, two men stood by them in white ap-  
**11** parel ; which also said, Ye men of Galilee, why stand  
 ye looking into heaven ? this Jesus, which was received  
 up from you into heaven, shall so come in like manner  
 as ye beheld him going into heaven.  
**12** Then returned they unto Jerusalem from the mount  
 called Olivet, which is nigh unto Jerusalem, a sabbath

day's journey off. And when they were come in, they <sup>13</sup> went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, *the son* of Alphæus, and Simon the Zealot, and Judas *the <sup>1</sup>son* of James. These all with one accord <sup>14</sup> continued stedfastly in prayer, <sup>2</sup>with the women, and Mary the Mother of Jesus, and with his brethren.

<sup>1</sup> Or, brother. See Jude 1.

<sup>2</sup> Or, with certain women

And in these days Peter stood up in the midst of <sup>15</sup> the brethren, and said (and there was a multitude of <sup>3</sup>persons *gathered* together, about a hundred and twenty), Brethren, it was needful that the scripture <sup>16</sup> should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered <sup>17</sup> among us, and received his <sup>4</sup>portion in this ministry. (Now this man obtained a field with the reward of his <sup>18</sup> iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became <sup>19</sup> known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.) For it is written in the <sup>20</sup> book of Psalms,

<sup>3</sup> Gr. *names*.

<sup>4</sup> Or, lot

Let his habitation be made desolate,  
And let no man dwell therein:

and,

His <sup>5</sup>office let another take.

<sup>5</sup> Gr. *overship*.

Of the men therefore which have companied with us <sup>21</sup> all the time that the Lord Jesus went in and went out <sup>6</sup>among us, beginning from the baptism of John, <sup>22</sup> unto the day that he was received up from us, of these must one become a witness with us of his resurrection. And they put forward two, Joseph called <sup>23</sup> Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which know- <sup>24</sup> est the hearts of all men, shew of these two the ~~one~~ whom thou hast chosen, to take the place in this <sup>25</sup> ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave <sup>26</sup> lots <sup>7</sup>for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

<sup>6</sup> Or, over

<sup>7</sup> Or, unto

- 2 1 And when the day of Pentecost <sup>1</sup>was now come, <sup>1</sup>Gr. *was*  
 2 they were all together in one place. And suddenly <sup>being</sup>  
 there came from heaven a sound as of the rushing of <sup>fulfilled.</sup>  
 a mighty wind, and it filled all the house where they  
 3 were sitting. And there appeared unto them tongues  
<sup>2</sup>parting asunder, like as of fire; and it sat upon each <sup>2</sup>Or, *parting*  
 4 one of them. And they were all filled with the Holy <sup>among them</sup>  
 Spirit, and began to speak with other tongues, as the <sup>Or, dis-</sup>  
 Spirit gave them utterance. <sup>tributing</sup>  
 5 Now there were dwelling at Jerusalem Jews, devout <sup>themselves</sup>  
 6 men, from every nation under heaven. And when  
 this sound was heard, the multitude came together,  
 and were confounded, because that every man heard  
 7 them speaking in his own language. And they were  
 all amazed and marvelled, saying, Behold, are not all  
 8 these which speak Galilæans? And how hear we,  
 every man in our own language, wherein we were  
 9 born? Parthians and Medes and Elamites, and the  
 dwellers in Mesopotamia, in Judæa and Cappadocia,  
 10 in Pontus and Asia, in Phrygia and Pamphylia, in  
 Egypt and the parts of Libya about Cyrene, and so-  
 11 journers from Rome, both Jews and proselytes, Cre-  
 tans and Arabians, we do hear them speaking in our  
 12 tongues the mighty works of God. And they were all  
 amazed, and were perplexed, saying one to another,  
 13 What meaneth this? But others mocking said, They  
 are filled with new wine.  
 14 But Peter, standing up with the eleven, lifted up his  
 voice, and spake forth unto them, *saying*, Ye men of  
 Judæa, and all ye that dwell at Jerusalem, be this  
 15 known unto you, and give ear unto my words. For  
 these are not drunken, as ye suppose; seeing it is *but*  
 16 the third hour of the day; but this is that which hath  
 been spoken <sup>3</sup>by the prophet Joel; <sup>3</sup>Or, *through*  
 17 And it shall be in the last days, saith God,  
 I will pour forth of my Spirit upon all flesh:  
 And your sons and your daughters shall prophesy,  
 And your young men shall see visions,  
 And your old men shall dream dreams: <sup>4</sup>Gr. *bond-*  
 18 Yea and on my <sup>5</sup>servants and on my <sup>5</sup>hand- <sup>men.</sup>  
 maidens in those days <sup>5</sup>Gr *bond-*  
 maidens.

Will I pour forth of my Spirit; and they shall  
prophecy.

And I will shew wonders in the heaven above, 19

And signs on the earth beneath;

Blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, 20

And the moon into blood,

Before the day of the Lord come,

That great and notable *day*:

And it shall be, that whosoever shall call on the 21  
name of the Lord shall be saved.

Ye men of Israel, hear these words: Jesus of Nazareth,  
<sup>1</sup> Gr. *powers*. a man approved of God unto you by <sup>1</sup> mighty works 22  
and wonders and signs, which God did by him in the  
midst of you, even as ye yourselves know; him, being 23  
delivered up by the determinate counsel and fore-  
knowledge of God, ye by the hand of <sup>2</sup> lawless men did  
crucify and slay: whom God raised up, having loosed 24  
the pangs of death: because it was not possible that  
he should be holden of it. For David saith concern- 25  
ing him,

I beheld the Lord always before my face;

For he is on my right hand, that I should not be  
moved:

Therefore my heart was glad, and my tongue 26  
rejoiced;

Moreover my flesh also shall <sup>3</sup> dwell in hope:

Because thou wilt not leave my soul in Hades, 27

Neither wilt thou give thy Holy One to see  
corruption.

Thou madest known unto me the ways of 28  
life;

Thou shalt make me full of gladness <sup>4</sup> with thy  
countenance.

Brethren, I may say unto you freely of the patriarch 29  
David, that he both died and was buried, and his  
tomb is with us unto this day. Being therefore a 30  
prophet, and knowing that God had sworn with an  
oath to him, that of the fruit of his loins <sup>5</sup> he would set  
*one* upon his throne; he foreseeing *this* spake of the 31  
resurrection of the Christ, that neither ~~was~~ he left in

<sup>2</sup> Or, *men  
without the  
law*

<sup>3</sup> Or, *taber-  
nacle*

<sup>4</sup> Or, *in thy  
presence*

<sup>5</sup> Or, *one  
should sit*

32 Hades, nor did his flesh see corruption. This Jesus  
 33 did God raise up, <sup>1</sup> whereof we all are witnesses. Being <sup>1</sup> Or, of  
 therefore <sup>2</sup> by the right hand of God exalted, and having <sup>whom</sup>  
 received of the Father the promise of the Holy Ghost, <sup>2</sup> Or, at  
 he hath poured forth this, which ye see and hear.  
 34 For David ascended not into the heavens; but he  
 saith himself,

The Lord said unto my Lord, Sit thou on my  
 right hand,

35 Till I make thine enemies the footstool of thy  
 feet.

36 Let <sup>3</sup> all the house of Israel therefore know assuredly,  
 that God hath made him both Lord and Christ, this <sup>3</sup> Or, every  
 Jesus whom ye crucified. <sup>house</sup>

37 Now when they heard *this*, they were pricked in  
 their heart, and said unto Peter and the rest of the  
 38 apostles, Brethren, what shall we do? And Peter said  
 unto them, Repent ye, and be baptized every one of  
 you in the name of Jesus Christ unto the remission of  
 your sins; and ye shall receive the gift of the Holy

39 Ghost. For to you is the promise, and to your chil-  
 dren, and to all that are afar off, *even* as many as the

40 Lord our God shall call unto him. And with many  
 other words he testified, and exhorted them, saying,

41 Save yourselves from this crooked generation. They  
 then <sup>4</sup> that received his word were baptized: and there  
 were added *unto them* in that day about three thousand

42 souls. And they continued stedfastly in the apostles' <sup>4</sup> Or, having  
 teaching and <sup>5</sup> fellowship, in the breaking of bread and <sup>received</sup>  
 the prayers. <sup>5</sup> Or, in  
<sup>fellowship</sup>

43 And fear came upon every soul: and many wonders

44 and signs were done <sup>6</sup> by the apostles<sup>7</sup>. And all that <sup>6</sup> Or, through  
 believed were together, and had all things common;

45 and they sold their possessions and goods, and  
 parted them to all, according as any man had need. <sup>7</sup> Many an-  
 cient autho-  
 rities add in  
*Jerusalem;*

46 And day by day, continuing stedfastly with one accord <sup>and great</sup>  
 in the temple, and breaking bread at home, they did <sup>fear was</sup>  
 take their food with gladness and singleness of heart, <sup>upon all.</sup>

47 praising God, and having favour with all the people.

And the Lord added <sup>8</sup> to them day by day those that <sup>8</sup> Gr. to-  
 were being saved. <sup>gether.</sup>

Now Peter and John were going up into the temple <sup>1</sup> **3**  
 at the hour of prayer, *being* the ninth hour. And a 2  
 certain man that was lame from his mother's womb  
 was carried, whom they laid daily at the door of the  
 temple which is called Beautiful, to ask alms of them  
 that entered into the temple; who seeing Peter and 3  
 John about to go into the temple, asked to receive an  
 alms. And Peter, fastening his eyes upon him, with 4  
 John, said, Look on us. And he gave heed unto them, 5  
 expecting to receive something from them. But Peter 6  
 said, Silver and gold have I none; but what I have,  
 that give I thee. In the name of Jesus Christ of  
 Nazareth, walk. And he took him by the right hand, 7  
 and raised him up: and immediately his feet and his  
 ankle-bones received strength. And leaping up, he 8  
 stood, and began to walk; and he entered with them  
 into the temple, walking, and leaping, and praising  
 God. And all the people saw him walking and prais- 9  
 ing God: and they took knowledge of him, that it was 10  
 he which sat for alms at the Beautiful Gate of the  
 temple: and they were filled with wonder and amaze-  
 ment at that which had happened unto him.

And as he held Peter and John, all the people <sup>11</sup>  
<sup>1</sup> Or, *portico* ran together unto them in the 'porch that is called  
 Solomon's, greatly wondering. And when Peter saw <sup>12</sup>  
 it, he answered unto the people, Ye men of Israel, why  
<sup>2</sup> Or, *thing* marvel ye at this <sup>2</sup>man? or why fasten ye your eyes on  
 us, as though by our own power or godliness we had  
 made him to walk? The God of Abraham, and of Isaac, <sup>13</sup>  
 and of Jacob, the God of our fathers, hath glorified his  
<sup>3</sup> Or, *Child*: <sup>3</sup>Servant Jesus; whom ye delivered up, and denied  
 and so in ver. 26; iv. 27, 30. See  
 Matt. xii. 18;  
 Is. xlii. 1; lli. 13;  
 llii. 11.  
<sup>4</sup> Or, *Author* before the face of Pilate, when he had determined to  
 release him. But ye denied the Holy and Righteous <sup>14</sup>  
 One, and asked for a murderer to be granted unto you,  
 and killed the <sup>4</sup>Prince of life; whom God raised from <sup>15</sup>  
<sup>5</sup> Or, *of whom* the dead; <sup>5</sup>whereof we are witnesses. And <sup>6</sup>by faith <sup>16</sup>  
<sup>6</sup> Or, *on the ground of* in his name hath his name made this man strong,  
 whom ye behold and know: yea, the faith which is  
 through him hath given him this perfect soundness in  
 the presence of you all. And now, brethren, I wot <sup>17</sup>  
 that in ignorance ye did it, as did also your rulers.



18 But the things which God foreshewed by the mouth  
 of all the prophets, that his Christ should suffer, he  
 19 thus fulfilled. Repent ye therefore, and turn again,  
 that your sins may be blotted out, that so there may  
 come seasons of refreshing from the presence of the  
 20 Lord; and that he may send the Christ who hath been  
 21 appointed for you, *even* Jesus: whom the heaven must  
 receive until the times of restoration of all things,  
 whereof God spake by the mouth of his holy prophets  
 22 which have been since the world began. Moses indeed  
 said, A prophet shall the Lord God raise up unto you  
 from among your brethren, <sup>1</sup>like unto me; to him  
 shall ye hearken in all things whatsoever he shall speak  
 23 unto you. And it shall be, that every soul, which  
 shall not hearken to that prophet, shall be utterly de-  
 24 stroyed from among the people. Yea and all the  
 prophets from Samuel and them that followed after, as  
 25 many as have spoken, they also told of these days. Ye  
 are the sons of the prophets, and of the covenant  
 which God <sup>2</sup>made with your fathers, saying unto Abra-  
 ham, And in thy seed shall all the families of the earth  
 26 be blessed. Unto you first God, having raised up his  
 Servant, sent him to bless you, in turning away every  
 one of you from your iniquities.

<sup>1</sup> Or, as he  
 raised up me

<sup>2</sup> Gr. cove-  
 nanted.

4 1 And as they spake unto the people, <sup>3</sup>the priests and  
 the captain of the temple and the Sadducees came  
 2 upon them, being sore troubled because they taught  
 the people, and proclaimed in Jesus the resurrection  
 3 from the dead. And they laid hands on them, and put  
 them in ward unto the morrow: for it was now even-  
 4 tide. But many of them that heard the word be-  
 lieved; and the number of the men came to be about  
 five thousand.

<sup>3</sup> Some an-  
 cient au-  
 thorities read  
 the chief  
 priests.

5 And it came to pass on the morrow, that their rulers  
 and elders and scribes were gathered together in Jeru-  
 6 salem; and Annas the high priest *was there*, and  
 Caiaphas, and John, and Alexander, and as many as  
 7 were of the kindred of the high priest. And when  
 they had set them in the midst, they enquired, By  
 what power, or in what name, have ye done this?  
 8 Then Peter, filled with the Holy Ghost, said unto

<sup>1</sup>Or, in  
whom

<sup>2</sup>Or, saved

<sup>3</sup>Or, this  
name

them, Ye rulers of the people, and elders, if we this 9 day are examined concerning a good deed done to an impotent man, <sup>1</sup>by what means this man is <sup>2</sup>made whole; be it known unto you all, and to all the people 10 of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in <sup>3</sup>him doth this man stand here before you whole. He is the stone which was set at nought of 11 you the builders, which was made the head of the corner. And in none other is there salvation: for 12 neither is there any other name under heaven, that is given among men, wherein we must be saved.

<sup>4</sup>Gr. sign.

Now when they beheld the boldness of Peter and 13 John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And 14 seeing the man which was healed standing with them, they could say nothing against it. But when they had 15 commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do 16 to these men? for that indeed a notable <sup>4</sup>miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that 17 it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not 18 to speak at all nor teach in the name of Jesus. But 19 Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but 20 speak the things which we saw and heard. And 21 they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than 22 forty years old, on whom this <sup>4</sup>miracle of healing was wrought.

And being let go, they came to their own company, 23 and reported all that the chief priests and the elders had said unto them. And they, when they heard it, 24 lifted up their voice to God with one accord, and said,

O <sup>1</sup> Lord, <sup>2</sup> thou that didst make the heaven and the <sup>3</sup> earth and the sea, and all that in them is: <sup>3</sup> who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

<sup>1</sup> Or, *Master*

<sup>2</sup> Or, *thou art he that did make*

<sup>3</sup> The Greek text in this clause is somewhat uncertain.

<sup>4</sup> Or, *meditate*

<sup>5</sup> Gr. *Christ*.

Why did the Gentiles rage,  
And the peoples <sup>4</sup> imagine vain things?  
The kings of the earth set themselves in array,  
And the rulers were gathered together,  
Against the Lord, and against his <sup>5</sup> Anointed :

for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass.  
And now, Lord, look upon their threatenings: and grant unto thy <sup>6</sup> servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

<sup>6</sup> Gr. *bondservants*.

And the multitude of them that believed were of one heart and soul: and not one of *them* said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus<sup>7</sup>: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

<sup>7</sup> Some ancient authorities add *Christ*.

And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of <sup>8</sup> exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

<sup>8</sup> Or, *consolation*

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the

price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But <sup>3</sup> Peter said, Ananias, why hath Satan filled thy heart to <sup>1</sup>lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell <sup>5</sup> down and gave up the ghost: and great fear came upon all that heard it. And the <sup>2</sup>young men arose and wrapped him round, and they carried him out <sup>6</sup> and buried him.

<sup>2</sup> Gr.  
*younger.*

And it was about the space of three hours after, <sup>7</sup> when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye <sup>8</sup> sold the land for so much. And she said, Yea, for so much. But Peter *said* unto her, How is it that ye <sup>9</sup> have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and gave <sup>10</sup> up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole <sup>11</sup> church, and upon all that heard these things.

And by the hands of the apostles were many signs <sup>12</sup> and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of <sup>13</sup> the rest durst no man join himself to them: howbeit the people magnified them; <sup>3</sup> and believers were the <sup>14</sup> more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick <sup>15</sup> into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came <sup>16</sup> together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

<sup>3</sup> Or, *and there were the more added to them, believing on the Lord.*

But the high priest rose up, and all they that were <sup>17</sup>

with him (which is the sect of the Sadducees),  
 13 and they were filled with jealousy, and laid hands  
 19 on the apostles, and put them in public ward. But  
 an angel of the Lord by night opened the prison  
 20 doors, and brought them out, and said, Go ye, and  
 stand and speak in the temple to the people all the  
 21 words of this Life. And when they heard *this*, they  
 entered into the temple about daybreak, and taught.  
 But the high priest came, and they that were with  
 him, and called the council together, and all the  
 senate of the children of Israel, and sent to the prison-  
 22 house to have them brought. But the officers that  
 came found them not in the prison; and they re-  
 23 turned, and told, saying, The prison-house we found  
 shut in all safety, and the keepers standing at the doors:  
 but when we had opened, we found no man within.  
 24 Now when the captain of the temple and the chief  
 priests heard these words, they were much perplexed  
 25 concerning them whereunto this would grow. And  
 there came one and told them, Behold, the men whom  
 ye put in the prison are in the temple standing and  
 26 teaching the people. Then went the captain with the  
 officers, and brought them, *but* without violence; for  
 they feared the people, lest they should be stoned.  
 27 And when they had brought them, they set them be-  
 fore the council. And the high priest asked them,  
 28 saying, We straitly charged you not to teach in this  
 name: and behold, ye have filled Jerusalem with your  
 teaching, and intend to bring this man's blood upon  
 29 us. But Peter and the apostles answered and said,  
 30 We must obey God rather than men. The God of <sup>10r, at</sup>  
 our fathers raised up Jesus, whom ye slew, hanging  
 31 him on a tree. Him did God exalt <sup>2Some an-</sup>with his right  
 hand *to be* a Prince and a Saviour, for to give re- <sup>cient au-</sup>  
 32 pentance to Israel, and remission of sins. And we <sup>thorities add in</sup>  
 are witnesses<sup>2</sup> of these <sup>him.</sup>things; <sup>3Gr. sayings.</sup>and *so is* the Holy  
 Ghost, whom God hath given to them that obey him. <sup>Some an-</sup>  
 33 But they, when they heard this, were cut to the <sup>cient au-</sup>  
 34 heart, and were minded to slay them. But there stood <sup>thorities</sup>  
 up one in the council, a Pharisee, named Gamaliel, a <sup>read, and</sup>  
 doctor of the law, had in honour of all the people, and <sup>God hath</sup>  
 obey him. <sup>given the</sup>  
 Holy Ghost <sup>to them that</sup>  
 obey him.



commanded to put the men forth a little while. And <sup>35</sup> he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving <sup>36</sup> himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up <sup>37</sup> Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain <sup>38</sup> from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if <sup>39</sup> it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him they agreed: and when they had <sup>40</sup> called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the <sup>41</sup> presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And every day, in the temple and at home, they <sup>42</sup> ceased not to teach and to preach Jesus *as* the Christ.

Now in these days, when the number of the disci- <sup>1</sup> **6** ples was multiplying, there arose a murmuring of the <sup>1</sup> Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples <sup>2</sup> unto them, and said, It is not <sup>2</sup> fit that we should forsake the word of God, and <sup>3</sup> serve tables. <sup>4</sup> Look ye <sup>3</sup> out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue <sup>4</sup> stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and <sup>5</sup> they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they sat before the apostles: and <sup>6</sup> when they had prayed, they laid their hands on them.

<sup>1</sup> Gr. *Hellenists*.

<sup>2</sup> Gr. *pleasing*.

<sup>3</sup> Or, *minister to tables*.

<sup>4</sup> Some ancient authorities read *But, brethren, look ye out from among you*.



7 And the word of God increased ; and the number of the disciples multiplied in Jerusalem exceedingly ; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought  
9 great wonders and signs among the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of  
10 Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the Spirit  
11 by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words  
12 against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the  
13 council, and set up false witnesses, which said, This man ceaseth not to speak words against this holy place,  
14 and the law : for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change  
15 the customs which Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

7 1 And the high priest said, Are these things so ?  
2 And he said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in  
3 Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred,  
4 and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Haran : and from thence, when his father was dead,  
God removed him into this land, wherein ye now  
5 dwell : and he gave him none inheritance in it, no, not so much as to set his foot on : and he promised that he would give it to him in possession, and to his  
6 seed after him, when *as yet* he had no child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years.  
7 And the nation to which they shall be in bondage will

I judge, said God : and after that shall they come forth, and serve me in this place. And he gave him 8 the covenant of circumcision : and so *Abraham* begat Isaac, and circumcised him the eighth day ; and Isaac begat Jacob, and Jacob the twelve patriarchs And the 9 patriarchs, moved with jealousy against Joseph, sold him into Egypt : and God was with him, and delivered 10 him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt ; and he made him governor over Egypt and all his house. Now 11 there came a famine over all Egypt and Canaan, and great affliction : and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, 12 he sent forth our fathers the first time. And at the 13 second time Joseph was made known to his brethren ; and Joseph's race became manifest unto Pharaoh. And Joseph sent, and called to him Jacob his father, 14 and all his kindred, threescore and fifteen souls. And 15 Jacob went down into Egypt ; and he died, himself, and our fathers ; and they were carried over unto 16 Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of <sup>1</sup>Hamor in Shechem. But as the time of the promise drew nigh, 17 which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, till there arose another king 18 over Egypt, which knew not Joseph. The same dealt 19 subtilly with our race, and evil entreated our fathers, that <sup>2</sup>they should cast out their babes to the end they might not <sup>3</sup>live. At which season Moses was born, 20 and was <sup>4</sup>exceeding fair : and he was nourished three months in his father's house : and when he was cast 21 out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was instructed in 22 all the wisdom of the Egyptians ; and he was mighty in his words and works. But when he was well-nigh 23 forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of 24 them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian : and he 25 supposed that his brethren understood how that God by his hand was giving them <sup>5</sup>deliverance ; but they

<sup>1</sup> Gr.  
*Emmor.*

<sup>2</sup> Or, *he*

<sup>3</sup> Gr. *be preserved alive.*

<sup>4</sup> Or, *fair unto God*

<sup>5</sup> Or, *salvation*

26 understood not. And the day following he appeared  
 unto them as they strove, and would have set them at  
 one again, saying, Sirs, ye are brethren; why do ye  
 27 wrong one to another? But he that did his neighbour  
 wrong thrust him away, saying, Who made thee a ruler  
 28 and a judge over us? Wouldest thou kill me, as thou  
 29 killedst the Egyptian yesterday? And Moses fled at  
 this saying, and became a sojourner in the land of  
 30 Midian, where he begat two sons. And when forty  
 years were fulfilled, an angel appeared to him in the  
 wilderness of mount Sinai, in a flame of fire in a bush.  
 31 And when Moses saw it, he wondered at the sight:  
 and as he drew near to behold, there came a voice of  
 32 the Lord, I am the God of thy fathers, the God of  
 Abraham, and of Isaac, and of Jacob. And Moses  
 33 trembled, and durst not behold. And the Lord said  
 unto him, Loose the shoes from thy feet: for the  
 34 place whereon thou standest is holy ground. I have  
 surely seen the affliction of my people which is in  
 Egypt, and have heard their groaning, and I am come  
 down to deliver them: and now come, I will send  
 35 thee into Egypt. This Moses whom they refused,  
 saying, Who made thee a ruler and a judge? him hath  
 God sent to be both a ruler and a <sup>1</sup>deliverer with the  
 hand of the angel which appeared to him in the bush.  
 36 This man led them forth, having wrought wonders and  
 signs in Egypt, and in the Red sea, and in the wilder-  
 37 ness forty years. This is that Moses, which said unto  
 the children of Israel, A prophet shall God raise up  
 unto you from among your brethren, <sup>2</sup>like unto me.  
 38 This is he that was in the <sup>3</sup>church in the wilderness  
 with the angel which spake to him in the mount Sinai,  
 and with our fathers: who received living oracles to  
 39 give unto us: to whom our fathers would not be  
 obedient, but thrust him from them, and turned back  
 40 in their hearts unto Egypt, saying unto Aaron, Make  
 us gods which shall go before us: for as for this Moses,  
 which led us forth out of the land of Egypt, we wot not  
 41 what is become of him. And they made a calf in those  
 days, and brought a sacrifice unto the idol, and rejoiced  
 42 in the works of their hands. But God turned, and

Gr. re-  
acemer.

<sup>2</sup> Or, as he  
raised up me

<sup>3</sup> Or, congre-  
gation

gave them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices

Forty years in the wilderness, O house of Israel?

And ye took up the tabernacle of Moloch, 43

And the star of the god Rephan,

The figures which ye made to worship them:

And I will carry you away beyond Babylon.

Our fathers had the tabernacle of the testimony in 44  
the wilderness, even as he appointed who spake unto  
Moses, that he should make it according to the figure  
that he had seen. Which also our fathers, in their 45

<sup>1</sup> Gr. *Jesus*.

turn, brought in with <sup>1</sup>Joshua when they entered on  
the possession of the nations, which God thrust out  
before the face of our fathers, unto the days of David;  
who found favour in the sight of God, and asked 46  
to find a habitation for the God of Jacob. But Solo- 47  
mon built him a house. Howbeit the Most High 48  
dwelleth not in *houses* made with hands; as saith the  
prophet,

The heaven is my throne, 49

And the earth the footstool of my feet:

What manner of house will ye build me? saith  
the Lord:

Or what is the place of my rest?

Did not my hand make all these things? 50

Ye stiffnecked and uncircumcised in heart and ears, 51  
ye do always resist the Holy Ghost: as your fathers  
did, so do ye. Which of the prophets did not your 52  
fathers persecute? and they killed them which shewed  
before the coming of the Righteous One; of whom  
ye have now become betrayers and murderers; ye who 53  
received the law <sup>2</sup>as it was ordained by angels, and  
kept it not.

<sup>2</sup> Or, as the  
ordinance of  
angels  
Gr. unto  
ordinances  
of angels.

Now when they heard these things, they were 54  
cut to the heart, and they gnashed on him with their  
teeth. But he, being full of the Holy Ghost, looked 55  
up stedfastly into heaven, and saw the glory of God,  
and Jesus standing on the right hand of God, and 56  
said, Behold, I see the heavens opened, and the Son

57 of man standing on the right hand of God. But they  
 cried out with a loud voice, and stopped their ears,  
 58 and rushed upon him with one accord; and they cast  
 him out of the city, and stoned him: and the wit-  
 nesses laid down their garments at the feet of a young  
 59 man named Saul. And they stoned Stephen, calling  
 upon *the Lord*, and saying, Lord Jesus, receive my  
 60 spirit. And he kneeled down, and cried with a loud  
 voice, Lord, lay not this sin to their charge. And  
 8 1 when he had said this, he fell asleep. And Saul was  
 consenting unto his death.

And there arose on that day a great persecution  
 against the church which was in Jerusalem; and they  
 were all scattered abroad throughout the regions of  
 2 Judæa and Samaria, except the apostles. And de-  
 vout men buried Stephen, and made great lamentation  
 3 over him. But Saul laid waste the church, entering  
 into every house, and haling men and women com-  
 mitted them to prison.

4 They therefore that were scattered abroad went  
 5 about preaching the word. And Philip went down to  
 the city of Samaria, and proclaimed unto them the  
 6 Christ. And the multitudes gave heed with one ac-  
 cord unto the things that were spoken by Philip, when  
 7 they heard, and saw the signs which he did. <sup>1</sup>For *from*  
 many of those which had unclean spirits, they came  
 out, crying with a loud voice: and many that were  
 8 palsied, and that were lame, were healed. And there  
 was much joy in that city.

<sup>1</sup>Or, For  
 many of  
 those which  
 had unclean  
 spirits that  
 cried with a  
 loud voice  
 came forth

9 But there was a certain man, Simon by name, which  
 beforetime in the city used sorcery, and amazed the  
 2 people of Samaria, giving out that himself was some  
 10 great one: to whom they all gave heed, from the least  
 to the greatest, saying, This man is that power of God  
 11 which is called Great. And they gave heed to him,  
 because that of long time he had amazed them with  
 12 his sorceries. But when they believed Philip preach-  
 ing good tidings concerning the kingdom of God  
 and the name of Jesus Christ, they were baptized,  
 13 both men and women. And Simon also himself be-  
 lieved: and being baptized, he continued with Philip;

<sup>2</sup>Gr. nation.

<sup>1</sup> Gr. *powers*. and beholding signs and great <sup>1</sup>miracles wrought, he was amazed.

Now when the apostles which were at Jerusalem <sup>14</sup> heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they <sup>15</sup> were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon <sup>16</sup> none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands <sup>17</sup> on them, and they received the Holy Ghost. Now <sup>18</sup> when Simon saw that through the laying on of the apostles' hands the <sup>2</sup>Holy Ghost was given, he offered them money, saying, Give me also this power, that on <sup>19</sup> whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said unto him, Thy silver perish <sup>20</sup> with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor <sup>21</sup> lot in this <sup>3</sup>matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and <sup>22</sup> pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou <sup>4</sup>art in the <sup>23</sup> gall of bitterness and in the bond of iniquity. And <sup>24</sup> Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

<sup>2</sup> Some ancient authorities omit Holy.

<sup>3</sup> Gr. *word*.

<sup>4</sup> Or, *will become gall (or, a gall root), of bitterness and a bond of iniquity.*

They therefore, when they had testified and spoken <sup>25</sup> the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord spake unto Philip, saying, <sup>26</sup> Arise, and go <sup>5</sup>toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and behold, a man <sup>27</sup> of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting in his chariot, and <sup>28</sup> was reading the prophet Isaiah. And the Spirit said <sup>29</sup> unto Philip, Go near, and join thyself to this chariot, And Philip ran to him, and heard him reading Isaiah <sup>30</sup> the prophet, and said, Understandest thou what thou

<sup>5</sup> Or, *as noon*



31 readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up  
32 and sit with him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;  
And as a lamb before his shearer is dumb,  
So he openeth not his mouth:

33 In his humiliation his judgment was taken away:  
His generation who shall declare?  
For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself,

35 or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him

36 Jesus. And as they went on their way, they came unto a certain water; and the eunuch saith, Behold, *here is*

37 water; what doth hinder me to be baptized?<sup>1</sup> And

he commanded the chariot to stand still: and they both went down into the water, both Philip and the

39 eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught

away Philip; and the eunuch saw him no more, for

40 he went on his way rejoicing. But Philip was found

at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

9 1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high

2 priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of

the Way, whether men or women, he might bring

3 them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and

4 suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice

saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into

6 the city, and it shall be told thee what thou must do.

7 And the men that journeyed with him stood speech-

8 less, hearing the <sup>2</sup>voice, but beholding no man. And

Saul arose from the earth; and when his eyes were

<sup>1</sup> Some ancient authorities insert, wholly or in part, ver. 37 And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

<sup>2</sup> Or, sound

opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was 9 three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, 10 named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go to 11 the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man 12 named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias 13 answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and 14 here he hath authority from the chief priests to bind all that call upon thy name. But ~~the~~ Lord said unto 15 him, Go thy way: for he is a <sup>1</sup>chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many 16 things he must suffer for my name's sake. And 17 Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even Jesus*, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And 18 straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened. 19

.Gr. vessel of  
election.

And he was certain days with the disciples which were at Damascus. And straightway in the syna- 20 gogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, 21 Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in 22 strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took 23 counsel together to kill him: but their plot became 24

known to Saul. And they watched the gates also day  
 25 and night that they might kill him: but his disciples  
 took him by night, and let him down through the wall,  
 lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to  
 join himself to the disciples: and they were all afraid  
 27 of him, not believing that he was a disciple. But  
 Barnabas took him, and brought him to the apostles,  
 and declared unto them how he had seen the Lord in  
 the way, and that he had spoken to him, and how at  
 Damascus he had preached boldly in the name of  
 28 Jesus. And he was with them going in and going  
 out at Jerusalem, preaching boldly in the name of the  
 29 Lord: and he spake and disputed against the <sup>1</sup> Grecian <sup>1</sup> Gr. *Hellenists*.  
 30 Jews; but they went about to kill him. And when  
 the brethren knew it, they brought him down to  
 Cæsarea, and sent him forth to Tarsus.

31 So the church throughout all Judæa and Galilee  
 and Samaria had péace, being <sup>2</sup> edified; and, walking <sup>2</sup> Gr. *builted*  
<sup>3</sup> in the fear of the Lord and <sup>3</sup> in the comfort of the <sup>up.</sup> <sup>3</sup> Or, *by*  
 Holy Ghost, was multiplied.

32 And it came to pass, as Peter went throughout all  
 parts, he came down also to the saints which dwelt at  
 33 Lydda. And there he found a certain man named  
 Æneas, which had kept his bed eight years; for he  
 34 was palsied. And Peter said unto him, Æneas, Jesus  
 Christ healeth thee: arise, and make thy bed. And  
 35 straightway he arose. And all that dwelt at Lydda  
 and in Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named  
 Tabitha, which by interpretation is called <sup>4</sup> Dorcas: <sup>4</sup> That is,  
 this woman was full of good works and almsdeeds <sup>Gazelle</sup>.  
 37 which she did. And it came to pass in those days,  
 that she fell sick, and died: and when they had washed  
 38 her, they laid her in an upper chamber. And as  
 Lydda was nigh unto Joppa, the disciples, hearing  
 that Peter was there, sent two men unto him, intreating  
 39 him, Delay not to come on unto us. And Peter arose  
 and went with them. And when he was come, they  
 brought him into the upper chamber: and all the  
 widows stood by him weeping, and showing the coats

and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled 40 down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, 41 and raised her up; and calling the saints and widows, he presented her alive. And it became known through- 42 out all Joppa: and many believed on the Lord. And 43 it came to pass, that he abode many days in Joppa with one Simon a tanner.

Now *there was* a certain man in Cæsarea, Cornelius 110 by name, a centurion of the band called the Italian  
 10Or, cohort band, a devout man, and one that feared God with 2 all his house, who gave much alms to the people, and prayed to God alway. He saw in a vision openly, as 3 it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and 4 being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to 5 Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is 6 by the sea side. And when the angel that spake unto 7 him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto 8 them, he sent them to Joppa.

Now on the morrow, as they were on their journey, 9 and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he be- 10 came hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the 11 heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts 12 and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter; 13 kill and eat. But Peter said, Not so, Lord; for I have 14 never eaten any thing that is common and unclean. And a voice *came* unto him again the second time, 15

What God hath cleansed, make not thou common.  
 16 And this was done thrice: and straightway the vessel was received up into heaven.  
 17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made  
 18 inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed  
 19 Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three  
 20 men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them.  
 21 And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore  
 22 ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned  
 23 of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow <sup>1</sup>they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends.  
 25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped  
 26 him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him,  
 28 he went in, and findeth many come together: and he said unto them, Ye yourselves know <sup>2</sup>how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man  
 29 common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore  
 30 with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man  
 31 stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remem-

<sup>1</sup> Some ancient authorities read *he*.

<sup>2</sup> Or, *how unlawful it is for a man &c.*

brance in the sight of God. Send therefore to Joppa, 32 and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou 33 hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. And Peter opened his mouth, and said, 34

<sup>1</sup>Many ancient authorities read  
*He sent the word unto.*

<sup>2</sup>Or, *the gospel*

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and 35 worketh righteousness, is acceptable to him. <sup>1</sup>The 36 word which he sent unto the children of Israel, preaching <sup>2</sup>good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was 37 published throughout all Judæa, beginning from Galilee, after the baptism which John preached; *even* Jesus 38 of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all 39 things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave 40 him to be made manifest, not to all the people, but unto 41 witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, 42 and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. To him 43 bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost 44 fell on all them which heard the word. And they of 45 the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they 46 heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, 47 that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded 48



them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

- 11 1 Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter began, and expounded *the matter* unto them in order, saying, I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: upon the which when I had fastened mine eyes, I considered, and saw the four-footed beasts of the earth and wild beasts and creeping things and fowls of the heaven. And I heard also a voice saying unto me, Rise, Peter; kill and eat. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common. And this was done thrice: and all were drawn up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized <sup>1</sup>with <sup>1 Or, in</sup> the Holy Ghost. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then

to the Gentiles also hath God granted repentance unto life.

<sup>1</sup> Many ancient authorities read *Grecian Jews*.

<sup>2</sup> Some ancient authorities read that *they would cleave unto the purpose of their heart in the Lord*.

<sup>3</sup> Gr. *in*.

<sup>4</sup> Gr. *the inhabited earth*.

<sup>6</sup> Gr. *for ministry*.

They therefore that were scattered abroad upon the 19 tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of 20 them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the <sup>1</sup>Greeks also, preaching the Lord Jesus. And the hand of the Lord 21 was with them: and a great number that believed turned unto the Lord. And the report concerning 22 them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the 23 grace of God, was glad; and he exhorted them all, <sup>2</sup>that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy 24 Ghost and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for 25 Saul: and when he had found him, he brought him 26 unto Antioch. And it came to pass, that even for a whole year they were gathered together <sup>3</sup>with the church, and taught much people; and that the disciples were called Christians first in Antioch.

Now in these days there came down prophets from 27 Jerusalem unto Antioch. And there stood up one 28 of them named Agabus, and signified by the Spirit that there should be a great famine over all <sup>4</sup>the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, 29 determined to send <sup>5</sup>relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders 30 by the hand of Barnabas and Saul.

Now about that time Herod the king put forth his 1 12 hands to afflict certain of the church. And he killed 2 James the brother of John with the sword. And when 3 he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread. And when he had taken him, he put 4 him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover

5 to bring him forth to the people. Peter therefore was kept in the prison : but prayer was made earnestly of  
6 the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains :  
7 and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell : and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his  
8 chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment  
9 about thee, and follow me. And he went out, and followed ; and he wist not that it was true which was  
10 done <sup>1</sup>by the angel, but thought he saw a vision. And <sup>1</sup>Or, through when they were past the first and the second ward, they came unto the iron gate that leadeth into the city ; which opened to them of its own accord : and they went out, and passed on through one street ; and  
11 straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all  
12 the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark ; where many were gathered together and were praying.  
13 And when he knocked at the door of the gate, a  
14 maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before  
15 the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And  
16 they said, It is his angel. But Peter continued knocking : and when they had opened, they saw him, and  
17 were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.  
18 Now as soon as it was day, there was no small stir

Gr, led  
away to  
death.

among the soldiers, what was become of Peter. And 19  
when Herod had sought for him, and found him not,  
he examined the guards, and commanded that they  
should be 'put to death. And he went down from  
Judæa to Cæsarea, and tarried there.

<sup>2</sup> Or, judge-  
ment-seat

Now he was highly displeased with them of Tyre 20  
and Sidon : and they came with one accord to him,  
and, having made Blastus the king's chamberlain their  
friend, they asked for peace, because their country was  
fed from the king's country. And upon a set day 21  
Herod arrayed himself in royal apparel, and sat on  
the <sup>2</sup>throne, and made an oration unto them. And 22  
the people shouted, *saying*, The voice of a god, and  
not of a man. And immediately an angel of the Lord 23  
smote him, because he gave not God the glory : and  
he was eaten of worms, and gave up the ghost.

But the word of God grew and multiplied. 24

<sup>3</sup> Many an-  
cient autho-  
rities read to  
Jerusalem.

And Barnabas and Saul returned <sup>3</sup>from Jerusalem, 25  
when they had fulfilled their ministration, taking with  
them John whose surname was Mark.

Now there were at Antioch, in the church that was 1 13  
*there*, prophets and teachers, Barnabas, and Symeon  
that was called Nîger, and Lucius of Cyrene, and  
Manaen the foster-brother of Herod the tetrarch, and  
Saul. And as they ministered to the Lord, and fasted, 2  
the Holy Ghost said, Separate me Barnabas and Saul  
for the work whereunto I have called them. Then, 3  
when they had fasted and prayed and laid their hands  
on them, they sent them away.

Gr. Ma-  
gus : as in  
Matt. ii. 1,  
7, 16.

So they, being sent forth by the Holy Ghost, went 4  
down to Seleucia ; and from thence they sailed to  
Cyprus. And when they were at Salamis, they pro- 5  
claimed the word of God in the synagogues of the  
Jews : and they had also John as their attendant.  
And when they had gone through the whole island unto 6  
Paphos, they found a certain <sup>4</sup>sorcerer, a false prophet,  
a Jew, whose name was Bar-Jesus ; which was with 7  
the proconsul, Sergius Paulus, a man of understanding.  
The same called unto him Barnabas and Saul, and  
sought to hear the word of God. But Elymas the 8  
<sup>4</sup>sorcerer (for so is his name by interpretation) with-

stood them, seeking to turn aside the proconsul from  
 9 the faith. But Saul, who is also *called* Paul, filled with  
 10 the Holy Ghost, fastened his eyes on him, and said,  
 O full of all guile and all villany, thou son of the  
 devil, thou enemy of all righteousness, wilt thou not  
 11 cease to pervert the right ways of the Lord? And  
 now, behold, the hand of the Lord is upon thee, and  
 thou shalt be blind, not seeing the sun <sup>1</sup> for a season. <sup>1</sup>Or, *until*  
 And immediately there fell on him a mist and a dark-  
 ness; and he went about seeking some to lead him  
 12 by the hand. Then the proconsul, when he saw what  
 was done, believed, being astonished at the teaching  
 of the Lord.

13 Now Paul and his company set sail from Paphos,  
 and came to Perga in Pamphylia: and John departed  
 14 from them and returned to Jerusalem. But they,  
 passing through from Perga, came to Antioch of  
 Pisidia; and they went into the synagogue on the  
 15 sabbath day, and sat down. And after the reading of  
 the law and the prophets the rulers of the synagogue  
 sent unto them, saying, Brethren, if ye have any word  
 16 of exhortation for the people, say on. And Paul stood  
 up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken.  
 17 The God of this people Israel chose our fathers, and  
 exalted the people when they sojourned in the land of  
 Egypt, and with a high arm led he them forth out of it.

18 And for about the time of forty years <sup>2</sup>suffered he their  
 19 manners in the wilderness. And when he had destroyed  
 seven nations in the land of Canaan, he gave *them*  
 their land for an inheritance, for about four hundred  
 20 and fifty years: and after these things he gave *them*  
 21 judges until Samuel the prophet. And afterward they  
 asked for a king: and God gave unto them Saul the  
 son of Kish, a man of the tribe of Benjamin, for the  
 22 space of forty years. And when he had removed  
 him, he raised up David to be their king; to whom  
 also he bare witness, and said, I have found David  
 the son of Jesse, a man after my heart, who shall do  
 23 all my <sup>3</sup>will. Of this man's seed hath God according <sup>3</sup>Gr. *will*.  
 24 to promise brought unto Israel a Saviour, Jesus; when

<sup>2</sup> Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31.

<sup>1</sup> Gr. *before the face of his entering in.*

John had first preached <sup>1</sup>before his coming the baptism of repentance to all the people of Israel. And as John 25 was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Brethren, children of the stock of Abraham, 26 and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in 27 Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. And 28 though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. And when 29 they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: 30 and he was seen for many days of them that came up 31 with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good 32 tidings of the promise made unto the fathers, how that 33 God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from 34 the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure  *blessings*  of David. Because he saith also in 35 another  *psalm* , Thou wilt not give thy Holy One to see corruption. For David, after he had <sup>2</sup>in his 36 own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no cor- 37 ruption. Be it known unto you therefore, brethren, 38 that through this man is proclaimed unto you remission of sins: and by him every one that be- 39 lieveth is justified from all things, from which ye could not be justified by the law of Moses. Beware 40 therefore, lest that come upon *you*, which is spoken in the prophets;

<sup>2</sup> Or, *served his own generation by the counsel of God, fell on sleep*

Or, *served his own generation, fell on sleep by the counsel of God*

<sup>3</sup> Or, *vanish away*

Behold, ye despisers, and wonder, and <sup>3</sup>perish; 41 For I work a work in your days,



A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words might be spoken to them the next sabbath.

43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was

45 gathered together to hear the word of <sup>1</sup>God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were <sup>1</sup>Many ancient authorities read *the Lord*.

46 spoken by Paul, and <sup>2</sup>blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. <sup>2</sup>Or, *railed*

47 For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of <sup>1</sup>God: and as many as were or-

49 dained to eternal life believed. And the word of the Lord was spread abroad throughout all the region.

50 But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast

51 them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy and with the Holy Ghost.

14 1 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake,

that a great multitude both of Jews and of Greeks <sup>2</sup>believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil

<sup>3</sup>affected against the brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting

<sup>4</sup>signs and wonders to be done by their hands. But

the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when 5 there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled 6 unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the 7 gospel.

And at Lystra there sat a certain man, impotent in 8 his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, 9 fastening his eyes upon him, and seeing that he had faith to be <sup>1</sup>made whole, said with a loud voice, Stand 10 upright on thy feet. And he leaped up and walked. And when the multitudes saw what Paul had done, 11 they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the like-  
<sup>2</sup>ness of men. And they called Barnabas, <sup>2</sup>Jupiter; 12 and Paul, <sup>3</sup>Mercury, because he was the chief speaker. And the priest of <sup>2</sup>Jupiter whose *temple* was before the 13 city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But 14 when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these 15 things? We also are men of like <sup>4</sup>passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the 16 nations to walk in their own ways. And yet he left 17 not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these 18 sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and 19 Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, sup-  
 posing that he was dead. But as the disciples stood 20 round about him, he rose up, and entered into the

<sup>1</sup> Or, *saved*

<sup>2</sup> Gr. *Zeus*.

<sup>3</sup> Gr. *Her-  
mes*.

<sup>4</sup> Or, *nature*

city : and on the morrow he went forth with Barnabas  
21 to Derbe. And when they had preached the gospel  
to that city, and had made many disciples, they re-  
turned to Lystra, and to Iconium, and to Antioch,  
22 confirming the souls of the disciples, exhorting them  
to continue in the faith, and that through many tribula-  
23 tions we must enter into the kingdom of God. And  
when they had appointed for them elders in every  
church, and had prayed with fasting, they commended  
24 them to the Lord, on whom they had believed. And  
they passed through Pisidia, and came to Pamphylia.  
25 And when they had spoken the word in Perga, they  
26 went down to Attalia ; and thence they sailed to  
Antioch, from whence they had been committed to  
the grace of God for the work which they had fulfilled.  
27 And when they were come, and had gathered the  
church together, they rehearsed all things that God had  
done with them, and how that he had opened a door  
28 of faith unto the Gentiles. And they tarried no little  
time with the disciples.

15 1 And certain men came down from Judæa and taught  
the brethren, *saying*, Except ye be circumcised after  
2 the custom of Moses, ye cannot be saved. And when  
Paul and Barnabas had no small dissension and  
questioning with them, *the brethren* appointed that  
Paul and Barnabas, and certain other of them, should  
go up to Jerusalem unto the apostles and elders about  
3 this question. They therefore, being brought on their  
way by the church, passed through both Phœnicia and  
Samaria, declaring the conversion of the Gentiles : and  
4 they caused great joy unto all the brethren. And  
when they were come to Jerusalem, they were received  
of the church and the apostles and the elders, and  
they rehearsed all things that God had done with them.  
5 But there rose up certain of the sect of the Pharisees  
who believed, saying, It is needful to circumcise them,  
and to charge them to keep the law of Moses.  
6 And the apostles and the elders were gathered to-  
7 gether to consider of this matter. And when there  
had been much questioning, Peter rose up, and said  
unto them,

<sup>1</sup> Gr. *from  
early days.*

Brethren, ye know how that <sup>1</sup>a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, <sup>9</sup>cleansing their hearts by faith. Now therefore why <sup>10</sup>tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be <sup>11</sup>saved through the grace of the Lord Jesus, in like manner as they.

And all the multitude kept silence; and they <sup>12</sup>hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, <sup>13</sup>James answered, saying,

Brethren, hearken unto me: Symeon hath rehearsed <sup>14</sup>how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the <sup>15</sup>words of the prophets; as it is written,

After these things I will return, <sup>16</sup>

And I will build again the tabernacle of David,  
which is fallen;

And I will build again the ruins thereof,

And I will set it up:

That the residue of men may seek after the Lord, <sup>17</sup>

And all the Gentiles, upon whom my name is  
called,

<sup>2</sup> Or, *who  
doeth these  
things which  
were known*

Saith the Lord, <sup>2</sup>who maketh these things known <sup>18</sup>  
from the beginning of the world.

<sup>3</sup> Or, *enjoin  
them*

Wherefore my judgement is, that we trouble not them <sup>19</sup>  
which from among the Gentiles turn to God; but that <sup>20</sup>  
we <sup>3</sup>write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses from genera- <sup>21</sup>  
tions of old hath in every city them that preach him, being read in the synagogues every sabbath.

Then it seemed good to the apostles and the elders, <sup>22</sup>  
with the whole church, to choose men out of their company, and send them to Antioch with Paul and

- Barnabas; *namely*, Judas called Barsabbas, and Silas,  
 23 chief men among the brethren: and they wrote *thus*  
 by them, The apostles and the elder brethren unto the  
 brethren which are of the Gentiles in Antioch and  
 24 Syria and Cilicia, greeting: Forasmuch as we have  
 heard that certain <sup>1</sup> which went out from us have trou-  
 bled you with words, subverting your souls; to whom  
 25 we gave no commandment; it seemed good unto us,  
 having come to one accord, to choose out men and  
 send them unto you with our beloved Barnabas and  
 26 Paul, men that have hazarded their lives for the name  
 27 of our Lord Jesus Christ. We have sent therefore  
 Judas and Silas, who themselves also shall tell you  
 28 the same things by word of mouth. For it seemed  
 good to the Holy Ghost, and to us, to lay upon you  
 29 no greater burden than these necessary things; that  
 ye abstain from things sacrificed to idols, and from  
 blood, and from things strangled, and from fornication;  
 from which if ye keep yourselves, it shall be well with  
 you. Fare ye well.
- 30 So they, when they were dismissed, came down to  
 Antioch; and having gathered the multitude together,  
 31 they delivered the epistle. And when they had read  
 32 it, they rejoiced for the <sup>2</sup> consolation. And Judas and  
 Silas, being themselves also prophets, <sup>3</sup> exhorted the  
 33 brethren with many words, and confirmed them. And  
 after they had spent some time *there*, they were dis-  
 missed in peace from the brethren unto those that had  
 35 sent them forth.<sup>4</sup> But Paul and Barnabas tarried in  
 Antioch, teaching and preaching the word of the Lord,  
 with many others also.
- 36 And after some days Paul said unto Barnabas, Let  
 us return now and visit the brethren in every city  
 wherein we proclaimed the word of the Lord, *and see*  
 37 how they fare. And Barnabas was minded to take  
 38 with them John also, who was called Mark. But  
 Paul thought not good to take with them him who  
 withdrew from them from Pamphylia, and went not  
 39 with them to the work. And there arose a sharp con-  
 tention, so that they parted asunder one from the other,  
 and Barnabas took Mark with him, and sailed away

<sup>1</sup> Some an-  
cient autho-  
rities omit  
*which went*  
*out.*

<sup>2</sup> Or, *exho-*  
*lution*

<sup>3</sup> Or, *com-*  
*forted*

<sup>4</sup> Some an-  
cient autho-  
rities insert,  
with varia-  
tions, ver. 34  
*But it seem-*  
*ed good unto*  
*Silas to*  
*abide ther*

unto Cyprus ; but Paul chose Silas, and went forth, 40  
being commended by the brethren to the grace of the  
Lord. And he went through Syria and Cilicia, con- 41  
firming the churches.

And he came also to Derbe and to Lystra : and be- 1 16  
hold, a certain disciple was there, named Timothy, the  
son of a Jewess which believed ; but his father was a  
Greek. The same was well reported of by the brethren 2  
that were at Lystra and Iconium. Him would Paul 3  
have to go forth with him ; and he took and circum-  
cised him because of the Jews that were in those  
parts : for they all knew that his father was a Greek.  
And as they went on their way through the cities, they 4  
delivered them the decrees for to keep, which had  
been ordained of the apostles and elders that were at  
Jerusalem. So the churches were strengthened in 5  
the faith, and increased in number daily.

And they went through the region of Phrygia and 6  
Galatia, having been forbidden of the Holy Ghost to  
speak the word in Asia ; and when they were come 7  
over against Mysia, they assayed to go into Bithynia ;  
and the Spirit of Jesus suffered them not ; and passing 8  
by Mysia, they came down to Troas. And a vision 9  
appeared to Paul in the night ; There was a man of  
Macedonia standing, beseeching him, and saying,  
Come over into Macedonia, and help us. And when 10  
he had seen the vision, straightway he sought to go  
forth into Macedonia, concluding that God had called  
us for to preach the gospel unto them.

Setting sail therefore from Troas, we made a straight 11  
course to Samothrace, and the day following to Nea-  
polis ; and from thence to Philippi, which is a city of 12  
Macedonia, the first of the district, a *Roman* colony :  
and we were in this city tarrying certain days. And on 13  
the sabbath day we went forth without the gate by a  
river side, where we supposed there was a place of  
prayer ; and we sat down, and spake unto the women  
which were come together. And a certain woman 14  
named Lydia, a seller of purple, of the city of Thyatira,  
one that worshipped God, heard us : whose heart the  
Lord opened, to give heed unto the things which were



15 spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having <sup>1</sup>a spirit of divi-

<sup>1</sup> Gr. a spirit, a Python.

17 by soothsaying. The same following after Paul and us cried out, saying, These men are <sup>2</sup>servants of the

<sup>2</sup> Gr. bond-servants.  
<sup>3</sup> Or, a way

18 of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was <sup>4</sup>gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers,

<sup>4</sup> Gr. come out.

20 and when they had brought them unto the <sup>5</sup>magistrates, they said, These men, being Jews, do exceedingly

<sup>5</sup> Gr. præ-tors.

21 trouble our city, and set forth customs which it is not

22 lawful for us to receive, or to observe, being Romans.

22 And the multitude rose up together against them: and the <sup>5</sup>magistrates rent their garments off them, and

23 commanded to beat them with rods. And when they

24 had laid many stripes upon them, they cast them into

24 prison, charging the jailor to keep them safely: who,

25 having received such a charge, cast them into the inner

25 prison, and made their feet fast in the stocks. But

about midnight Paul and Silas were praying and sing-

ing hymns unto God, and the prisoners were listening

26 to them; and suddenly there was a great earth-

quake, so that the foundations of the prison-house

were shaken: and immediately all the doors were

27 opened; and every one's bands were loosed. And

the jailor being roused out of sleep, and seeing the

prison doors open, drew his sword, and was about to

kill himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, saying, Do thyself

29 no harm: for we are all here. And he called for lights,

and sprang in, and, trembling for fear, fell down be-

30 fore Paul and Silas, and brought them out, and said,

Sirs, what must I do to be saved? And they said, 31  
Believe on the Lord Jesus, and thou shalt be saved,  
thou and thy house. And they spake the word of 32  
the Lord unto him, with all that were in his house.

<sup>1</sup>Some  
ancient au-  
thorities read  
God.

And he took them the same hour of the night, and 33  
washed their stripes; and was baptized, he and all his,  
immediately. And he brought them up into his house, 34  
and set <sup>2</sup>meat before them, and rejoiced greatly, with  
all his house, <sup>3</sup>having believed in God.

<sup>2</sup>Gr. *a table.*

<sup>3</sup>Or, *having  
believed God*

But when it was day, the <sup>4</sup>magistrates sent the 35  
<sup>5</sup>sergeants, saying, Let those men go. And the jailor 36  
reported the words to Paul, *saying*, The <sup>4</sup>magistrates  
have sent to let you go: now therefore come forth,  
and go in peace. But Paul said unto them, They 37  
have beaten us publicly, uncondemned, men that are  
Romans, and have cast us into prison; and do they  
now cast us out privily? nay verily; but let them  
come themselves and bring us out. And the <sup>5</sup>serjeants 38  
reported these words unto the <sup>4</sup>magistrates: and they  
feared, when they heard that they were Romans; and 39  
they came and besought them; and when they had  
brought them out, they asked them to go away from the  
city. And they went out of the prison, and entered 40  
into *the house of* Lydia: and when they had seen the  
brethren, they <sup>6</sup>comforted them, and departed.

<sup>4</sup>Gr.  
*prætors.*

<sup>5</sup>Gr. *lictors.*

<sup>6</sup>Or,  
*exhorted*

Now when they had passed through Amphipolis 1 **17**  
and Apollonia, they came to Thessalonica, where was  
a synagogue of the Jews: and Paul, as his custom 2  
was, went in unto them, and for three <sup>7</sup>sabbath days  
reasoned with them from the scriptures, opening and 3  
alleging, that it behoved the Christ to suffer, and to  
rise again from the dead; and that this Jesus, whom,  
*said he*, I proclaim unto you, is the Christ. And some 4  
of them were persuaded, and consorted with Paul and  
Silas; and of the devout Greeks a great multitude, and  
of the chief women not a few. But the Jews, being 5  
moved with jealousy, took unto them certain vile  
fellows of the rabble, and gathering a crowd, set the  
city on an uproar: and assaulting the house of Jason,  
they sought to bring them forth to the people. And 6  
when they found them not, they dragged Jason and

<sup>7</sup>Or *weeks*

- certain brethren before the rulers of the city, crying, These that have turned the <sup>1</sup>world upside down are <sup>1</sup>Gr. *the inhabited earth.*
- 7 come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying
- 8 that there is another king, *one* Jesus. And they troubled the multitude and the rulers of the city, when
- 9 they heard these things. And when they had taken security from Jason and the rest, they let them go.
- 10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come
- 11 thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these
- 12 things were so. Many of them therefore believed; also of the Greek women of honourable estate, and of men,
- 13 not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up
- 14 and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
- 16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city
- 17 full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the market-
- 18 place every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange <sup>2</sup>gods: because he preached Jesus and <sup>2</sup>Gr. *demons.*
- 19 the resurrection. And they took hold of him, and brought him <sup>3</sup>unto <sup>4</sup>the Areopagus, saying, May we <sup>3</sup>Or, *before*
- know what this new teaching is, which is spoken by <sup>4</sup>Or, *the hill of Mars*
- 20 thee? For thou bringest certain strange things to our ears: we would know therefore what these things
- 21 mean. (Now all the Athenians and the strangers

<sup>1</sup> Or, *had leisure for nothing else*

sojourning there <sup>1</sup>spent their time in nothing else, but either to tell or to hear some new thing.) And Paul <sup>22</sup> stood in the midst of the Areopagus, and said,

<sup>2</sup> Or, *religious*

Ye men of Athens, in all things I perceive that ye are somewhat <sup>2</sup>superstitious. For as I passed <sup>23</sup> along, and observed the objects of your worship, I found also an altar with this inscription, <sup>3</sup>TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that <sup>24</sup>

<sup>3</sup>Or, *TO THE UNKNOWN GOD*

made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in <sup>4</sup>temples made with hands; neither is he served by men's hands, as <sup>25</sup> though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made <sup>26</sup> of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they should <sup>27</sup> seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in <sup>28</sup> him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of <sup>29</sup> God, we ought not to think that <sup>5</sup>the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God over- <sup>30</sup> looked; but now he <sup>6</sup>commandeth men that they should all everywhere repent: inasmuch as he hath <sup>31</sup> appointed a day in the which he will judge <sup>7</sup>the world in righteousness <sup>8</sup>by <sup>9</sup>the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>5</sup> Or, *that which is divine*

<sup>6</sup> Some ancient authorities read *declareth to men.*

<sup>7</sup> Gr. *the inhabited earth.*

<sup>8</sup> Gr. *in.*

<sup>9</sup> Or, *a man*

Now when they heard of the resurrection of the <sup>32</sup> dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out <sup>33</sup> from among them. But certain men clave unto him, <sup>34</sup> and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them

After these things he departed from Athens, and <sup>1</sup> **18** came to Corinth. And he found a certain Jew named <sup>2</sup> Aquila, a man of Pontus by race, lately come from

- Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome : and  
 3 he came unto them ; and because he was of the same trade, he abode with them, and they wrought ; for by  
 4 their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and <sup>1</sup>persuaded Jews and Greeks. <sup>1</sup>Gr. *sought to persuade.*
- 5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testify-  
 6 ing to the Jews that Jesus was the Christ. And when they opposed themselves, and <sup>2</sup>blasphemed, he shook <sup>2</sup>Or, *railed*  
 out his raiment, and said unto them, Your blood *be* upon your own heads ; I am clean : from henceforth  
 7 I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined  
 8 hard to the synagogue. And Crispus, the ruler of the synagogue, <sup>3</sup>believed in the Lord with all his house ; <sup>3</sup>Gr. *believed the Lord.*  
 and many of the Corinthians hearing believed, and  
 9 were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold  
 10 not thy peace : for I am with thee, and no man shall set on thee to harm thee : for I have much people in  
 11 this city. And he dwelt *there* a year and six months, teaching the word of God among them.
- 12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him  
 13 before the judgment-seat, saying, This man persuadeth  
 14 men to worship God contrary to the law. But when Paul was about to open his mouth, Gallio said unto the Jews. If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should  
 15 bear with you : but if they are questions about words and names and your own law, look to it yourselves ;  
 16 I am not minded to be a judge of these matters. And  
 17 he drave them from the judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.
- 18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for

Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow. And they 19 came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer 20 time, he consented not; but taking his leave of them, 21 and saying, I will return again unto you, if God will, he set sail from Ephesus. And when he had landed 22 at Cæsarea, he went up and saluted the church, and went down to Antioch. And having spent some time 23 there, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

Now a certain Jew named Apollos, an Alexandrian 24 by race, <sup>1</sup>a learned man, came to Ephesus; and he was mighty in the scriptures. This man had been 25 <sup>2</sup>instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and 26 he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into 27 Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he <sup>3</sup>helped them much which had believed through grace: for he powerfully confuted the Jews, <sup>4</sup>and that pub- 28 licly, shewing by the scriptures that Jesus was the Christ.

And it came to pass, that while Apollos was at 1 19 Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he 2 said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether <sup>5</sup>the Holy Ghost was given. And he said, Into what then were ye baptized? 3 And they said, Into John's baptism. And Paul said, 4 John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when 5 they heard this, they were baptized into the name

<sup>1</sup> Or, an eloquent man

<sup>2</sup> Gr. taught by word of mouth.

<sup>3</sup> Or, helped much through grace them which had believed

<sup>4</sup> Or, shewing publicly

<sup>5</sup> Or, there is a Holy Ghost =



6 of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them;  
7 and they spake with tongues, and prophesied. And they were in all about twelve men.  
8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of  
9 God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reason-  
10 ing daily in the school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both  
11 Jews and Greeks. And God wrought special<sup>1</sup> miracles <sup>1Gr. powers.</sup>  
12 by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the  
13 evil spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.  
14 And there were seven sons of one Sceva, a Jew, a  
15 chief priest, which did this. And the evil spirit answered and said unto them, Jesus I <sup>2</sup>know, and  
16 Paul I know; but who are ye? And the man in whom <sup>2Or, recognise</sup>  
the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled  
17 out of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name  
18 of the Lord Jesus was magnified. Many also of them that had believed came, confessing, and declaring their  
19 deeds. And not a few of them that practised <sup>3</sup>curious <sup>3Or, magical</sup>  
arts brought their books together, and burned them in the sight of all: and they counted the price of them,  
20 and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.  
21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have  
22 been there, I must also see Rome. And having sent

into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

<sup>1</sup> Gr. *Artemis*.

And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of <sup>1</sup>Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess <sup>1</sup>Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and <sup>2</sup>the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great is <sup>1</sup>Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not.

<sup>2</sup> Gr. *the inhabited earth*.

<sup>3</sup> Gr. *Asiarchs*.

And certain also of the <sup>3</sup>chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. <sup>4</sup>And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is <sup>1</sup>Diana of the Ephesians. And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great <sup>1</sup>Diana, and of the *image* which fell down from <sup>5</sup>Jupiter?

<sup>4</sup> Or, *And some of the multitude instructed Alexander*

Or, *heaven*

36 Seeing then that these things cannot be gainsaid, ye  
 37 ought to be quiet, and to do nothing rash. For ye  
 have brought *hither* these men, which are neither rob-  
 38 bers of temples, nor blasphemers of our goddess. If  
 therefore Demetrius, and the craftsmen that are with  
 him, have a matter against any man, <sup>1</sup>the courts are  
 open, and there are proconsuls: let them accuse one  
 39 another. But if ye seek any thing about other matters,  
 40 it shall be settled in the regular assembly. For indeed  
 we are in danger to be <sup>2</sup>accused concerning this day's  
 riot, there being no cause *for it*; and as touching it  
 we shall not be able to give account of this con-  
 41 course. And when he had thus spoken, he dismissed  
 the assembly.

<sup>1</sup> Or, court  
days are  
kept

<sup>2</sup> Or, accused  
of riot con-  
cerning this  
day

20 1 And after the uproar was ceased, Paul having sent  
 for the disciples and exhorted them, took leave of  
 2 them, and departed for to go into Macedonia. And  
 when he had gone through those parts, and had given  
 3 them much exhortation, he came into Greece. And  
 when he had spent three months *there*, and a plot was  
 laid against him by the Jews, as he was about to set  
 sail for Syria, he determined to return through Mace-  
 4 donia. And there accompanied him <sup>3</sup>as far as Asia  
 Sopater of Berea, *the son* of Pyrrhus; and of the Thes-  
 salonians, Aristarchus and Secundus; and Gaius of  
 Derbe, and Timothy; and of Asia, Tychicus and  
 5 Trophimus. But these <sup>4</sup>had gone before, and were  
 6 waiting for us at Troas. And we sailed away from  
 Philippi after the days of unleavened bread, and came  
 unto them to Troas in five days; where we tarried  
 seven days.

7 And upon the first day of the week, when we were  
 gathered together to break bread, Paul discoursed with  
 them, intending to depart on the morrow; and pro-  
 8 longed his speech until midnight. And there were  
 many lights in the upper chamber, where we were  
 9 gathered together. And there sat in the window a  
 certain young man named Eutychus, borne down with  
 deep sleep; and as Paul discoursed yet longer, being  
 borne down by his sleep he fell down from the third  
 10 story, and was taken up dead. And Paul went down,

<sup>3</sup> Many  
ancient  
authorities  
omit as far  
as Asia.

<sup>4</sup> Many  
ancient  
authorities  
read came,  
and were  
waiting.

and fell on him, and embracing him said, Make ye no ado ; for his life is in him. And when he was gone <sup>11</sup> up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and <sup>12</sup> were not a little comforted.

But we, going before to the ship, set sail for Assos, <sup>13</sup> there intending to take in Paul : for so had he appointed, intending himself to go <sup>1</sup>by land. And when <sup>14</sup> he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the <sup>15</sup> following day over against Chios ; and the next day we touched at Samos ; and <sup>2</sup>the day after we came to Miletus. For Paul had determined to sail past Ephe- <sup>16</sup> sus, that he might not have to spend time in Asia ; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

Many ancient authorities insert having tarried at Trogyllium

And from Miletus he sent to Ephesus, and called to <sup>17</sup> him the <sup>3</sup>elders of the church. And when they were <sup>18</sup> come to him, he said unto them,

<sup>3</sup> Or, presbyters

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and <sup>19</sup> with tears, and with trials which befell me by the plots of the Jews : how that I shrank not from declaring unto <sup>20</sup> you anything that was profitable, and teaching you publicly, and from house to house, testifying both to <sup>21</sup> Jews and to Greeks repentance toward God, and faith toward our Lord Jesus <sup>4</sup>Christ. And now, behold, I <sup>22</sup> go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there : save that the Holy <sup>23</sup> Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of <sup>24</sup> any account, as dear unto myself, <sup>5</sup>so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye <sup>25</sup> all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto <sup>26</sup> you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole <sup>27</sup>

<sup>4</sup> Many ancient authorities omit Christ.

<sup>5</sup> Or, in comparison of accomplishing my course

28 counsel of God. Take heed unto yourselves, and to  
 all the flock, in the which the Holy Ghost hath made  
 you <sup>1</sup> bishops, to feed the church of <sup>2</sup> God, which he <sup>1</sup> Or, over-  
 29 <sup>3</sup> purchased with his own blood. I know that after my <sup>seers</sup>  
 departing grievous wolves shall enter in among you, <sup>2</sup> Many  
 30 not sparing the flock; and from among your own selves <sup>ancient</sup>  
 shall men arise, speaking perverse things, to draw away <sup>authorities</sup>  
 31 the disciples after them. Wherefore watch ye, remem- <sup>read the</sup>  
 bering that by the space of three years I ceased <sup>Lord.</sup>  
 not to admonish every one night and day with tears. <sup>3</sup> Gr. ac-  
 32 And now I commend you to <sup>4</sup> God, and to the word of <sup>quied.</sup>  
 his grace, which is able to build *you* up, and to give <sup>4</sup> Some  
 33 *you* the inheritance among all them that are sanctified. <sup>ancient</sup>  
 34 I coveted no man's silver, or gold, or apparel. Ye <sup>authorities</sup>  
 yourselves know that these hands ministered unto my <sup>read the</sup>  
 35 necessities, and to them that were with me. In all <sup>Lord.</sup>  
 things I gave you an example, how that so labouring  
 ye ought to help the weak, and to remember the words  
 of the Lord Jesus, how he himself said, It is more  
 blessed to give than to receive.

36 And when he had thus spoken, he kneeled down,  
 37 and prayed with them all. And they all wept sore,  
 38 and fell on Paul's neck, and kissed him, sorrowing  
 most of all for the word which he had spoken, that  
 they should behold his face no more. And they  
 brought him on his way unto the ship.

21 1 And when it came to pass that we were parted from  
 them, and had set sail, we came with a straight course  
 unto Cos, and the next day unto Rhodes, and from  
 2 thence unto Patara: and having found a ship cross-  
 ing over unto Phœnicia, we went aboard, and set  
 3 sail. And when we had come in sight of Cyprus,  
 leaving it on the left hand, we sailed unto Syria, and  
 landed at Tyre: for there the ship was to unlade her  
 4 burden. And having found the disciples, we tarried  
 there seven days: and these said to Paul through the  
 5 Spirit, that he should not set foot in Jerusalem. And  
 when it came to pass that we had accomplished the  
 days, we departed and went on our journey; and they  
 all, with wives and children, brought us on our way,  
 till we were out of the city: and kneeling down on

the beach, we prayed, and bade each other farewell ; 6  
and we went on board the ship, but they returned home  
again.

And when we had finished the voyage from Tyre, 7  
we arrived at Ptolemais ; and we saluted the brethren,  
and abode with them one day. And on the morrow 8  
we departed, and came unto Cæsarea : and entering  
into the house of Philip the evangelist, who was one  
of the seven, we abode with him. Now this man had 9  
four daughters, virgins, which did prophesy. And as 10  
*Or, some* we tarried there <sup>1</sup>many days, there came down from  
Judæa a certain prophet, named Agabus. And coming 11  
to us, and taking Paul's girdle, he bound his own feet  
and hands, and said, Thus saith the Holy Ghost, So  
shall the Jews at Jerusalem bind the man that owneth  
this girdle, and shall deliver him into the hands of the  
Gentiles. And when we heard these things, both we 12  
and they of that place besought him not to go up to  
Jerusalem. Then Paul answered, What do ye, weeping 13  
and breaking my heart ? for I am ready not to be  
bound only, but also to die at Jerusalem for the name  
of the Lord Jesus. And when he would not be per- 14  
suaded, we ceased, saying, The will of the Lord be  
done.

*2 Or, made ready* And after these days we <sup>2</sup>took up our baggage, and 15  
went up to Jerusalem. And there went with us also 16  
*certain* of the disciples from Cæsarea, bringing *with*  
*them* one Mnason of Cyprus, an early disciple, with  
whom we should lodge.

And when we were come to Jerusalem, the brethren 17  
received us gladly. And the day following Paul went 18  
in with us unto James ; and all the elders were present.  
And when he had saluted them, he rehearsed one by 19  
one the things which God had wrought among the  
Gentiles by his ministry. And they, when they heard 20  
it, glorified God ; and they said unto him, Thou seest,  
*3 Gr. myriads.* brother, how many <sup>3</sup>thousands there are among the  
Jews of them which have believed ; and they are all  
zealous for the law : and they have been informed con- 21  
cerning thee, that thou teachest all the Jews which are  
among the Gentiles to forsake Moses, telling them not



- to circumcise their children, neither to walk after the  
 22 customs. What is it therefore? they will certainly hear  
 23 that thou art come. Do therefore this that we say to  
 thee: We have four men which have a vow on them;  
 24 these take, and purify thyself with them, and be at  
 charges for them, that they may shave their heads:  
 and all shall know that there is no truth in the things  
 whereof they have been informed concerning thee; but  
 that thou thyself also walkest orderly, keeping the law.  
 25 But as touching the Gentiles which have believed,  
 we <sup>1</sup>wrote, giving judgement that they should keep <sup>1</sup>Or, en-  
 themselves from things sacrificed to idols, and from <sup>joined</sup>  
 blood, and from what is strangled, and from forni- <sup>Many</sup>  
 26 cation. Then Paul <sup>2</sup>took the men, and the next day <sup>ancient</sup>  
 purifying himself with them went into the temple, <sup>authorities</sup>  
 declaring the fulfilment of the days of purification, <sup>read sent.</sup> <sup>2</sup>Or, took the  
 until the offering was offered for every one of them. <sup>men the</sup>  
 27 And when the seven days were almost completed, <sup>next day,</sup>  
 the Jews from Asia, when they saw him in the temple, <sup>and purify-</sup>  
 stirred up all the multitude, and laid hands on him, <sup>ing himself</sup>  
 28 crying out, Men of Israel, help: This is the man, that <sup>&c.</sup>  
 teacheth all men everywhere against the people, and  
 the law, and this place: and moreover he brought  
 Greeks also into the temple, and hath defiled this  
 29 holy place. For they had before seen with him in the  
 city Trophimus the Ephesian, whom they supposed  
 30 that Paul had brought into the temple. And all the  
 city was moved, and the people ran together: and  
 they laid hold on Paul, and dragged him out of the  
 31 temple: and straightway the doors were shut. And as  
 they were seeking to kill him, tidings came up to the  
<sup>3</sup>chief captain of the <sup>4</sup>band, that all Jerusalem was in <sup>3</sup>Or, mili-  
 32 confusion. And forthwith he took soldiers and cen- <sup>tary tribune</sup>  
 turions, and ran down upon them: and they, when <sup>Gr.</sup>  
 they saw the chief captain and the soldiers, left off <sup>chiliarch:</sup>  
 33 beating Paul. Then the chief captain came near, and <sup>and so</sup>  
 laid hold on him, and commanded him to be bound <sup>throughout</sup>  
 with two chains; and inquired who he was, and what <sup>this book.</sup>  
 34 he had done. And some shouted one thing, some  
 another, among the crowd: and when he could not  
 know the certainty for the uproar, he commanded him

<sup>4</sup>Or, cohort

to be brought into the castle. And when he came 35 upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multi- 36 tude of the people followed after, crying out, Away with him.

And as Paul was about to be brought into the castle, 37 he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these 38 days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But 39 Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him 40 leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

Brethren and fathers, hear ye the defence which 1 22 I now make unto you.

And when they heard that he spake unto them in 2 the Hebrew language, they were the more quiet: and he saith,

I am a Jew, born in Tarsus of Cilicia, but brought up 3 in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and 4 I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also 5 the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, 6 as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the 7 ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who 8 art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that 9

were with me beheld indeed the light, but they heard  
 10 not the voice of him that spake to me. And I said,  
 What shall I do, Lord? And the Lord said unto me,  
 Arise, and go into Damascus; and there it shall be  
 told thee of all things which are appointed for thee to  
 11 do. And when I could not see for the glory of that  
 light, being led by the hand of them that were with  
 12 me, I came into Damascus. And one Ananias, a  
 devout man according to the law, well reported of by  
 13 all the Jews that dwelt there, came unto me, and  
 standing by me said unto me, Brother Saul, receive  
 thy sight. And in that very hour I <sup>1</sup>looked up on  
 14 him. And he said, The God of our fathers hath *<sup>1</sup> Or, received  
my sight and  
looked upon  
him*  
 appointed thee to know his will, and to see the Right-  
 15 eous One, and to hear a voice from his mouth. For  
 thou shalt be a witness for him unto all men of what  
 16 thou hast seen and heard. And now why tarriest  
 thou? arise, and be baptized, and wash away thy sins,  
 17 calling on his name. And it came to pass, that, when  
 I had returned to Jerusalem, and while I prayed in  
 18 the temple, I fell into a trance, and saw him saying  
 unto me, Make haste, and get thee quickly out of Jeru-  
 salem: because they will not receive of thee testimony  
 19 concerning me. And I said, Lord, they themselves  
 know that I imprisoned and beat in every synagogue  
 20 them that believed on thee: and when the blood of  
 Stephen thy witness was shed, I also was standing by,  
 and consenting, and keeping the garments of them  
 21 that slew him. And he said unto me, Depart: for I  
 will send thee forth far hence unto the Gentiles.  
 22 And they gave him audience unto this word; and  
 they lifted up their voice, and said, Away with such a  
 fellow from the earth: for it is not fit that he should  
 23 live. And as they cried out, and threw off their gar-  
 24 ments, and cast dust into the air, the chief captain  
 commanded him to be brought into the castle, bidding  
 that he should be examined by scourging, that he  
 might know for what cause they so shouted against him.  
 25 And when they had tied him up <sup>2</sup>with the thongs, Paul *<sup>2</sup> Or, for*  
 said unto the centurion that stood by, Is it lawful for  
 you to scourge a man that is a Roman, and uncon-

demned? And when the centurion heard it, he went 26 to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the 27 chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain 28 answered, With a great sum obtained I this citizenship. And Paul said, But I am a *Roman* born. They 29 then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, 30 wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly on the council, said, 1 **23**  
Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias 2 commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall 3 smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by 4 said, Revilest thou God's high priest? And Paul said 5 I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. But when Paul perceived that the one part 6 were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so 7 said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For 8 the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great clamour: and some of the 9 scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And 10 when there arose a great dissension, the chief captain,

fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.

14 spiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.

15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him. But Paul's sister's son heard of their lying in wait, <sup>1 Or, having come in upon them, and he entered &c.</sup> and he

16 came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say

17 to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire some-

18 what more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready,

19 looking for the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two of the centurions, and said, Make

20 that thou hast signified these things to me. And he called unto him two of the centurions, and said, Make



ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night : and *he bade* 24 *them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he 25 wrote a letter after this form :

Claudius Lysias unto the most excellent governor 26 Felix, greeting. This man was seized by the Jews, 27 and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the 28 cause wherefore they accused him, <sup>1</sup>I brought him down unto their council : whom I found to be accused 29 about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when 30 it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.<sup>2</sup>

<sup>1</sup> Some ancient authorities omit *I brought him down unto their council.*

<sup>2</sup> Many ancient authorities add *Farewell.*

So the soldiers, as it was commanded them, took 31 Paul, and brought him by night to Antipatris. But 32 on the morrow they left the horsemen to go with him, and returned to the castle : and they, when they came 33 to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had 34 read it, he asked of what province he was ; and when he understood that he was of Cilicia, I will hear thy 35 cause, said he, when thine accusers also are come : and he commanded him to be kept in Herod's <sup>3</sup>palace.

<sup>3</sup> Gr. *Prætorium.*

And after five days the high priest Ananias came 1 24 down with certain elders, and *with* an orator, one Tertullus ; and they informed the governor against Paul. And when he was called, Tertullus began to 2 accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, 3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further 4 tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a 5 pestilent fellow, and a mover of insurrections among all



the Jews throughout <sup>1</sup>the world, and a ringleader of the  
 6 sect of the Nazarenes: who moreover assayed to pro-  
 8 fane the temple: on whom also we laid hold: <sup>2</sup>from  
 whom thou wilt be able, by examining him thyself, to  
 take knowledge of all these things, whereof we accuse  
 9 him. And the Jews also joined in the charge, affirming  
 that these things were so.

10 And when the governor had beckoned unto him to  
 speak, Paul answered,

Forasmuch as I know that thou hast been of many  
 years a judge unto this nation, I do cheerfully make  
 11 my defence: seeing that thou canst take knowledge,  
 that it is not more than twelve days since I went up to  
 12 worship at Jerusalem: and neither in the temple did  
 they find me disputing with any man or stirring up a  
 13 crowd, nor in the synagogues, nor in the city. Neither  
 can they prove to thee the things whereof they now  
 14 accuse me. But this I confess unto thee, that after

the Way which they call <sup>3</sup>a sect, so serve I the God  
 of our fathers, believing all things which are according  
 to the law, and which are written in the prophets:

15 having hope toward God, which these also themselves

<sup>4</sup>look for, that there shall be a resurrection both of the <sup>4</sup>Or, accept

16 just and unjust. Herein do I also exercise myself to  
 have a conscience void of offence toward God and

17 men alway. Now after <sup>5</sup>many years I came to bring <sup>5</sup>Or, some

18 alms to my nation, and offerings: <sup>6</sup>amidst which they <sup>6</sup>Or, in pre-  
 found me purified in the temple, with no crowd, <sup>6</sup>sented  
 nor yet with tumult: but *there were* certain Jews <sup>which</sup>

19 from Asia—who ought to have been here before thee,  
 and to make accusation, if they had aught against me.

20 Or else let these men themselves say what wrong-  
 doing they found, when I stood before the council,

21 except it be for this one voice, that I cried standing  
 among them, Touching the resurrection of the dead I  
 am called in question before you this day.

22 But Felix, having more exact knowledge concerning  
 the Way, deferred them, saying, When Lysias the  
 chief captain shall come down, I will determine your  
 23 matter. And he gave order to the centurion that he  
 should be kept in charge, and should have indulgence;

<sup>1</sup>Gr. the  
inhabited  
earth.

<sup>2</sup>Some  
ancient  
authorities  
insert and  
we would  
have judged

him ac-  
cording to  
our law

<sup>3</sup>But the  
chief cap-  
tain Lysias  
came, and  
with great

violence  
took him  
away out  
of our hands,

<sup>8</sup>com-  
manding  
his accusers  
to come  
before thee.

<sup>3</sup>Or, heresy

<sup>4</sup>Or, accept

<sup>5</sup>Or, some

<sup>6</sup>Or, in pre-  
sented  
which

and not to forbid any of his friends to minister unto him.

<sup>1</sup> Gr. *his own wife.*

<sup>2</sup> Or, *self-control*

But after certain days, Felix came with Drusilla, <sup>1</sup>his 24 wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he 25 reasoned of righteousness, and <sup>2</sup>temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal 26 that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was 27 succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

<sup>3</sup> Or, *having entered upon his province*

Festus therefore, <sup>3</sup>having come into the province, 1 25 after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the 2 Jews informed him against Paul; and they besought him, asking favour against him, that he would send for 3 him to Jerusalem; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in 4 charge at Cæsarea, and that he himself was about to depart *thither* shortly. Let them therefore, saith he, 5 which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more than 6 eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement seat, and commanded Paul to be brought. And when he was 7 come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defence, Neither against the 8 law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to 9 gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing 10 before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou

- 11 also very well knowest. If then I am a wrong-doer,  
and have committed any thing worthy of death, I  
refuse not to die: but if none of those things is *true*,  
whereof these accuse me, no man can <sup>1</sup>give me up  
12 unto them. I appeal unto Cæsar. Then Festus,  
when he had conferred with the council, answered, <sup>1</sup>Gr. *grant*  
<sup>me but fa-</sup>  
Thou hast appealed unto Cæsar: unto Cæsar shalt <sup>vour: and</sup>  
thou go. <sup>so in ver. 16.</sup>
- 13 Now when certain days were passed, Agrippa the  
king and Bernice arrived at Cæsarea, <sup>2</sup>and saluted  
14 Festus. And as they tarried there many days, Festus <sup>2</sup>Or, *having*  
laid Paul's case before the king, saying, There is a <sup>saluted</sup>  
15 certain man left a prisoner by Felix: about whom,  
when I was at Jerusalem, the chief priests and the  
elders of the Jews informed *me*, asking for sentence  
16 against him. To whom I answered, that it is not the  
custom of the Romans to give up any man, before  
that the accused have the accusers face to face, and  
have had opportunity to make his defence concerning  
17 the matter laid against him. When therefore they were  
come together here, I made no delay, but on the  
next day sat down on the judgement-seat, and com-  
18 manded the man to be brought. Concerning whom,  
when the accusers stood up, they brought no charge  
19 of such evil things as I supposed; but had certain  
questions against him of their own <sup>3</sup>religion, and of  
one Jesus, who was dead, whom Paul affirmed to be <sup>3</sup>Or, *super-*  
20 alive. And I, being perplexed how to inquire <sup>stition</sup>  
concerning these things, asked whether he would go to  
21 Jerusalem, and there be judged of these matters. But  
when Paul had appealed to be kept for the decision of  
<sup>4</sup>the emperor, I commanded him to be kept till I  
22 should send him to Cæsar. And Agrippa <sup>4</sup>Or, *the*  
<sup>Augustus.</sup> said unto Festus, I also <sup>5</sup>Or, *was*  
<sup>wishing</sup> could wish to hear the man myself.  
To-morrow, saith he, thou shalt hear him.
- 23 So on the morrow, when Agrippa was come, and  
Bernice, with great pomp, and they were entered into  
the place of hearing, with the chief captains, and the  
principal men of the city, at the command of Festus  
24 Paul was brought in. And Festus saith, King Agrippa,  
and all men which are here present with us, ye behold

<sup>1</sup> Gr. *the*  
*Aujustus.*

this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death : and as he himself appealed to 'the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence :

<sup>2</sup> Or, *because*  
*thou art*  
*especially*  
*expert*

I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews : <sup>2</sup> especially because thou art expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews ; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand *here* to be judged for the hope of the promise made of God unto our fathers ; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king ! Why is it judged incredible with you, if God doth raise the dead ? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem : and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them often times in all the synagogues, I strove to make them blaspheme ; and being exceedingly mad against them, I persecuted them even unto foreign cities. <sup>3</sup> Where-

<sup>3</sup> Or, *on*  
*which*  
*errand*

- upon as I journeyed to Damascus with the authority  
 13 and commission of the chief priests, at midday, O king,  
 I saw on the way a light from heaven, above the bright-  
 ness of the sun, shining round about me and them  
 14 that journeyed with me. And when we were all fallen  
 to the earth, I heard a voice saying unto me in the  
 Hebrew language, Saul, Saul, why persecutest thou me?  
 15 it is hard for thee to kick against <sup>1</sup>the goad. And I <sup>1</sup> *Gr. goads.*  
 said, Who art thou, Lord? And the Lord said, I am  
 16 Jesus whom thou persecutest. But arise, and stand  
 upon thy feet: for to this end have I appeared unto  
 thee, to appoint thee a minister and a witness both of  
 the things <sup>2</sup>wherein thou hast seen me, and of the <sup>2</sup> *Many  
ancient  
authorities  
read which  
thou hast  
seen.*  
 17 things wherein I will appear unto thee; delivering thee  
 from the people, and from the Gentiles, unto whom I  
 18 send thee, to open their eyes, <sup>3</sup>that they may turn <sup>3</sup> *Or, to turn  
them*  
 from darkness to light, and from the power of Satan  
 unto God, that they may receive remission of sins  
 and an inheritance among them that are sanctified by  
 19 faith in me. Wherefore, O king Agrippa, I was not  
 20 disobedient unto the heavenly vision: but declared  
 both to them of Damascus first, and at Jerusalem, and  
 throughout all the country of Judæa, and also to the  
 Gentiles, that they should repent and turn to God,  
 21 doing works worthy of <sup>4</sup>repentance. For this cause <sup>4</sup> *Or, their  
repentance*  
 the Jews seized me in the temple, and assayed to kill  
 22 me. Having therefore obtained the help that is from  
 God, I stand unto this day testifying both to small  
 and great, saying nothing but what the prophets and  
 23 Moses did say should come; <sup>5</sup>how that the Christ <sup>5</sup> *Or, if  
Or, whether*  
<sup>6</sup>must suffer, and <sup>6</sup>how that he first by the resurrection  
 of the dead should proclaim light both to the people  
 and to the Gentiles. <sup>6</sup> *Or, is  
subject to  
suffering*  
 24 And as he thus made his defence, Festus saith with  
 a loud voice, Paul, thou art mad; thy much learning  
 25 doth turn thee to madness. But Paul saith, I am not  
 mad, most excellent Festus; but speak forth words of  
 26 truth and soberness. For the king knoweth of these  
 things, unto whom also I speak freely: for I am per-  
 suaded that none of these things is hidden from him;  
 27 for this hath not been done in a corner. King Agrippa,



believest thou the prophets? I know that thou believest. And Agrippa *said* unto Paul, With but little 28 persuasion thou wouldest fain make me a Christian. And Paul *said*, I would to God, that whether with 29 little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and Bernice, 30 and they that sat with them : and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And 32 Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

And when it was determined that we should sail 1 27 for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan 1 band. And embarking in a ship of Adramyttium, 2 which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next 3 day we touched at Sidon : and Julius treated Paul<sup>1</sup> kindly, and gave him leave to go unto his friends and 2 refresh himself. And putting to sea from thence, we 4 sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which 5 is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of 6 Alexandria sailing for Italy ; and he put us therein. And when we had sailed slowly many days, and were 7 come with difficulty over against Cnidus, the wind not 3 further suffering us, we sailed under the lee of Crete, over against Salmone ; and with difficulty coasting 8 along it we came unto a certain place called Fair Havens ; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage 9 was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, 10 Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed 11 to the master and to the owner of the ship, than to

<sup>1</sup> Or, cohort

<sup>2</sup> Gr. receive attention.

<sup>3</sup> Or, suffering us to get there



- 12 those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter *there*; *which is a haven of Crete, looking* <sup>1</sup> north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.
- 14 But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way *to it*, and were driven. And running under the lee of a small island called <sup>2</sup> Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard; and the third day they cast out with their own hands the <sup>3</sup> tackling of the ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.
- 27 But when the fourteenth night was come, as we were driven to and fro in the *sea of Adria*, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty

<sup>1</sup> Gr. down the south-west wind and down the north-west wind.

<sup>2</sup> Many ancient authorities read *Clauda*.

<sup>3</sup> Or, *furniture*

fathoms : and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we 29 should be cast ashore on rocky ground, they let go four anchors from the stern, and <sup>1</sup>wished for the day. And as the sailors were seeking to flee out of the ship, 30 and had lowered the boat into the sea, under colour as though they would lay out anchors from the fore-ship, Paul said to the centurion and to the soldiers, 31 Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and 32 let her fall off. And while the day was coming on, Paul 33 besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take 34 some food : for this is for your safety : for there shall not a hair perish from the head of any of you. And 35 when he had said this, and had taken bread, he gave thanks to God in the presence of all : and he brake it, and began to eat. Then were they all of good cheer, 36 and themselves also took food. And we were in all 37 in the ship <sup>2</sup>two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the 38 ship, throwing out the wheat into the sea. And when 39 it was day, they knew not the land : but they perceived a certain bay with a beach, and they took counsel whether they could <sup>3</sup>drive the ship upon it. And 40 casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders ; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two 41 seas met, they ran the vessel aground ; and the fore-ship struck and remained unmoveable, but the stern began to break up by the violence *of the waves*. And 42 the soldiers' counsel was to kill the prisoners, lest any *of them* should swim out, and escape. But the cen- 43 turion, desiring to save Paul, stayed them from their purpose ; and commanded that they which could swim should cast themselves overboard, and get first to the land : and the rest, some on planks, and some 44 on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

<sup>1</sup>Or, *prayed*

<sup>2</sup>Some ancient authorities read *about threescore and sixteen souls*.

<sup>3</sup>Some ancient authorities read *bring the ship safe to shore*.

- 28 1 And when we were escaped, then we knew that  
 2 the island was called <sup>1</sup>Melita. And the barbarians  
 shewed us no common kindness: for they kindled a  
 fire, and received us all, because of the present rain,  
 3 and because of the cold. But when Paul had gathered  
 a bundle of sticks, and laid them on the fire, a viper  
 came out <sup>2</sup>by reason of the heat, and fastened on his  
 4 hand. And when the barbarians saw the beast hang-  
 ing from his hand, they said one to another, No doubt  
 this man is a murderer, whom, though he hath escaped  
 from the sea, yet Justice hath not suffered to live.  
 5 Howbeit he shook off the beast into the fire, and took  
 6 no harm. But they expected that he would have  
 swollen, or fallen down dead suddenly: but when they  
 were long in expectation, and beheld nothing amiss  
 come to him, they changed their minds, and said that  
 he was a god.
- 7 Now in the neighbourhood of that place were lands  
 belonging to the chief man of the island, named Pub-  
 lius; who received us, and entertained us three days  
 8 courteously. And it was so, that the father of Publius  
 lay sick of fever and dysentery: unto whom Paul en-  
 tered in, and prayed, and laying his hands on him  
 9 healed him. And when this was done, the rest also  
 which had diseases in the island came, and were  
 10 cured: who also honoured us with many honours;  
 and when we sailed, they put on board such things as  
 we needed.
- 11 And after three months we set sail in a ship of Alex-  
 andria, which had wintered in the island, whose sign  
 12 was <sup>3</sup>The Twin Brothers. And touching at Syracuse,  
 13 we tarried there three days. And from thence we  
<sup>4</sup>made a circuit, and arrived at Rhegium: and after  
 one day a south wind sprang up, and on the second  
 14 day we came to Puteoli: where we found brethren,  
 and were intreated to tarry with them seven days:  
 15 and so we came to Rome. And from thence the  
 brethren, when they heard of us, came to meet us as  
 far as The Market of Appius, and The Three Taverns:  
 whom when Paul saw, he thanked God, and took  
 courage.

<sup>1</sup>Some  
ancient  
authorities  
read  
*Melitene.*

<sup>2</sup>Or, *from the  
heat*

<sup>3</sup>Gr.  
*Dioscuri.*

<sup>4</sup>Some  
ancient  
authorities  
read *cast  
loose.*

<sup>1</sup>Some ancient authorities insert the centurion delivered the prisoners to the captain of the prætorian guard; but.

<sup>2</sup>Or, those that were of the Jews first

<sup>3</sup>Or, call for you, to see and to speak with you

And when we entered into Rome, <sup>1</sup>Paul was suffered 16 to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called 17 together <sup>2</sup>those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to 18 set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was 19 constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause there- 20 fore did I <sup>3</sup>intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. And they said unto him, We neither 21 received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what 22 thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day, they 23 came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things 24 which were spoken, and some disbelieved. And when 25 they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost, <sup>4</sup>by Isaiah the prophet unto your fathers, saying, 26

Go thou unto this people, and say,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

27

And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.

<sup>1</sup> Some  
 ancient  
 authorities  
 insert ver. 29  
*And when he  
 had said  
 these words,  
 the Jews  
 departed,  
 having  
 much  
 disputing  
 among  
 themselves.*

- 28 Be it known therefore unto you, that this salvation of  
 God is sent unto the Gentiles: they will also hear.<sup>1</sup>  
 30 And he abode two whole years in his own hired  
 dwelling, and received all that went in unto him,  
 31 preaching the kingdom of God, and teaching the things  
 concerning the Lord Jesus Christ with all boldness,  
 none forbidding him.

## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

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PAUL, a <sup>1</sup>servant of Jesus Christ, called *to be* an <sup>1</sup> **1**  
<sup>1</sup> Gr. *bond-* apostle, separated unto the gospel of God, which he <sup>2</sup>  
*servant.* promised afore <sup>2</sup>by his prophets in the holy scriptures,  
<sup>2</sup> Or, *through* concerning his Son, who was born of the seed of <sup>3</sup>  
<sup>3</sup> Gr. *deter-* David according to the flesh, who was <sup>3</sup>declared *to be* <sup>4</sup>  
*mined.* the Son of God <sup>4</sup>with power, according to the spirit of  
<sup>4</sup> Or, *in* holiness, by the resurrection of the dead; *even* Jesus  
Christ our Lord, through whom we received grace and <sup>5</sup>  
<sup>5</sup> Or, *to the* apostleship, unto obedience <sup>5</sup>of faith among all the  
*faith* nations, for his name's sake: among whom are ye <sup>6</sup>  
also, called *to be* Jesus Christ's: to all that are in <sup>7</sup>  
Rome, beloved of God, called *to be* saints: Grace to  
you and peace from God our Father and the Lord  
Jesus Christ.

First, I thank my God through Jesus Christ for you <sup>8</sup>  
<sup>6</sup> Or, *because* all, <sup>6</sup>that your faith is proclaimed throughout the whole  
world. For God is my witness, whom I serve in my <sup>9</sup>  
spirit in the gospel of his Son, how unceasingly I make  
mention of you, always in my prayers making request, <sup>10</sup>  
if by any means now at length I may be prospered  
<sup>7</sup> Gr. *in.* <sup>7</sup>by the will of God to come unto you. For I long to <sup>11</sup>  
see you, that I may impart unto you some spiritual  
gift, to the end ye may be established; that is, that I <sup>12</sup>  
with you may be comforted in you, each of us by the  
other's faith, both yours and mine. And I would not <sup>13</sup>  
have you ignorant, brethren, that oftentimes I pur-  
posed to come unto you (and was hindered hitherto),  
that I might have some fruit in you also, even as in  
the rest of the Gentiles. I am debtor both to Greeks <sup>14</sup>  
and to Barbarians, both to the wise and to the foolish.  
So, as much as in me is, I am ready to preach the <sup>15</sup>  
gospel to you also that are in Rome. For I am <sup>16</sup>



- not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew  
 17 first, and also to the Greek. For therein is revealed a righteousness of God <sup>1</sup>by faith unto faith: as it is <sup>1</sup>Gr. *from*. written, But the righteous shall live <sup>1</sup>by faith.
- 18 For <sup>2</sup>the wrath of God is revealed from heaven <sup>2</sup>Or, *a wrath* against all ungodliness and unrighteousness of men,  
 19 who <sup>3</sup>hold down the truth in unrighteousness; because that which may be known of God is manifest in them; <sup>3</sup>Or, *hold the truth*  
 20 for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity;  
 21 <sup>4</sup>that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their <sup>4</sup>Or, *so that they are*  
 22 senseless heart was darkened. Professing themselves  
 23 to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.
- 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be  
 25 dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed <sup>5</sup>for ever. Amen. <sup>5</sup>Gr. *unto the ages*.
- 26 For this cause God gave them up unto <sup>6</sup>vile passions: for their women changed the natural use into <sup>6</sup>Gr. *passions of dishonour*.  
 27 that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.
- 28 And even as they <sup>7</sup>refused to have God in *their* knowledge, God gave them up unto a reprobate mind, <sup>7</sup>Gr. *did not approve*.  
 29 to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, <sup>8</sup>hateful to God, insolent, haughty, boastful, inventors of evil things, diso- <sup>8</sup>Or, *haters of God*

bedient to parents, without understanding, covenant- 31  
breakers, without natural affection, unmerciful: who, 32  
knowing the ordinance of God, that they which practise  
such things are worthy of death, not only do the  
same, but also consent with them that practise them.

Wherefore thou art without excuse, O man, whoso- 1 2  
ever thou art that judgest: for wherein thou judg-  
est <sup>1</sup>another, thou condemnest thyself; for thou that  
judgest dost practise the same things. <sup>2</sup>And we know 2  
that the judgement of God is according to truth against  
them that practise such things. And reckonest thou 3  
this, O man, who judgest them that practise such  
things, and doest the same, that thou shalt escape  
the judgement of God? Or despisest thou the riches 4  
of his goodness and forbearance and longsuffering,  
not knowing that the goodness of God leadeth thee  
to repentance? but after thy hardness and impenitent 5  
heart treasurest up for thyself wrath in the day of  
wrath and revelation of the righteous judgement of  
God; who will render to every man according to his 6  
works: to them that by patience in well-doing seek 7  
for glory and honour and incorruption, eternal life:  
but unto them that are factious, and obey not the 8  
truth, but obey unrighteousness, *shall be* wrath and  
indignation, tribulation and anguish, upon every soul 9  
of man that worketh evil, of the Jew first, and also  
of the Greek; but glory and honour and peace to every 10  
man that worketh good, to the Jew first, and also to  
the Greek: for there is no respect of persons with 11  
God. For as many as have sinned without law shall 12  
also perish without law: and as many as have sinned  
under law shall be judged by law; for not the hearers 13  
of a law are <sup>3</sup>just before God, but the doers of a law  
shall be <sup>4</sup>justified: for when Gentiles which have no 14  
law do by nature the things of the law, these, having  
no law, are a law unto themselves; in that they shew 15  
the work of the law written in their hearts, their con-  
science bearing witness therewith, and their <sup>5</sup>thoughts  
one with another accusing or else excusing *them*; in 16  
the day when God <sup>6</sup>shall judge the secrets of men,  
according to my gospel, by Jesus Christ.

<sup>1</sup> Gr. *the other*.

<sup>2</sup> Many ancient authorities read *For*.

<sup>3</sup> Or *righteous*

<sup>4</sup> Or, *accounted righteous*

<sup>5</sup> Or, *reasonings*

<sup>6</sup> Or, *judgeth*

17 But if thou bearest the name of a Jew, and retest  
 18 upon <sup>1</sup> the law, and gloriest in God, and knowest <sup>2</sup> his <sup>1</sup> Or, a law  
 will, and <sup>3</sup> approvest the things that are excellent, being <sup>2</sup> Or, the  
 19 instructed out of the law, and are confident that thou <sup>Will</sup>  
 thyself art a guide of the blind, a light of them that <sup>3</sup> Or, provest  
 20 are in darkness, <sup>4</sup> a corrector of the foolish, a teacher of <sup>the things</sup>  
 babes, having in the law the form of knowledge and <sup>that differ</sup>  
 21 of the truth; thou therefore that teachest another, <sup>4</sup> Or, an  
 teachest thou not thyself? thou that preachest a man <sup>instructor</sup>  
 22 should not steal, dost thou steal? thou that sayest a  
 man should not commit adultery, dost thou commit  
 adultery? thou that abhorrest idols, dost thou <sup>5</sup> rob <sup>5</sup> Or, commit  
 23 temples? thou who gloriest in <sup>1</sup> the law, through thy <sup>sacrilege</sup>  
 24 transgression of the law dishonourest thou God? For  
 the name of God is blasphemed among the Gentiles  
 25 because of you, even as it is written. For circumcision  
 indeed profiteth, if thou be a doer of the law: but if  
 thou be a transgressor of the law, thy circumcision  
 26 is become uncircumcision. If therefore the uncircum-  
 cision keep the ordinances of the law, shall not his  
 27 uncircumcision be reckoned for circumcision? and  
 shall not the uncircumcision which is by nature, if it  
 fulfil the law, judge thee, who with the letter and cir-  
 28 cumcision art a transgressor of the law? For he is  
 not a Jew, which is one outwardly; neither is that  
 29 circumcision, which is outward in the flesh: but he is  
 a Jew, which is one inwardly; and circumcision is  
 that of the heart, in the spirit, not in the letter; whose  
 praise is not of men, but of God.

3 1 What advantage then hath the Jew? or what is the  
 2 profit of circumcision? Much every way: first of  
 all, that they were intrusted with the oracles of God.  
 3 For what if some were without faith? shall their want  
 of faith make of none effect the faithfulness of God?  
 4 <sup>6</sup> God forbid: yea, let God be found true, but every  
 man a liar; as it is written,

<sup>6</sup> Gr. Be it  
 not so: and  
 so elsewhere

That thou mightest be justified in thy words,  
 And mightest prevail when thou comest into  
 judgement.

5 But if our unrighteousness commendeth the right-  
 eousness of God, what shall we say? Is God un-

righteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world? <sup>1</sup>But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

<sup>1</sup> Many ancient authorities read *For*.

<sup>2</sup> Or, *do we excuse ourselves?*

What then? <sup>2</sup>are we in worse case than they? No, 9 in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is 10 written,

There is none righteous, no, not one;  
There is none that understandeth, 11  
There is none that seeketh after God;  
They have all turned aside, they are together 12  
become unprofitable;  
There is none that doeth good, no, not so much  
as one:

Their throat is an open sepulchre; 13  
With their tongues they have used deceit:  
The poison of asps is under their lips:  
Whose mouth is full of cursing and bitterness: 14  
Their feet are swift to shed blood; 15  
Destruction and misery are in their ways; 16  
And the way of peace have they not known: 17  
There is no fear of God before their eyes. 18

Now we know that what things soever the law saith, it 19 speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because<sup>3</sup> by<sup>4</sup> the 20 works of the law shall no flesh be<sup>5</sup> justified in his sight: for<sup>6</sup> through the law cometh the knowledge of sin. But 21 now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through 22 faith<sup>7</sup> in Jesus Christ unto all<sup>8</sup> them that believe; for there is no distinction; for all have sinned, and fall 23 short of the glory of God; being justified freely by his 24 grace through the redemption that is in Christ Jesus: whom God<sup>9</sup> set forth<sup>10</sup> to be a propitiation, through 25

<sup>3</sup> Gr. *out of*.

<sup>4</sup> Or, *works of law*

<sup>5</sup> Or, *accounted righteous*

<sup>6</sup> Or, *through law*

<sup>7</sup> Or, *of*

<sup>8</sup> Some ancient authorities add *and upon all*.

<sup>9</sup> Or, *purposed*

<sup>10</sup> Or, *to be propitiatory*

<sup>1</sup>faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the  
 26 forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be <sup>2</sup>just, and the <sup>2</sup>justifier of him that <sup>3</sup>hath  
 27 faith <sup>4</sup>in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: <sup>1</sup>Or, *faith is his blood*  
 28 but by a law of faith. <sup>5</sup>We reckon therefore that a man is justified by faith apart from <sup>6</sup>the works of the  
 29 law. Or is God *the God* of Jews only? is he not *the*  
 30 *God* of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision  
 31 <sup>7</sup>by faith, and the uncircumcision <sup>8</sup>through faith. Do we then make <sup>9</sup>the law of none effect <sup>8</sup>through faith? <sup>2</sup>See ch. ii. 13, margin.  
 God forbid: nay, we establish <sup>9</sup>the law. <sup>3</sup>Gr. *is of faith.*

4 1 What then shall we say <sup>10</sup>that Abraham, our fore-  
 2 father according to the flesh, hath found? For if Abraham was justified <sup>7</sup>by works, he hath whereof  
 3 to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was  
 4 reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace,  
 5 but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith  
 6 is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God  
 7 reckoneth righteousness apart from works, *saying*,  
 Blessed are they whose iniquities are forgiven,  
 And whose sins are covered.  
 8 Blessed is the man to whom the Lord will not reckon sin.  
 9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say,  
 To Abraham his faith was reckoned for righteousness.  
 10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision,  
 11 but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might  
<sup>4</sup>Or, *of*  
<sup>5</sup>Many ancient authorities read *For we reckon.*  
<sup>6</sup>Or, *works of law*  
<sup>7</sup>Gr. *Out of.*  
<sup>8</sup>Or, *through the faith*  
<sup>9</sup>Or, *law*  
<sup>10</sup>Some ancient authorities read *of Abraham, our fore-father according to the flesh?*



<sup>1</sup> Or *through*  
*law*

be reckoned unto them; and the father of circumcision <sup>12</sup> to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not <sup>13</sup> <sup>1</sup>through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which <sup>14</sup> are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh <sup>15</sup> wrath; but where there is no law, neither is there transgression. For this cause *it is* of faith, that *it may* <sup>16</sup> *be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, <sup>17</sup> A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to <sup>18</sup> the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith <sup>19</sup> he considered his own body <sup>2</sup>now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, <sup>20</sup> he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully <sup>21</sup> assured that, what he had promised, he was able also to perform. Wherefore also it was reckoned unto him <sup>22</sup> for righteousness. Now it was not written for his sake <sup>23</sup> alone, that it was reckoned unto him; but for our sake <sup>24</sup> also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who <sup>25</sup> was delivered up for our trespasses, and was raised for our justification.

<sup>2</sup> Many  
ancient  
authorities  
omit *now*.

<sup>3</sup> Gr. *out of*.

<sup>4</sup> Some au-  
thorities read  
*we have*.

<sup>5</sup> Some  
ancient  
authorities  
omit *by*  
*faith*.

<sup>6</sup> Or, *we re*  
*joice*

<sup>7</sup> Gr. *glory*.

<sup>8</sup> Or, *we also*  
*rejoice*

Being therefore justified <sup>3</sup>by faith, <sup>4</sup>let us have peace <sup>1</sup> <sup>5</sup> with God through our Lord Jesus Christ; through <sup>2</sup> whom also we have had our access <sup>5</sup>by faith into this grace wherein we stand; and <sup>6</sup>let us <sup>7</sup>rejoice in hope of the glory of God. And not only so, but <sup>8</sup>let us also <sup>3</sup> <sup>7</sup>rejoice in our tribulations: knowing that tribulation



4 worketh patience ; and patience, probation ; and pro-  
 5 bation, hope : and hope putteth not to shame ; be-  
 cause the love of God hath been shed abroad in our  
 hearts, through the <sup>1</sup> Holy Ghost which was given unto  
 6 us. For while we were yet weak, in due season Christ  
 7 died for the ungodly. For scarcely for a righteous man  
 will one die : for peradventure for <sup>2</sup> the good man some  
 8 one would even dare to die. But God commendeth  
 his own love toward us, in that, while we were yet  
 9 sinners, Christ died for us. Much more then, being  
 now justified <sup>3</sup> by his blood, shall we be saved from the  
 10 wrath of God through him. For if, while we were  
 enemies, we were reconciled to God through the death  
 of his Son, much more, being reconciled, shall we be  
 11 saved <sup>3</sup> by his life ; and not only so, <sup>4</sup> but we also rejoice  
 in God through our Lord Jesus Christ, through whom  
 we have now received the reconciliation.

<sup>1</sup> Or, *Holy Spirit* : and so through-  
 out this book.

<sup>2</sup> Or, *that which is good*

<sup>3</sup> Gr. *in*.

<sup>4</sup> Gr. *but also glorying*.

12 Therefore, as through one man sin entered into the  
 world, and death through sin ; and so death passed  
 13 unto all men, for that all sinned :—for until the law sin  
 was in the world : but sin is not imputed when there  
 14 is no law. Nevertheless death reigned from Adam  
 until Moses, even over them that had not sinned after  
 the likeness of Adam's transgression, who is a figure of  
 15 him that was to come. But not as the trespass, so also  
 is the free gift. For if by the trespass of the one the  
 many died, much more did the grace of God, and the  
 gift by the grace of the one man, Jesus Christ, abound  
 16 unto the many. And not as through one that sinned,  
 so is the gift : for the judgement *came* of one unto con-  
 demnation, but the free gift *came* of many trespasses  
 17 unto <sup>5</sup> justification. For if, by the trespass of the one,  
 death reigned through the one ; much more shall they  
 that receive the abundance of grace and <sup>6</sup> of the gift of  
 righteousness reign in life through the one, *even* Jesus  
 18 Christ. So then as through one trespass *the judgement*  
*came* unto all men to condemnation ; even so through  
 one act of righteousness *the free gift came* unto all men  
 19 to justification of life. For as through the one man's  
 disobedience the many were made sinners, even so  
 through the obedience of the one shall the many be

<sup>5</sup> Gr. *an act of righteousness*.

<sup>6</sup> Some ancient authorities omit of the gift.

<sup>1</sup> Or, *law*

made righteous. And <sup>1</sup> the law came in beside, that the <sup>20</sup> trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in <sup>21</sup> death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

<sup>2</sup> Or, *united with the likeness...with the likeness*

What shall we say then? Shall we continue in sin, <sup>1</sup> <sup>6</sup> that grace may abound? God forbid. We who died <sup>2</sup> to sin, how shall we any longer live therein? Or are <sup>3</sup> ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried <sup>4</sup> therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become <sup>2</sup> united with *him* by <sup>5</sup> the likeness of his death, we shall be also *by the likeness* of his resurrection; knowing this, that our old man <sup>6</sup> was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. <sup>7</sup> But if we died with Christ, we believe that we shall <sup>8</sup> also live with him; knowing that Christ being raised <sup>9</sup> from the dead dieth no more; death no more hath dominion over him. For <sup>3</sup> the death that he died, he <sup>10</sup> died unto sin <sup>4</sup> once: but <sup>3</sup> the life that he liveth, he liveth unto God. Even so reckon ye also yourselves <sup>11</sup> to be dead unto sin, but alive unto God in Christ Jesus.

<sup>3</sup> Or, *in that*

<sup>4</sup> Gr. *once for all*.

<sup>5</sup> Or, *weapons*

Let not sin therefore reign in your mortal body, that <sup>12</sup> ye should obey the lusts thereof: neither present your <sup>13</sup> members unto sin *as* <sup>5</sup> instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* <sup>5</sup> instruments of righteousness unto God. For sin shall not have dominion <sup>14</sup> over you: for ye are not under law, but under grace.

<sup>6</sup> Gr. *bond-servants*.

<sup>7</sup> Or, *that ye were...but ye became*

<sup>8</sup> Or, *pattern*

What then? shall we sin, because we are not under <sup>15</sup> law, but under grace? God forbid. Know ye not, <sup>16</sup> that to whom ye present yourselves *as* <sup>6</sup> servants unto obedience, his <sup>6</sup> servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, <sup>7</sup> that, whereas ye were <sup>6</sup> servants <sup>17</sup> of sin, ye became obedient from the heart to that <sup>8</sup> form

18 of teaching whereunto ye were delivered; and being  
made free from sin, ye became <sup>1</sup>servants of righteous-  
ness. I speak after the manner of men because of the <sup>1</sup>Gr. *bond-*  
infirmity of your flesh: for as ye presented your mem- *servants.*  
bers *as* servants to uncleanness and to iniquity unto  
iniquity, even so now present your members *as* servants  
20 to righteousness unto sanctification. For when ye  
were <sup>1</sup>servants of sin, ye were free in regard of righteous-  
ness. What fruit then had ye at that time in the things  
21 whereof ye are now ashamed? for the end of those  
22 things is death. But now being made free from sin,  
and become servants to God, ye have your fruit unto  
23 sanctification, and the end eternal life. For the wages  
of sin is death; but the free gift of God is eternal life  
in Christ Jesus our Lord.

7 1 Or are ye ignorant, brethren (for I speak to men  
that know <sup>2</sup>the law), how that the law hath dominion <sup>2</sup>Or, *law*  
2 over a man for so long time as he liveth? For the  
woman that hath a husband is bound by law to the  
husband while he liveth; but if the husband die, she  
3 is discharged from the law of the husband. So then  
if, while the husband liveth, she be joined to another  
man, she shall be called an adulteress: but if the hus-  
band die, she is free from the law, so that she is no  
adulteress, though she be joined to another man.  
4 Wherefore, my brethren, ye also were made dead to  
the law through the body of Christ; that ye should be  
joined to another, *even* to him who was raised from the  
5 dead, that we might bring forth fruit unto God. For  
when we were in the flesh, the <sup>3</sup>sinful passions, which <sup>3</sup>Gr. *pas-*  
were through the law, wrought in our members to bring *sions of sins.*  
6 forth fruit unto death. But now we have been dis-  
charged from the law, having died to that wherein we  
were holden; so that we serve in newness of the spirit,  
and not in oldness of the letter.

7 What shall we say then? Is the law sin? God  
forbid. Howbeit, I had not known sin, except through  
<sup>2</sup>the law: for I had not known <sup>4</sup>coveting, except the <sup>4</sup>Or, *lust*  
8 law had said, Thou shalt not <sup>4</sup>covet: but sin, finding  
occasion, wrought in me through the commandment  
all manner of <sup>4</sup>coveting: for apart from <sup>2</sup>the law sin *is*

<sup>1</sup> Or, *law*

dead. And I was alive apart from <sup>1</sup>the law once: 9 but when the commandment came, sin revived, and I died; and the commandment, which *was* unto life, 10 this I found *to be* unto death: for sin, finding occasion, 11 through the commandment beguiled me, and through it slew me. So that the law is holy, and the com- 12 mandment holy, and righteous, and good. Did then 13 that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. For we know that the law is spiritual: 14 but I am carnal, sold under sin. For that which I <sup>2</sup>do 15 I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that 16 I do, I consent unto the law that it is good. So now 17 it is no more I that <sup>2</sup>do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, 18 dwelleth no good thing: for to will is present with me, but to <sup>2</sup>do that which is good *is* not. For the 19 good which I would I do not: but the evil which I would not, that I practise. But if what I would not, 20 that I do, it is no more I that <sup>2</sup>do it, but sin which dwelleth in me. I find then <sup>3</sup>the law, that, to me 21 who would do good, evil is present. For I delight <sup>4</sup>in 22 the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity <sup>5</sup>under the law of sin which is in my members. O wretched man 24 that I am! who shall deliver me out of <sup>6</sup>the body of this death? <sup>7</sup>I thank God through Jesus Christ our 25 Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

<sup>2</sup> Or, *in regard of the law*<sup>4</sup> Gr. *with*.<sup>5</sup> Gr. *in*. Many ancient authorities read *to*.<sup>6</sup> Or, *this body of death*<sup>7</sup> Many ancient authorities read *But thanks be to God*.<sup>8</sup> Or, *wherein*<sup>9</sup> Gr. *flesh of sin*.<sup>10</sup> Or, *and for sin*<sup>11</sup> Or, *re- quirement*

There is therefore now no condemnation to them <sup>1</sup> 8 that are in Christ Jesus. For the law of the Spirit of <sup>2</sup> life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, <sup>8</sup>in <sup>3</sup> that it was weak through the flesh, God, sending his own Son in the likeness of <sup>9</sup>sinful flesh <sup>10</sup>and *as an offering* for sin, condemned sin in the flesh: that the <sup>4</sup> ordinance of the law might be fulfilled in us, who

5 walk not after the flesh, but after the spirit. For they  
 that are after the flesh do mind the things of the flesh;  
 but they that are after the spirit the things of the  
 6 spirit. For the mind of the flesh is death; but the  
 7 mind of the spirit is life and peace: because the mind  
 of the flesh is enmity against God; for it is not sub-  
 8 ject to the law of God, neither indeed can it be: and  
 9 they that are in the flesh cannot please God. But ye  
 are not in the flesh, but in the spirit, if so be that the  
 Spirit of God dwelleth in you. But if any man hath  
 10 not the Spirit of Christ, he is none of his. And if  
 Christ is in you, the body is dead because of sin; but  
 11 the spirit is life because of righteousness. But if the  
 Spirit of him that raised up Jesus from the dead dwell-  
 eth in you, he that raised up Christ Jesus from the dead  
 shall quicken also your mortal bodies <sup>1</sup>through his  
 Spirit that dwelleth in you.

<sup>1</sup> Many  
 ancient  
 authorities  
 read *because*  
*of*.

12 So then, brethren, we are debtors, not to the flesh,  
 13 to live after the flesh: for if ye live after the flesh, ye  
 must die; but if by the spirit ye <sup>2</sup>mortify the <sup>3</sup>deeds  
 14 of the body, ye shall live. For as many as are led by  
 15 the Spirit of God, these are sons of God. For ye  
 received not the spirit of bondage again unto fear;  
 but ye received the spirit of adoption, whereby we cry,  
 16 Abba, Father. The Spirit himself beareth witness with  
 17 our spirit, that we are children of God: and if chil-  
 dren, then heirs; heirs of God, and joint-heirs with  
 Christ; if so be that we suffer with *him*, that we may  
 be also glorified with *him*.

<sup>2</sup> Gr. *make*  
*to die*.

<sup>3</sup> Gr. *doings*.

18 For I reckon that the sufferings of this present time  
 are not worthy to be compared with the glory which shall  
 19 be revealed to us-ward. For the earnest expectation  
 of the creation waiteth for the revealing of the sons of  
 20 God. For the creation was subjected to vanity, not  
 of its own will, but by reason of him who subjected it,  
 21 <sup>4</sup>in hope that the creation itself also shall be delivered  
 from the bondage of corruption into the liberty of the  
 22 glory of the children of God. For we know that the  
 whole creation groaneth and travaileth in pain <sup>5</sup>to-  
 23 gether until now. And not only so, but ourselves  
 also, which have the firstfruits of the Spirit, even we

<sup>4</sup> Or, *in hope*  
*because the*  
*creation &c.*

<sup>5</sup> Or, *with us*



<sup>1</sup> Many  
ancient  
authorities  
read for  
*what a man  
seeth, why  
doth he yet  
hope for?*

<sup>2</sup> Some  
ancient  
authorities  
read  
*awaiteth.*

<sup>3</sup> Or, *that*

<sup>4</sup> Some  
ancient  
authorities  
read *God  
worketh all  
things with  
them for  
good.*

<sup>5</sup> Or, *Shall  
God that  
justifieth?*

<sup>6</sup> Or, *Shall  
Christ Jesus  
that died,  
...us?*

<sup>7</sup> Some  
ancient  
authorities  
read of *God.*

ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. For by <sup>24</sup> hope were we saved: but hope that is seen is not hope: <sup>1</sup>for who <sup>2</sup>hopeth for that which he seeth? But <sup>25</sup> if we hope for that which we see not, *then* do we with patience wait for it.

And in like manner the Spirit also helpeth our in- <sup>26</sup> firmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered; and he that search- <sup>27</sup> eth the hearts knoweth what is the mind of the Spirit, <sup>3</sup>because he maketh intercession for the saints according to *the will of God*. And we know that to them <sup>28</sup> that love God <sup>4</sup>all things work together for good, *even* to them that are called according to *his* purpose. For <sup>29</sup> whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he fore- <sup>30</sup> ordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say to these things? If God *is* <sup>31</sup> for us, who *is* against us? He that spared not his <sup>32</sup> own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who <sup>33</sup> shall lay anything to the charge of God's elect? <sup>5</sup>It is God that justifieth; who is he that shall condemn? <sup>34</sup> <sup>6</sup>It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who <sup>35</sup> shall separate us from the love <sup>7</sup>of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is <sup>36</sup> written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors <sup>37</sup> through him that loved us. For I am persuaded, that <sup>38</sup> neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other <sup>8</sup>creature, shall <sup>39</sup>

<sup>8</sup> Or, *creation*



be able to separate us from the love of God, which is in Christ Jesus our Lord.

- 9 1 I say the truth in Christ, I lie not, my conscience  
 2 bearing witness with me in the Holy Ghost, that I  
 have great sorrow and unceasing pain in my heart.  
 3 For I could <sup>1</sup>wish that I myself were anathema from <sup>1</sup>Or, *pray*  
 Christ for my brethren's sake, my kinsmen according  
 4 to the flesh: who are Israelites; whose is the adop-  
 tion, and the glory, and the covenants, and the giving  
 of the law, and the service of God, and the promises;  
 5 whose are the fathers, and of whom is Christ as con-  
 cerning the flesh, <sup>2</sup>who is over all, God blessed <sup>3</sup>for  
 6 ever. Amen. But *it is* not as though the word of  
 God hath come to nought. For they are not all Israel,  
 7 which are of Israel: neither, because they are Abra- <sup>2</sup>Some  
 ham's seed, are they all children: but, In Isaac shall modern  
 8 thy seed be called. That is, it is not the children of interpreters  
 the flesh that are children of God; but the children place a full  
 9 of the promise are reckoned for a seed. For this is stop after  
 a word of promise, According to this season will I <sup>3</sup>He who is  
 10 come, and Sarah shall have a son. And not only so; <sup>4</sup>He who is  
 but Rebecca also having conceived by one, *even* by over all is  
 11 our father Isaac—for the children being not yet born, God, blessed;  
 neither having done anything good or bad, that the <sup>5</sup>Others punctuate, *flesh*  
 purpose of God according to election might stand, who is over  
 12 not of works, but of him that calleth, it was said unto all. God be  
 13 her, The elder shall serve the younger. Even as it is <sup>6</sup>for ever.  
 written, Jacob I loved, but Esau I hated.  
 14 What shall we say then? Is there unrighteousness  
 15 with God? God forbid. For he saith to Moses, I will  
 have mercy on whom I have mercy, and I will have  
 16 compassion on whom I have compassion. So then it  
 is not of him that willeth, nor of him that runneth,  
 17 but of God that hath mercy. For the Scripture saith  
 unto Pharaoh, For this very purpose did I raise thee  
 up, that I might shew in thee my power, and that my  
 18 name might be published abroad in all the earth. So  
 then he hath mercy on whom he will, and whom he  
 will he hardeneth.  
 19 Thou wilt say then unto me, Why doth he still find  
 20 fault? For who withstandeth his will? Nay but,

<sup>2</sup> Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever: or, He who is over all is God, blessed for ever.*

<sup>3</sup> Gr. *unto the ages.*

Some  
ancient  
authorities  
omit *and*.

O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right <sup>21</sup> over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make <sup>22</sup> his power known, endured with much longsuffering vessels of wrath fitted unto destruction: 'and that he <sup>23</sup> might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, *even* <sup>24</sup> us, whom he also called, not from the Jews only, but also from the Gentiles? As he saith also in Hosea, <sup>25</sup>

I will call that my people, which was not my people;

And her beloved, which was not beloved.

And it shall be, *that* in the place where it was <sup>26</sup> said unto them, Ye are not my people,

There shall they be called sons of the living God.

And Isaiah crieth concerning Israel, If the number of <sup>27</sup> the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will <sup>28</sup> execute *his* word upon the earth, finishing it and cutting it short. And, as Isaiah hath said before, <sup>29</sup>

Except the Lord of Sabaoth had left us a seed,  
We had become as Sodom, and had been made  
like unto Gomorrah.

What shall we say then? That the Gentiles, which <sup>30</sup> followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but <sup>31</sup> Israel, following after a law of righteousness, did not arrive at *that* law. Wherefore? <sup>32</sup> 'Because *they sought it* not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, <sup>33</sup>

Behold, I lay in Zion a stone of stumbling and  
a rock of offence:

And he that believeth on <sup>3</sup>him shall not be put to shame.

Brethren, my heart's <sup>4</sup>desire and my supplication to <sup>1</sup> **10**  
God is for them, that they may be saved. For I bear <sup>2</sup>  
them witness that they have a zeal for God, but not  
according to knowledge. For being ignorant of God's <sup>3</sup>

<sup>2</sup> Or, *Because, doing it not by faith, but as it were by works, they stumbled*

<sup>3</sup> Or, *it*

<sup>4</sup> Gr. *good pleasure.*

- righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.
- 4 For Christ is the end of the law unto righteousness to  
 5 every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law  
 6 shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend  
 7 into heaven? (that is, to bring Christ down :) or, Who shall descend into the abyss? (that is, to bring Christ  
 8 up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the  
 9 word of faith, which we preach: <sup>1</sup>because if thou shalt <sup>1</sup>Or, that  
<sup>2</sup>confess with thy mouth Jesus *as* Lord, and shalt be- <sup>2</sup>Some ancient authorities read *confess the word with thy mouth, that Jesus is Lord.*  
 lieve in thy heart that God raised him from the dead,  
 10 thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is  
 11 made unto salvation. For the scripture saith, Whoso-  
 12 ever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that  
 13 call upon him: for, Whosoever shall call upon the  
 14 name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?  
 15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring <sup>3</sup>glad tidings of good things!
- 16 But they did not all hearken to the <sup>4</sup>glad tidings. <sup>3</sup>Or, a gospel  
 For Isaiah saith, Lord, who hath believed our re- <sup>4</sup>Or, gospel  
 17 port? So belief *cometh* of hearing, and hearing by the  
 18 word of Christ. But I say, Did they not hear? Yea, verily,  
 Their sound went out into all the earth,  
 And their words unto the ends of <sup>5</sup>the world. <sup>5</sup>Gr. the inhabited earth.
- 19 But I say, Did Israel not know? First Moses saith,  
 I will provoke you to jealousy with that which is no nation,  
 With a nation void of understanding will I anger  
 you.
- 20 And Isaiah is very bold, and saith,

I was found of them that sought me not;  
I became manifest unto them that asked not  
of me.

But as to Israel he saith, All the day long did I <sup>21</sup>  
spread out my hands unto a disobedient and gain-  
saying people.

I say then, Did God cast off his people? God forbid. <sup>1</sup> **11**  
For I also am an Israelite, of the seed of Abraham,  
of the tribe of Benjamin. God did not cast off his <sup>2</sup>  
people which he foreknew. Or wot ye not what the  
<sup>1</sup> Or, *in* scripture saith <sup>1</sup> of Elijah? how he pleadeth with God  
against Israel, Lord, they have killed thy prophets, <sup>3</sup>  
they have digged down thine altars: and I am left  
alone, and they seek my life. But what saith the <sup>4</sup>  
answer of God unto him? I have left for myself seven  
thousand men, who have not bowed the knee to Baal.  
Even so then at this present time also there is a rem- <sup>5</sup>  
nant according to the election of grace. But if it is <sup>6</sup>  
by grace, it is no more of works: otherwise grace is  
no more grace. What then? That which Israel seek- <sup>7</sup>  
eth for, that he obtained not; but the election ob-  
tained it, and the rest were hardened: according as it <sup>8</sup>  
is written, God gave them a spirit of stupor, eyes that  
they should not see, and ears that they should not  
hear, unto this very day. And David saith, <sup>9</sup>

Let their table be made a snare, and a trap,  
And a stumblingblock, and a recompense unto  
them:

Let their eyes be darkened, that they may not <sup>10</sup>  
see,

And bow thou down their back alway.

I say then, Did they stumble that they might fall? <sup>11</sup>  
<sup>2</sup> Or, *trespass* God forbid: but by their <sup>2</sup> fall salvation *is come* unto  
the Gentiles for to provoke them to jealousy. Now <sup>12</sup>  
if their fall is the riches of the world, and their loss  
the riches of the Gentiles; how much more their  
fulness?

But I speak to you that are Gentiles. Inasmuch <sup>13</sup>  
then as I am an apostle of Gentiles, I glorify my  
ministry: if by any means I may provoke to jealousy <sup>14</sup>  
*them that are my flesh*, and may save some of them.

- 15 For if the casting away of them *is* the reconciling of  
 the world, what *shall* the receiving of *them* be, but life  
 16 from the dead? And if the firstfruit is holy, so is the  
 lump: and if the root is holy, so are the branches.  
 17 But if some of the branches were broken off, and  
 thou, being a wild olive, wast grafted in among them,  
 and didst become partaker with them <sup>1</sup>of the root of <sup>1</sup> Many  
 18 the fatness of the olive tree; glory not over the ancient  
 branches: but if thou gloriest, it is not thou that authorities  
 19 bearest the root, but the root thee. Thou wilt say *read of the*  
 then, Branches were broken off, that I might be grafted *root and of*  
 20 in. Well; by their unbelief they were broken off, and *the fatness.*  
 thou standest by thy faith. Be not highminded, but  
 21 fear: for if God spared not the natural branches, nei-  
 22 ther will he spare thee. Behold then the goodness  
 and severity of God: toward them that fell, severity;  
 but toward thee, God's goodness, if thou continue in  
 his goodness: otherwise thou also shalt be cut off.  
 23 And they also, if they continue not in their unbelief,  
 shall be grafted in: for God is able to graft them in  
 24 again. For if thou wast cut out of that which is by  
 nature a wild olive tree, and wast grafted contrary to  
 nature into a good olive tree: how much more shall  
 these, which are the natural *branches*, be grafted into  
 their own olive tree?
- 25 For I would not, brethren, have you ignorant  
 of this mystery, lest ye be wise in your own con-  
 ceits, that a hardening in part hath befallen Israel,  
 26 until the fulness of the Gentiles be come in; and so  
 all Israel shall be saved: even as it is written,  
 There shall come out of Zion the Deliverer;  
 He shall turn away <sup>2</sup>ungodliness from Jacob: <sup>2</sup> Gr. *ungod-*  
 27 And this is <sup>3</sup>my covenant unto them, *linesses.*  
 When I shall take away their sins. <sup>3</sup>Gr. *the*  
 28 As touching the gospel, they are enemies for your *covenant*  
 sake: but as touching the election, they are beloved *from me.*  
 29 for the fathers' sake. For the gifts and the calling of  
 30 God are <sup>4</sup>without repentance. For as ye in time past <sup>4</sup> Gr. *not re-*  
 were disobedient to God, but now have obtained *pented of.*  
 31 mercy by their disobedience, even so have these also  
 now been disobedient, that by the mercy shewn to

you they also may now obtain mercy. For God hath 32 shut up all unto disobedience, that he might have mercy upon all.

<sup>1</sup> Or, of the riches and the wisdom &c.

<sup>2</sup> Or, both of wisdom &c.

<sup>3</sup> Gr. unto the ages.

<sup>4</sup> Gr. well-pleasing.

<sup>5</sup> Or, spiritual

<sup>6</sup> Or, worship

<sup>7</sup> Or, age

<sup>8</sup> Or, the will of God, even the thing which is good and acceptable and perfect

<sup>9</sup> Or, the faith

<sup>10</sup> Gr. singleness.

<sup>11</sup> Some ancient authorities read the opportunity.

<sup>12</sup> Gr. pursuing.

O the depth <sup>1</sup>of the riches <sup>2</sup>both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out! For who 34 hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it 35 shall be recompensed unto him again? For of him, 36 and through him, and unto him, are all things. To him *be* the glory <sup>3</sup>for ever. Amen.

I beseech you therefore, brethren, by the mercies of <sup>1</sup> 12 God, to present your bodies a living sacrifice, holy, <sup>4</sup>acceptable to God, *which is* your <sup>5</sup>reasonable <sup>6</sup>service. And be not fashioned according to this <sup>7</sup>world: but <sup>2</sup> be ye transformed by the renewing of your mind, that ye may prove what is <sup>8</sup>the good and <sup>4</sup>acceptable and perfect will of God.

For I say, through the grace that was given me, to <sup>3</sup> every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have <sup>4</sup> many members in one body, and all the members have not the same office: so we, who are many, are <sup>5</sup> one body in Christ, and severally members one of another. And having gifts differing according to the <sup>6</sup> grace that was given to us, whether prophecy, *let us* <sup>7</sup> *prophecy* according to the proportion of <sup>9</sup>our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to <sup>8</sup> his exhorting: he that giveth, *let him do it* with <sup>10</sup>liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. <sup>9</sup> Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one <sup>10</sup> to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving <sup>11</sup>the Lord; rejoicing in hope; patient in tribulation; continuing <sup>12</sup> stedfastly in prayer; communicating to the necessities of the saints: <sup>12</sup>given to hospitality. Bless them that <sup>14</sup>



15 persecute you ; bless, and curse not. Rejoice with  
 16 them that rejoice ; weep with them that weep. Be of  
 the same mind one toward another. Set not your  
 mind on high things, but <sup>1</sup>condescend to <sup>2</sup>things that <sup>1Gr. be car-</sup>  
 17 are lowly. Be not wise in your own conceits. Render <sup>ried away</sup>  
 to no man evil for evil. Take thought for things <sup>with.</sup>  
 18 honourable in the sight of all men. If it be possible, <sup>2 Or, them</sup>  
 as much as in you lieth, be at peace with all men.  
 19 Avenge not yourselves, beloved, but give place unto  
<sup>3</sup>wrath : for it is written, Vengeance belongeth unto <sup>3 Or, the</sup>  
 20 me ; I will recompense, saith the Lord. But if thine <sup>wrath of</sup>  
 enemy hunger, feed him ; if he thirst, give him to  
 drink : for in so doing thou shalt heap coals of fire  
 21 upon his head. Be not overcome of evil, but over-  
 come evil with good.

13 1 Let every soul be in subjection to the higher powers :  
 for there is no power but of God ; and the *powers* that  
 2 be are ordained of God. Therefore he that resisteth  
 the power, withstandeth the ordinance of God : and  
 they that withstand shall receive to themselves judge-  
 3 ment. For rulers are not a terror to the good work,  
 but to the evil. And wouldest thou have no fear of  
 the power ? do that which is good, and thou shalt  
 4 have praise from the same : for <sup>4</sup>he is a minister of <sup>4 Or, it</sup>  
 God to thee for good. But if thou do that which is  
 evil, be afraid ; for <sup>4</sup>he beareth not the sword in vain :  
 for <sup>4</sup>he is a minister of God, an avenger for wrath to him  
 5 that doeth evil. Wherefore *ye* must needs be in sub-  
 jection, not only because of the wrath, but also for con-  
 6 science sake. For for this cause ye pay tribute also ;  
 for they are ministers of God's service, attending  
 7 continually upon this very thing. Render to all their  
 dues : tribute to whom tribute *is due* ; custom to whom  
 custom ; fear to whom fear ; honour to whom honour.  
 8 Owe no man anything, save to love one another :  
 for he that loveth <sup>5</sup>his neighbour hath fulfilled <sup>6</sup>the <sup>5 Gr. the other</sup>  
 9 law. For this, Thou shalt not commit adultery, Thou <sup>6 Or, law</sup>  
 shalt not kill, Thou shalt not steal, Thou shalt not  
 covet, and if there be any other commandment, it is  
 summed up in this word, namely, Thou shalt love thy  
 10 neighbour as thyself. Love worketh no ill to his

<sup>1</sup>Or, *law*

neighbour : love therefore is the fulfilment of 'the law.

<sup>2</sup>Or, *our  
salvation  
nearer than  
when dec.*

And this, knowing the season, that now it is high 11  
time for you to awake out of sleep : for now is <sup>2</sup>salva-  
tion nearer to us than when we *first* believed. The 12  
night is far spent, and the day is at hand : let us  
therefore cast off the works of darkness, and let us  
put on the armour of light. Let us walk honestly, 13  
as in the day ; not in revelling and drunkenness, not  
in chambering and wantonness, not in strife and  
jealousy. But put ye on the Lord Jesus Christ, and 14  
make not provision for the flesh, to *fulfil* the lusts  
*thereof*.

<sup>3</sup>Or, *for de-  
cisions of  
doubts*

But him that is weak in faith receive ye, *yet* not <sup>3</sup>to 1 14  
doubtful disputations. One man hath faith to eat all 2  
things : but he that is weak eateth herbs. Let not 3  
him that eateth set at nought him that eateth not ; and  
let not him that eateth not judge him that eateth : for  
God hath received him. Who art thou that judgest 4  
the <sup>4</sup>servant of another ? to his own lord he standeth  
or falleth. Yea, he shall be made to stand ; for the  
Lord hath power to make him stand. One man es- 5  
teemeth one day above another : another esteemeth  
every day *alike*. Let each man be fully assured in  
his own mind. He that regardeth the day, regardeth 6  
it unto the Lord : and he that eateth, eateth unto the  
Lord, for he giveth God thanks ; and he that eateth  
not, unto the Lord he eateth not, and giveth God  
thanks. For none of us liveth to himself, and none 7  
dieth to himself. For whether we live, we live unto 8  
the Lord ; or whether we die, we die unto the Lord :  
whether we live therefore, or die, we are the Lord's.  
For to this end Christ died, and lived *again*, that he 9  
might be Lord of both the dead and the living. But 10  
thou, why dost thou judgethy brother ? or thou again,  
why dost thou set at nought thy brother ? for we shall  
all stand before the judgement-seat of God. For it is 11  
written,

<sup>4</sup>Gr.  
*household-  
servant.*

<sup>5</sup>Or, *give  
praise*

As I live, saith the Lord, to me every knee shall  
bow,

And every tongue shall <sup>5</sup>confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling.

14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is un-

15 clean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with

16 thy meat him for whom Christ died. Let not then

17 your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and

18 peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of

19 men. So then <sup>1</sup>let us follow after things which make for peace, and things whereby we may edify one

20 another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is

21 evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor *to do any thing*

22 whereby thy brother stumbleth.<sup>2</sup> The faith which thou hast, have thou to thyself before God. Happy

is he that judgeth not himself in that which he <sup>3</sup>ap-

23 proveth. But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is

not of faith is sin.<sup>4</sup>

15 1 Now we that are strong ought to bear the infirmities

2 of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good,

3 unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that

4 reproached thee fell upon me. For whatsoever things were written aforetime were written for our learning,

5 that through patience and through comfort of the scriptures we might have hope. Now the God of

6 patience and of comfort grant you to be of the same mind one with another according to Christ Jesus:

7 that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also re-

<sup>1</sup> Many ancient authorities read *we follow*.

<sup>2</sup> Many ancient authorities add *or is offended, or is weak*.

<sup>3</sup> Or, *putteth to the test*.

<sup>4</sup> Many authorities, some ancient, insert here ch. xvi. 25-27.

<sup>1</sup> Some  
ancient  
authorities  
read *us*.

ceived <sup>1</sup>you, to the glory of God. For I say that <sup>8</sup>Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises *given* unto the fathers, and that the <sup>9</sup>Gentiles might glorify God for his mercy ; as it is written,

<sup>2</sup> Or, *confess*

Therefore will I <sup>2</sup>give praise unto thee among the Gentiles,

And sing unto thy name.

And again he saith, 10

Rejoice, ye Gentiles, with his people.

And again, 11

Praise the Lord, all ye Gentiles ;

And let all the peoples praise him.

And again, Isaiah saith, 12

There shall be the root of Jesse,

And he that ariseth to rule over the Gentiles ;

On him shall the Gentiles hope.

Now the God of hope fill you with all joy and peace <sup>13</sup>in believing, that ye may abound in hope, in the power of the Holy Ghost.

And I myself also am persuaded of you, my brethren, <sup>14</sup>that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But <sup>15</sup>I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of <sup>16</sup>Christ Jesus unto the Gentiles, <sup>3</sup>ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost.

<sup>3</sup> Gr. *ministering in sacrifice*.

<sup>4</sup> Gr. *of those things which Christ wrought not through me*.

<sup>5</sup> Many ancient authorities read *the Spirit of God*. One reads *the Spirit*.

<sup>6</sup> Gr. *full-filled*.

<sup>7</sup> Gr. *being ambitious*.

I have therefore my glorying in Christ Jesus in things <sup>17</sup>pertaining to God. For I will not dare to speak of any <sup>18</sup>things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in <sup>19</sup>the power of signs and wonders, in the power of <sup>5</sup>the Holy Ghost ; so that from Jerusalem, and round about even unto Illyricum, I have <sup>6</sup>fully preached the gospel of Christ ; yea, <sup>7</sup>making it my aim so to preach the <sup>20</sup>gospel, not where Christ was *already* named, that I might not build upon another man's foundation ; but, as it is written, 21

They shall see, to whom no tidings of him came,

And they who have not heard shall understand.

22 Wherefore also I was hindered these many times  
23 from coming to you : but now, having no more any  
place in these regions, and having these many years a  
24 longing to come unto you, whensoever I go unto Spain  
(for I hope to see you in my journey, and to be  
brought on my way thitherward by you, if first in some  
measure I shall have been satisfied with your company)

25 —but now, *I say*, I go unto Jerusalem, ministering  
26 unto the saints. For it hath been the good pleasure  
of Macedonia and Achaia to make a certain contribu-  
tion for the poor among the saints that are at Jerusa-

27 lem. Yea, it hath been their good pleasure; and their  
debtors they are. For if the Gentiles have been made  
partakers of their spiritual things, they owe it *to them*

28 also to minister unto them in carnal things. When  
therefore I have accomplished this, and have sealed to  
29 them this fruit, I will go on by you unto Spain. And  
I know that, when I come unto you, I shall come in  
the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus  
Christ, and by the love of the Spirit, that ye strive  
31 together with me in your prayers to God for me; that  
I may be delivered from them that are disobedient in  
Judæa, and *that* my ministration which *I have* for  
32 Jerusalem may be acceptable to the saints; that I may  
come unto you in joy through the will of God, and  
33 together with you find rest. Now the God of peace  
be with you all. Amen.

16 1 I commend unto you Phœbe our sister, who is a  
2 <sup>10r, dea-</sup>servant of the church that is at Cenchreæ: that ye <sup>coness</sup> receive her in the Lord, worthily of the saints, and that  
ye assist her in whatsoever matter she may have need  
of you : for she herself also hath been a succourer of  
many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ  
4 Jesus, who for my life laid down their own necks ;  
unto whom not only I give thanks, but also all the

churches of the Gentiles: and *salute* the church that 5  
 is in their house. Salute Epænetus my beloved, who is  
 the firstfruits of Asia unto Christ. Salute Mary, who 6  
 bestowed much labour on you. Salute Andronicus 7  
 and <sup>1</sup>Junias, my kinsmen, and my fellow-prisoners,  
 who are of note among the apostles, who also have  
 been in Christ before me. Salute Ampliatus my be- 8  
 loved in the Lord. Salute Urbanus our fellow-worker 9  
 in Christ, and Stachys my beloved. Salute Apelles 10  
 the approved in Christ. Salute them which are of the  
*household* of Aristobulus. Salute Herodion my kins- 11  
 man. Salute them of the *household* of Narcissus, which  
 are in the Lord. Salute Tryphæna and Tryphosa, who 12  
 laboured in the Lord. Salute Persis the beloved, which  
 laboured much in the Lord. Salute Rufus the chosen 13  
 in the Lord, and his mother and mine. Salute Asyn- 14  
 critus, Phlegon, Hermes, Patrobas, Hermas, and the  
 brethren that are with them. Salute Philologus and 15  
 Julia, Nereus and his sister, and Olympas, and all  
 the saints that are with them. Salute one another 16  
 with a holy kiss. All the churches of Christ salute  
 you.

<sup>1</sup>Or, *Junia*

Now I beseech you, brethren, mark them which are 17  
 causing the divisions and occasions of stumbling,  
 contrary to the <sup>2</sup>doctrine which ye learned: and turn  
 away from them. For they that are such serve not 18  
 our Lord Christ, but their own belly; and by their  
 smooth and fair speech they beguile the hearts of the  
 innocent. For your obedience is come abroad unto 19  
 all men. I rejoyce therefore over you: but I would  
 have you wise unto that which is good, and simple  
 unto that which is evil. And the God of peace shall 20  
 bruise Satan under your feet shortly.

<sup>3</sup>Or, *who*  
*write the*  
*epistle in the*  
*Lord, salute*  
*you*

<sup>4</sup>Some  
 ancient  
 authorities  
 insert here  
 ver. 24 *The*  
*grace of our*  
*Lord Jesus*  
*Christ be*  
*with you all.*  
*Amen, and*  
*omit the like*  
*words in*  
 ver. 20.

The grace of our Lord Jesus Christ be with  
 you.

Timothy my fellow-workers saluteth you; and Lucius 21  
 and Jason and Sosipater, my kinsmen. I Tertius, 22  
<sup>3</sup>who write the epistle, salute you in the Lord. Gaius 23  
 my host, and of the whole church, saluteth you.  
 Erastus the treasurer of the city saluteth you, and  
 Quartus the brother.<sup>4</sup>



25<sup>1</sup> Now to him that is able to stablish you accord-  
 ing to my gospel and the preaching of Jesus Christ,  
 according to the revelation of the mystery which hath  
 26 been kept in silence through times eternal, but now is  
 manifested, and <sup>2</sup>by the scriptures of the prophets,  
 according to the commandment of the eternal God, is  
 made known unto all the nations unto obedience <sup>3</sup>of  
 27 faith; to the only wise God, through Jesus Christ, <sup>4</sup>to  
 whom be the glory <sup>5</sup>for ever. Amen.

<sup>1</sup>Some  
 ancient  
 authorities  
 omit ver. 25  
 —27. Com-  
 pare the end  
 of Ch. xiv.

<sup>2</sup> Gr.  
*through.*

<sup>3</sup> Or, *to the  
 faith*

<sup>4</sup> Some  
 ancient  
 authorities

omit *to whom.* <sup>5</sup> Gr. *unto the ages.*

# THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

## CORINTHIANS.

PAUL, called *to be* an apostle of Jesus Christ through <sup>1</sup> **1**  
the will of God, and Sosthenes <sup>1</sup>our brother, unto the <sup>2</sup>  
<sup>1</sup> Gr. *the* church of God which is at Corinth, *even* them that are  
*brother.* sanctified in Christ Jesus, called *to be* saints, with all  
that call upon the name of our Lord Jesus Christ in  
every place, their *Lord* and ours: Grace to you and <sup>3</sup>  
peace from God our Father and the Lord Jesus  
Christ.

<sup>2</sup> Some ancient authorities omit *my*. I thank <sup>2</sup>my God always concerning you, for the <sup>4</sup>  
grace of God which was given you in Christ Jesus;  
that in everything ye were enriched in him, in all <sup>5</sup>  
<sup>3</sup> Gr. *word.* utterance and all knowledge; even as the testimony <sup>6</sup>  
of Christ was confirmed in you: so that ye come be-<sup>7</sup>  
hind in no gift; waiting for the revelation of our Lord  
Jesus Christ; who shall also confirm you unto the end, <sup>8</sup>  
*that ye be* unreprouvable in the day of our Lord Jesus  
Christ. God is faithful, through whom ye were called <sup>9</sup>  
into the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, through the name of <sup>10</sup>  
our Lord Jesus Christ, that ye all speak the same  
thing, and *that* there be no divisions among you; but  
*that* ye be perfected together in the same mind and  
in the same judgement. For it hath been signified <sup>11</sup>  
unto me concerning you, my brethren, by them *which*  
*are of the household* of Chloe, that there are contentions  
among you. Now this I mean, that each one of you <sup>12</sup>  
<sup>4</sup> Or, *Christ is divided. Was Paul crucified for you?* saith, I am of Paul; and I of Apollos; and I of  
Cephas; and I of Christ. <sup>13</sup> *Is Christ divided?* was <sup>13</sup>  
Paul crucified for you? or were ye baptized into the  
name of Paul? <sup>14</sup> *I thank God that I baptized none of* <sup>14</sup>  
you, save Crispus and Gaius; lest any man should say <sup>15</sup>  
<sup>5</sup> Some ancient authorities read *I give thanks that.* that ye were baptized into my name. And I baptized <sup>16</sup>

also the household of Stephanas : besides, I know not  
 17 whether I baptized any other. For Christ sent me not  
 to baptize, but to preach the gospel : not in wisdom  
 of words, lest the cross of Christ should be made  
 void.

18 For the word of the cross is to them that are perish-  
 ing foolishness ; but unto us which are being saved it  
 19 is the power of God. For it is written,

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject.

20 Where is the wise ? where is the scribe ? where is the  
 disputer of this world ? hath not God made foolish <sup>1 Or, age</sup>

21 the wisdom of the world ? For seeing that in the  
 wisdom of God the world through its wisdom knew not  
 God, it was God's good pleasure through the foolish-  
 ness of the <sup>2</sup>preaching to save them that believe. <sup>2 Gr. thing</sup>  
*preached.*

22 Seeing that Jews ask for signs, and Greeks seek after  
 23 wisdom : but we preach <sup>3</sup>Christ crucified, unto Jews a <sup>3 Or, a</sup>

24 stumblingblock, and unto Gentiles foolishness ; but  
 unto <sup>4</sup>them that are called, both Jews and Greeks, <sup>4 Gr. the</sup>  
 Christ the power of God, and the wisdom of God. <sup>called</sup>  
*themselves.*

25 Because the foolishness of God is wiser than men ;  
 and the weakness of God is stronger than men.

26 For <sup>5</sup>behold your calling, brethren, how that not  
 many wise after the flesh, not many mighty, not many <sup>5 Or, ye</sup>  
 noble, <sup>6</sup>are called : but God chose the foolish things of <sup>behold</sup>

27 the world, that he might put to shame them that are  
 wise ; and God chose the weak things of the world, <sup>6 Or, have</sup>  
 that he might put to shame the things that are strong ;  
 part therein

28 and the base things of the world, and the things that  
 are despised, did God choose, *yea* <sup>7</sup>and the things that  
 are not, that he might bring to nought the things that <sup>7 Many</sup>  
 are : that no flesh should glory before God. But of <sup>ancient</sup>  
 authorities <sup>omit and.</sup>

29 him are ye in Christ Jesus, who was made unto us  
 wisdom from God, <sup>8</sup>and righteousness and sanctifica-  
 30 tion, and redemption : that, according as it is written, <sup>8 Or, both</sup>  
 righteousness and sanctifica-  
 31 He that glorieth, let him glory in the Lord. <sup>tion and</sup>  
 redemption

2 <sup>9</sup> And I, brethren, when I came unto you, came not  
 with excellency of <sup>9</sup>speech or of wisdom, proclaiming <sup>9 Or, word</sup>  
 2 to you the <sup>10</sup>mystery of God. For I determined not to  
 know anything among you, save Jesus Christ, and him <sup>10 Many</sup>  
 ancient  
 authorities  
 read  
 testimony.

<sup>1</sup> Or, *word*

<sup>2</sup> Gr. *thing preached.*

<sup>3</sup> Gr. *be.*

<sup>4</sup> Or, *full-grown*

<sup>5</sup> Or, *age* :  
and so in ver.  
7, 8; but not  
in ver. 12.

<sup>6</sup> Some  
ancient  
authorities  
read *For.*

<sup>7</sup> Or, *it*

<sup>8</sup> Or, *com-  
bining*

<sup>9</sup> Or, *in-  
terpreting  
spiritual  
things to  
spiritual  
men*

<sup>10</sup> Or, *ex-  
amined*

<sup>11</sup> Or, *exami-  
neth*

crucified. And I was with you in weakness, and in 3  
fear, and in much trembling. And my <sup>1</sup>speech and 4  
my <sup>2</sup>preaching were not in persuasive words of wisdom,  
but in demonstration of the Spirit and of power: that 5  
your faith should not <sup>3</sup>stand in the wisdom of men,  
but in the power of God.

Howbeit we speak wisdom among the <sup>4</sup>perfect: yet 6  
a wisdom not of this <sup>5</sup>world, nor of the rulers of this  
<sup>5</sup>world, which are coming to nought: but we speak 7  
God's wisdom in a mystery, *even the wisdom* that  
hath been hidden, which God foreordained before the  
worlds unto our glory: which none of the rulers of this 8  
world knoweth: for had they known it, they would not  
have crucified the Lord of glory: but as it is written, 9

Things which eye saw not, and ear heard not,  
And *which* entered not into the heart of man,  
Whatsoever things God prepared for them that  
love him.

<sup>6</sup>But unto us God revealed <sup>7</sup>*them* through the Spirit: 10  
for the Spirit searcheth all things, yea, the deep  
things of God. For who among men knoweth the 11  
things of a man, save the spirit of the man, which is in  
him? even so the things of God none knoweth, save  
the Spirit of God. But we received, not the spirit 12  
of the world, but the spirit which is of God; that we  
might know the things that are freely given to us by  
God. Which things also we speak, not in words 13  
which man's wisdom teacheth, but which the Spirit  
teacheth; <sup>8</sup> <sup>9</sup>comparing spiritual things with spiritual.  
Now the natural man receiveth not the things of the 14  
Spirit of God: for they are foolishness unto him; and  
he cannot know them, because they are spiritually  
<sup>10</sup>judged. But he that is spiritual <sup>11</sup>judgeth all things, 15  
and he himself is <sup>10</sup>judged of no man. For who hath 16  
known the mind of the Lord, that he should instruct  
him? But we have the mind of Christ.

And I, brethren, could not speak unto you as unto 1 **3**  
spiritual, but as unto carnal, as unto babes in Christ.  
I fed you with milk, not with meat; for ye were not 2  
yet able *to bear it*: nay, not even now are ye able; for 3  
ye are yet carnal: for whereas there is among you

jealousy and strife, are ye not carnal, and walk after  
 4 the manner of men? For when one saith, I am of  
 Paul; and another, I am of Apollos; are ye not men?  
 5 What then is Apollos? and what is Paul? Ministers  
 through whom ye believed; and each as the Lord  
 6 gave to him. I planted, Apollos watered; but God  
 7 gave the increase. So then neither is he that planteth  
 anything, neither he that watereth; but God that  
 8 giveth the increase. Now he that planteth and he  
 that watereth are one: but each shall receive his own  
 9 reward according to his own labour. For we are  
 God's fellow-workers: ye are God's<sup>1</sup> husbandry, God's  
 building. <sup>1</sup> Gr. *tilled land.*

10 According to the grace of God which was given  
 unto me, as a wise masterbuilder I laid a foundation;  
 and another buildeth thereon. But let each man take  
 11 heed how he buildeth thereon. For other foundation  
 can no man lay than that which is laid, which is Jesus  
 12 Christ. But if any man buildeth on the foundation  
 13 gold, silver, costly stones, wood, hay, stubble; each  
 man's work shall be made manifest: for the day shall  
 declare it, because it is revealed in fire; <sup>2</sup>and the fire  
 itself shall prove each man's work of what sort it is. <sup>2</sup> Or, *and each man's work, of what sort it is, the fire shall prove it.*  
 14 If any man's work shall abide which he built thereon,  
 15 he shall receive a reward. If any man's work shall be  
 burned, he shall suffer loss: but he himself shall be  
 saved; yet so as through fire.

16 Know ye not that ye are a <sup>3</sup>temple of God, and  
 17 that the Spirit of God dwelleth in you? If any man  
 destroyeth the <sup>3</sup>temple of God, him shall God de-  
 stroy; for the <sup>3</sup>temple of God is holy, <sup>4</sup>which temple  
 ye are. <sup>3</sup> Or, *sanctuary*  
<sup>4</sup> Or, *and such are ye*

18 Let no man deceive himself. If any man thinketh  
 that he is wise among you in this <sup>5</sup>world, let him  
 19 become a fool, that he may become wise. For the  
 wisdom of this world is foolishness with God. For it  
 is written, He that taketh the wise in their craftiness:  
 20 and again, The Lord knoweth the reasonings of the  
 21 wise, that they are vain. Wherefore let no one glory  
 22 in men. For all things are yours; whether Paul, or  
 Apollos, or Cephas, or the world, or life, or death, or

things present, or things to come; all are yours; and <sup>23</sup> ye are Christ's; and Christ is God's.

Let a man so account of us, as of ministers of <sup>1</sup> Christ, and stewards of the mysteries of God. Here, <sup>2</sup> moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing <sup>3</sup> that I should be <sup>1</sup> judged of you, or of man's <sup>2</sup> judgment: yea, I <sup>3</sup> judge not mine own self. For I know <sup>4</sup> nothing against myself; yet am I not hereby justified: but he that <sup>4</sup> judgeth me is the Lord. Wherefore judge <sup>5</sup> nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

<sup>1</sup> Or, examined

<sup>2</sup> Gr. day.

<sup>3</sup> Or, examine

<sup>4</sup> Or, examineth

Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the other. For who maketh thee to differ? <sup>7</sup> and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it? Already are ye filled, already ye <sup>8</sup> are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you. For, I think, God hath set forth us the apostles <sup>9</sup> last of all, as men doomed to death: for we are made a spectacle unto the world, <sup>5</sup> and to angels, and to men. We are fools for Christ's sake, but ye are wise <sup>10</sup> in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even unto this present <sup>11</sup> hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and <sup>12</sup> we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we intreat: we are made as the <sup>6</sup> filth of the world, the offscouring of all things, even until now.

<sup>5</sup> Or, both to angels and men

<sup>6</sup> Or, refuse

I write not these things to shame you, but to admonish you as my beloved children. For though ye <sup>15</sup> should have ten thousand tutors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the gospel. I beseech you therefore, be ye <sup>16</sup>



17 imitators of me. For this cause have I sent unto you  
 - Timothy, who is my beloved and faithful child in the  
 Lord, who shall put you in remembrance of my ways  
 which be in Christ, even as I teach everywhere in  
 18 every church. Now some are puffed up, as though I were  
 19 not coming to you. But I will come to you shortly, if  
 the Lord will; and I will know, not the word of them  
 20 which are puffed up, but the power. For the kingdom  
 21 of God is not in word, but in power. What will ye?  
 shall I come unto you with a rod, or in love and  
 a spirit of meekness?

- 5 1 It is actually reported that there is fornication  
 among you, and such fornication as is not even among  
 the Gentiles, that one *of you* hath his father's wife.  
 2 And <sup>1</sup>ye are puffed up, and <sup>2</sup>did not rather mourn,  
 that he that had done this deed might be taken away  
 3 from among you. For I verily, being absent in body  
 but present in spirit, have already, as though I were  
 present, judged him that hath so wrought this thing,  
 4 in the name of our Lord Jesus, ye being gathered  
 together, and my spirit, with the power of our Lord  
 5 Jesus, to deliver such a one unto Satan for the de-  
 struction of the flesh, that the spirit may be saved in  
 6 the day of the Lord <sup>3</sup>Jesus. Your glorying is not  
 good. Know ye not that a little leaven leaveneth the  
 7 whole lump? Purge out the old leaven, that ye may  
 be a new lump, even as ye are unleavened. For our  
 8 passover also hath been sacrificed, *even* Christ: where-  
 fore let us <sup>4</sup>keep the feast, not with old leaven, neither  
 with the leaven of malice and wickedness, but with  
 the unleavened bread of sincerity and truth.  
 9 I wrote unto you in my epistle to have no company  
 10 with fornicators; <sup>5</sup>not altogether with the fornicators  
 of this world, or with the covetous and extortioners,  
 or with idolaters; for then must ye needs go out of  
 11 the world: but <sup>6</sup>now I write unto you not to keep  
 company, if any man that is named a brother be a  
 fornicator, or covetous, or an idolater, or a reviler, or  
 a drunkard, or an extortioner; with such a one no, not  
 12 to eat. For what have I to do with judging them that  
 are without? Do not ye judge them that are within,

<sup>1</sup> Or, are ye  
puffed up?

<sup>2</sup> Or, did ye  
not rather  
mourn,...  
you?

<sup>3</sup> Some  
ancient  
authorities  
omit *Jesus*.

<sup>4</sup> Gr. keep  
festival.

<sup>5</sup> Or, not at  
all meaning  
the *fornica-*  
*tors &c.*

<sup>6</sup> Or, as it is,  
*I wrote*

whereas them that are without God judgeth? Put 13 **6**  
away the wicked man from among yourselves.

<sup>1</sup> Gr. *the other.*

Dare any of you, having a matter against <sup>1</sup>his neighbour, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall <sup>2</sup>judge the world? and if the world is judged by you, are ye unworthy <sup>2</sup>to judge the smallest matters?

<sup>2</sup> Gr. *of the smallest tribunals.*

Know ye not that we shall judge angels? how much <sup>3</sup>more, things that pertain to this life? If then ye have <sup>4</sup>

<sup>3</sup> Gr. *tribunals pertaining to.*

<sup>3</sup>to judge things pertaining to this life, <sup>4</sup>do ye set them to judge who are of no account in the church?

<sup>4</sup> Or, *set them... church.*

I say *this* to move you to shame. Is it so, that there <sup>5</sup>cannot be *found* among you one wise man, who shall be able to decide between his brethren, but brother <sup>6</sup>goeth to law with brother, and that before unbelievers?

<sup>6</sup> Or, *a loss to you*

Nay, already it is altogether <sup>5</sup>a defect in you, that ye <sup>7</sup>have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but <sup>8</sup>ye yourselves do wrong, and defraud, and that *your* brethren. Or know ye not that the unrighteous shall <sup>9</sup>not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor <sup>10</sup>thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And <sup>11</sup>

<sup>6</sup> Gr. *washed yourselves.*

such were some of you: but ye <sup>6</sup>were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

All things are lawful for me; but not all things are <sup>12</sup>expedient. All things are lawful for me; but I will not be brought under the power of any. Meats for <sup>13</sup>the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and will <sup>14</sup>raise up us through his power. Know ye not that your <sup>15</sup>bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that <sup>16</sup>is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But he that is joined <sup>17</sup>

18 unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 Or know ye not that your body is a temple of the <sup>1 Or, sanc-</sup>

<sup>2 Holy Ghost</sup> which is in you, which ye have from <sup>tuary</sup>

20 God? and ye are not your own; for ye were bought <sup>2 Or, Holy Spirit</sup> with a price: glorify God therefore in your body.

7 1 Now concerning the things whereof ye wrote: It is

2 good for a man not to touch a woman. But, because

of fornications, let each man have his own wife, and

3 let each woman have her own husband. Let the hus-

band render unto the wife her due: and likewise also

4 the wife unto the husband. The wife hath not power

over her own body, but the husband: and likewise also

the husband hath not power over his own body, but

5 the wife. Defraud ye not one the other, except it be

by consent for a season, that ye may give yourselves

unto prayer, and may be together again, that Satan

6 tempt you not because of your incontinency. But

this I say by way of permission, not of commandment.

7 <sup>3</sup> Yet I would that all men were even as I myself. <sup>3 Many ancient authorities read For.</sup> Howbeit each man hath his own gift from God, one after this manner, and another after that.

8 But I say to the unmarried and to widows, It is good

9 for them if they abide even as I. But if they have not

continency, let them marry: for it is better to marry

10 than to burn. But unto the married I give charge,

*yea* not I, but the Lord, That the wife depart not from

11 her husband (but and if she depart, let her remain

unmarried, or else be reconciled to her husband); and

12 that the husband leave not his wife. But to the rest

say I, not the Lord: If any brother hath an unbeliev-

ing wife, and she is content to dwell with him, let him

13 not leave her. And the woman which hath an un-

believing husband, and he is content to dwell with her,

14 let her not leave her husband. For the unbelieving

husband is sanctified in the wife, and the unbelieving

wife is sanctified in the brother: else were your

15 children unclean; but now are they holy. Yet if the

unbelieving departeth, let him depart: the brother or

the sister is not under bondage in such *cases*: but God

<sup>1</sup> Many ancient authorities read *you*.

hath called <sup>1</sup>us in peace. For how knowest thou, O <sup>16</sup>wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, as the Lord hath distributed to each man, <sup>17</sup>as God hath called each, so let him walk. And so ordain I in all the churches. Was any man called <sup>18</sup>being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncir- <sup>19</sup>cumcision is nothing; but the keeping of the commandments of God. Let each man abide in that <sup>20</sup>calling wherein he was called. Wast thou called being <sup>21</sup>a bondservant? care not for it: <sup>2</sup>but if thou canst become free, use *it* rather. For he that was called in <sup>22</sup>the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become <sup>23</sup>not bondservants of men. Brethren, let each man, <sup>24</sup>wherein he was called, therein abide with God.

<sup>2</sup> Or, *nay*, even *if*

Now concerning virgins I have no commandment of <sup>25</sup>the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I think <sup>26</sup>therefore that this is good by reason of the present

<sup>3</sup> Gr. *so to be*.

<sup>4</sup> Or, *is shortened henceforth, that both those &c.*

<sup>5</sup> Or, *using it to the full*

<sup>6</sup> Or, *wife, and is divided. So also the wife and the virgin: she that is unmarried is careful &c.*

Many ancient authorities read *wife, and is divided. So also the woman that is unmarried and the virgin is careful &c.*

distress, *namely*, that it is good for a man <sup>3</sup>to be as he is. Art thou bound unto a wife? seek not to be <sup>27</sup>loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if <sup>28</sup>a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. But this I say, brethren, the time <sup>4</sup>is shortened, that <sup>29</sup>henceforth both those that have wives may be as though they had none; and those that weep, as though they <sup>30</sup>wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not <sup>31</sup>abusing it: for the fashion of this world passeth away. But I would have you to be free from cares. He <sup>32</sup>that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married <sup>33</sup>is careful for the things of the world, how he may please his <sup>6</sup>wife. And there is a difference also between the <sup>34</sup>

wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit : but she that is married is careful for the things of the world, how she may please her husband. And this I say for your own profit ; not that I may cast a <sup>1</sup>snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. But if any man thinketh that he be-  
 35 haveth himself unseemly toward his <sup>2</sup>virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will ; he sinneth not ; let  
 36 them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own <sup>2</sup>virgin daughter, shall do well.  
 38 So then both he that giveth his own <sup>2</sup>virgin daughter in marriage doeth well ; and he that giveth her not in  
 39 marriage shall do better. A wife is bound for so long time as her husband liveth ; but if the husband be  
 40 <sup>3</sup>dead, she is free to be married to whom she will ; only in the Lord. But she is happier if she abide as she is, after my judgement : and I think that I also have the Spirit of God.

8 1 Now concerning things sacrificed to idols : We know that we all have knowledge. Knowledge puffeth up,  
 2 but love <sup>4</sup>edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know ;  
 3 but if any man loveth God, the same is known of him.  
 4 Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world,  
 5 and that there is no God but one. For though there be that are called gods, whether in heaven or on earth ;  
 6 as there are gods many, and lords many ; yet to us there is one God, the Father, of whom are all things, and we unto him ; and one Lord, Jesus Christ, through  
 7 whom are all things, and we through him. Howbeit in all men there is not that knowledge : but some, being used until now to the idol, eat as of a thing sacrificed to an idol ; and their conscience being weak  
 8 is defiled. But meat will not commend us to God : neither, if we eat not, <sup>5</sup>are we the worse ; nor, if we

<sup>1</sup> Or, *constraint*  
 Gr. *noose*.

<sup>2</sup> Or, *virgin*  
 (omitting daughter)

<sup>3</sup> Gr. *fallen asleep*.

<sup>4</sup> Gr. *buildeth up*.

<sup>5</sup> Gr. *do we lack*.

<sup>1</sup> Gr. *do we abound.* eat, <sup>1</sup>are we the better. But take heed lest by any <sup>9</sup>  
<sup>2</sup> Or, *power* means this <sup>2</sup>liberty of yours become a stumblingblock  
 to the weak. For if a man see thee which hast know- <sup>10</sup>  
 ledge sitting at meat in an idol's temple, will not his  
 conscience, if he is weak, <sup>3</sup>be emboldened to eat things  
<sup>2</sup> Gr. *be builded up.* sacrificed to idols? For <sup>4</sup>through thy knowledge he <sup>11</sup>  
<sup>4</sup> Gr. *in.* that is weak perisheth, the brother for whose sake  
 Christ died. And thus, sinning against the brethren, <sup>12</sup>  
 and wounding their conscience when it is weak, ye sin  
 against Christ. Wherefore, if meat maketh my brother <sup>13</sup>  
 to stumble, I will eat no flesh for evermore, that I  
 make not my brother to stumble.

Am I not free? am I not an apostle? have I not <sup>19</sup>  
 seen Jesus our Lord? are not ye my work in the Lord?  
 If to others I am not an apostle, yet at least I am to <sup>2</sup>  
 you: for the seal of mine apostleship are ye in the  
 Lord. My defence to them that examine me is this. <sup>3</sup>  
 Have we no right to eat and to drink? Have we no <sup>4, 5</sup>  
 Gr. *sister.* right to lead about a wife that is a <sup>5</sup>believer, even as  
 the rest of the apostles, and the brethren of the Lord,  
 and Cephas? Or I only and Barnabas, have we not <sup>6</sup>  
 a right to forbear working? What soldier ever serveth <sup>7</sup>  
 at his own charges? who planteth a vineyard, and  
 eateth not the fruit thereof? or who feedeth a flock,  
 and eateth not of the milk of the flock? Do I speak <sup>8</sup>  
 these things after the manner of men? or saith not the  
 law also the same? For it is written in the law of <sup>9</sup>  
 Moses, Thou shalt not muzzle the ox when he treadeth  
 out the corn. Is it for the oxen that God careth, or <sup>10</sup>  
<sup>6</sup> Or, *saith he it, as he doubtless doth, for our sake?* <sup>6</sup>saith he it altogether for our sake? Yea, for our sake  
 it was written: because he that ploweth ought to plow  
 in hope, and he that thresheth, *to thresh* in hope of  
 partaking. If we sowed unto you spiritual things, is it <sup>11</sup>  
 a great matter if we shall reap your carnal things? If <sup>12</sup>  
 others partake of *this* right over you, do not we yet  
 more? Nevertheless we did not use this right; but  
 we bear all things, that we may cause no hindrance to  
 the gospel of Christ. Know ye not that they which <sup>13</sup>  
 minister about sacred things eat of the things of the  
 temple, *and* they which wait upon the altar have their  
 portion with the altar? Even so did the Lord ordain <sup>14</sup>



that they which proclaim the gospel should live of the  
 15 gospel. But I have used none of these things: and I  
 write not these things that it may be so done in my  
 case: for *it were* good for me rather to die, than that  
 16 any man should make my glorying void. For if I  
 preach the gospel, I have nothing to glory of; for  
 necessity is laid upon me; for woe is unto me, if I  
 17 preach not the gospel. For if I do this of mine own  
 will, I have a reward: but if not of mine own will, I  
 18 have a stewardship intrusted to me. What then is  
 my reward? That, when I preach the gospel, I may  
 make the gospel without charge, so as not to use to  
 19 the full my right in the gospel. For though I was free  
 from all *men*, I brought myself under bondage to all,  
 20 that I might gain the more. And to the Jews I became  
 as a Jew, that I might gain Jews; to them that are  
 under the law, as under the law, not being myself  
 under the law, that I might gain them that are under  
 21 the law; to them that are without law, as without law,  
 not being without law to God, but under law to  
 Christ, that I might gain them that are without law.  
 22 To the weak I became weak, that I might gain the  
 weak: I am become all things to all men, that I may  
 23 by all means save some. And I do all things for the  
 gospel's sake, that I may be a joint partaker thereof.  
 24 Know ye not that they which run in a 'race run all,<sup>1 Gr. race-  
course.</sup>  
 but one receiveth the prize? Even so run, that ye  
 25 may attain. And every man that striveth in the  
 games is temperate in all things. Now they *do it* to  
 receive a corruptible crown; but we an incorruptible.  
 26 I therefore so run, as not uncertainly; so <sup>2</sup>fight I, as <sup>2</sup>Gr. *box*.  
 27 not beating the air: but I <sup>3</sup>buffet my body, and bring <sup>2</sup>Gr. *bruise*.  
 it into bondage: lest by any means, after that I have  
 preached to others, I myself should be rejected.

10<sup>1</sup> For I would not, brethren, have you ignorant, how  
 2 that our fathers were all under the cloud, and all  
 3 passed through the sea; and were all baptized <sup>4</sup>unto <sup>4</sup>Gr. *into*.  
 4 Moses in the cloud and in the sea; and did all eat  
 5 the same spiritual meat; and did all drink the same  
 spiritual drink: for they drank of a spiritual rock that  
 followed them: and the rock was Christ. Howbeit

with most of them God was not well pleased : for they were overthrown in the wilderness. Now <sup>1</sup>these things <sup>6</sup>were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye <sup>7</sup>idolaters, as were some of them ; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of <sup>8</sup>them committed, and fell in one day three and twenty thousand. Neither let us tempt the <sup>2</sup>Lord, as some <sup>9</sup>of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things hap- <sup>11</sup>pened unto them <sup>3</sup>by way of example ; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh <sup>12</sup>he standeth take heed lest he fall. There hath no <sup>13</sup>temptation taken you but such as man can bear : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation make also the way of escape, that ye may be able to endure it.

Wherefore, my beloved, flee from idolatry. I speak <sup>14, 15</sup>as to wise men ; judge ye what I say. The cup of <sup>16</sup>blessing which we bless, is it not a <sup>4</sup>communion of the blood of Christ ? The <sup>5</sup>bread which we break, is it not a <sup>4</sup>communion of the body of Christ ? <sup>6</sup>seeing- <sup>17</sup>that we, who are many, are one <sup>5</sup>bread, one body : for we all partake <sup>1</sup>of the one <sup>5</sup>bread. Behold Israel <sup>18</sup>after the flesh : have not they which eat the sacrifices communion with the altar ? What say I then ? that a <sup>19</sup>thing sacrificed to idols is anything, or that an idol is anything ? But *I say*, that the things which the <sup>20</sup>Gentiles sacrifice, they sacrifice to <sup>8</sup>devils, and not to God : and I would not that ye should have communion with <sup>8</sup>devils. Ye cannot drink the cup of the <sup>21</sup>Lord, and the cup of <sup>8</sup>devils : ye cannot partake of the table of the Lord, and of the table of <sup>8</sup>devils. Or <sup>22</sup>do we provoke the Lord to jealousy ? are we stronger than he ?

All things are lawful ; but all things are not expedient. All things are lawful ; but all things <sup>23</sup>edify not.

<sup>1</sup> Or *in these things they became figures of us*

<sup>2</sup> Some ancient authorities read *Christ*.

<sup>3</sup> Gr. *by way of figure*.

<sup>4</sup> Or, *participation in*

<sup>5</sup> Or, *loaf*

<sup>6</sup> Or, *seeing that there is one bread, we, who are many, are one body*

<sup>7</sup> Gr. *from*.

<sup>8</sup> Gr. *demons*.

<sup>9</sup> Gr. *build not up*.

24 Let no man seek his own, but *each* his neighbour's  
 25 *good*. Whatsoever is sold in the shambles, eat, asking  
 26 no question for conscience sake; for the earth is the  
 27 Lord's, and the fulness thereof. If one of them that  
 believe not biddeth you *to a feast*, and ye are disposed  
 to go; whatsoever is set before you, eat, asking no  
 28 question for conscience sake. But if any man say  
 unto you, This hath been offered in sacrifice, eat not,  
 for his sake that shewed it, and for conscience sake:  
 29 conscience, I say, not thine own, but the other's; for  
 30 why is my liberty judged by another conscience? <sup>1</sup>If <sup>Or, If I</sup>  
 I by grace partake, why am I evil spoken of for that <sup>partake</sup>  
 31 for which I give thanks? Whether therefore ye eat, <sup>with thank-</sup>  
 or drink, or whatsoever ye do, do all to the glory of <sup>fulness</sup>  
 32 God. Give no occasion of stumbling, either to Jews,  
 33 or to Greeks, or to the church of God: even as I also  
 please all men in all things, not seeking mine own  
 profit, but the *profit* of the many, that they may be  
 11 1 saved. Be ye imitators of me, even as I also am of  
 Christ.

2 Now I praise you that ye remember me in all things,  
 and hold fast the traditions, even as I delivered them  
 3 to you. But I would have you know, that the head of  
 every man is Christ; and the head of the woman is  
 4 the man; and the head of Christ is God. Every man  
 praying or prophesying, having his head covered, dis-  
 5 honoureth his head. But every woman praying or  
 prophesying with her head unveiled dishonoureth her  
 head: for it is one and the same thing as if she were  
 6 shaven. For if a woman is not veiled, let her also be  
 shorn: but if it is a shame to a woman to be shorn or  
 7 shaven, let her be veiled. For a man indeed ought  
 not to have his head veiled, forasmuch as he is the  
 image and glory of God: but the woman is the glory  
 8 of the man. For the man is not of the woman; but  
 9 the woman of the man: for neither was the man  
 created for the woman; but the woman for the man:  
 10 for this cause ought the woman to <sup>2</sup>have a *sign of* <sup>Or, have</sup>  
 11 authority on her head, because of the angels. How-  
 beit neither is the woman without the man, nor the  
 12 man without the woman, in the Lord. For as the

woman is of the man, so is the man also by the woman; but all things are of God. Judge ye <sup>1</sup>in yourselves: is it seemly that a woman pray unto God unveiled? Doth not even nature itself teach you, <sup>14</sup>that, if a man have long hair, it is a dishonour to him? But if a woman have long hair, it is a glory to her: <sup>15</sup>for her hair is given her for a covering. But if any <sup>16</sup>man seemeth to be contentious, we have no such custom, neither the churches of God.

But in giving you this charge, I praise you not, that <sup>17</sup>ye come together not for the better but for the worse.

<sup>2</sup>Or, in congregation For first of all, when ye come together <sup>2</sup>in the church, <sup>18</sup>I hear that <sup>3</sup>divisions exist among you; and I partly believe it. For there must be also <sup>4</sup>heresies among <sup>19</sup>

<sup>4</sup>Or, factions you, that they which are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating each one taketh before <sup>20</sup>other <sup>21</sup>his own supper; and one is hungry, and another is drunken. What? have ye not houses to eat and to <sup>22</sup>

<sup>6</sup>Or, congregation drink in? or despise ye the <sup>6</sup>church of God, and put them to shame that <sup>6</sup>have not? What shall I say to you? <sup>23</sup>

<sup>7</sup>Or, shall I praise you? <sup>24</sup>shall I praise you in this? I praise you not. For I <sup>25</sup>received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given <sup>26</sup>

thanks, he brake it, and said, This is my body, which <sup>27</sup>is for you: this do in remembrance of me. In like <sup>28</sup>manner also the cup, after supper, saying, This cup is the new <sup>29</sup>covenant in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye <sup>30</sup>

<sup>8</sup>Or, testament eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever <sup>31</sup>shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him <sup>32</sup>eat of the bread, and drink of the cup. For he that <sup>33</sup>eateth and drinketh, eateth and drinketh judgement unto himself, if he <sup>34</sup>discern not the body. For this <sup>35</sup>

<sup>10</sup>Gr. discriminate. <sup>36</sup>cause many among you are weak and sickly, and <sup>37</sup>not a few sleep. But if we <sup>38</sup>discerned ourselves, we <sup>39</sup>

<sup>11</sup>Gr. discriminated.

32 should not be judged. But <sup>1</sup>when we are judged, we <sup>1</sup> Or, *when*  
 are chastened of the Lord, that we may not be con- <sup>we are</sup>  
 33 demned with the world. Wherefore, my brethren, <sup>judged of</sup>  
 when ye come together to eat, wait one for another. <sup>the Lord,</sup>  
 34 If any man is hungry, let him eat at home; that your <sup>we are</sup>  
 coming together be not unto judgement. And the <sup>chastened</sup>  
 rest will I set in order whensoever I come.

12 <sup>1</sup> Now concerning spiritual *gifts*, brethren, I would  
 2 not have you ignorant. Ye know that when ye were  
 Gentiles *ye were* lead away unto those dumb idols,  
 3 howsoever ye might be led. Wherefore I give you to  
 understand, that no man speaking in the Spirit of  
 God saith, Jesus is anathema; and no man can say,  
 Jesus is Lord, but in the Holy Spirit.  
 4 Now there are diversities of gifts, but the same Spirit.  
 5 And there are diversities of ministrations, and the  
 6 same Lord. And there are diversities of workings,  
 7 but the same God, who worketh all things in all. But  
 to each one is given the manifestation of the Spirit to  
 8 profit withal. For to one is given through the Spirit  
 the word of wisdom; and to another the word of  
 9 knowledge, according to the same Spirit: to another  
 faith, in the same Spirit; and to another gifts of heal-  
 10 ings, in the one Spirit; and to another workings of  
<sup>2</sup>miracles; and to another prophecy; and to another <sup>2</sup> Gr. *powers*.  
 discernings of spirits: to another *divers* kinds of  
 tongues; and to another the interpretation of tongues:  
 11 but all these worketh the one and the same Spirit,  
 dividing to each one severally even as he will.  
 12 For as the body is one, and hath many members,  
 and all the members of the body, being many, are  
 13 one body; so also is Christ. For in one Spirit were  
 we all baptized into one body, whether Jews or  
 Greeks, whether bond or free; and were all made to  
 14 drink of one Spirit. For the body is not one member,  
 15 but many. If the foot shall say, Because I am not  
 the hand, I am not of the body; it is not therefore  
 16 not of the body. And if the ear shall say, Because I  
 am not the eye, I am not of the body; it is not there-  
 17 fore not of the body. If the whole body were an eye,  
 where were the hearing? If the whole were hearing,

where were the smelling? But now hath God set the 18 members each one of them in the body, even as it pleased him. And if they were all one member, 19 where were the body? But now they are many mem- 20 bers, but one body. And the eye cannot say to the 21 hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, 22 those members of the body which seem to be more feeble are necessary: and those *parts* of the body, 23 which we think to be less honourable, upon these we

<sup>1</sup> Or, *put on* <sup>1</sup> bestow more abundant honour; and our uncomely *parts* have more abundant comeliness; whereas our 24 comely *parts* have no need: but God tempered the body together, giving more abundant honour to that *part* which lacked; that there should be no schism in 25 the body; but *that* the members should have the same care one for another. And whether one mem- 26 ber suffereth, all the members suffer with it; or *one* member is <sup>2</sup> honoured, all the members rejoice with it.

<sup>2</sup> Or, *glorified*

<sup>3</sup> Or, *members each in his part*

<sup>4</sup> Gr. *powers*.

<sup>5</sup> Or, *wise counsels*

Now ye are the body of Christ, and <sup>3</sup> severally mem- 27 bers thereof. And God hath set some in the church, 28 first apostles, secondly prophets, thirdly teachers, then <sup>4</sup> miracles, then gifts of healings, helps, <sup>5</sup> govern-ments, *divers* kinds of tongues. Are all apostles? 29 are all prophets? are all teachers? are all *workers of* <sup>4</sup> miracles? have all gifts of healings? do all speak with 30 tongues? do all interpret? But desire earnestly the 31 greater gifts. And a still more excellent way shew I unto you.

If I speak with the tongues of men and of angels, 113 but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, 2 and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to 3 feed *the poor*, and if I give my body <sup>6</sup> to be burned, but have not love, it profiteth me nothing. Love suffereth 4 long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, 5 seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but 6

<sup>6</sup> Many ancient authorities read *that I may glory*.



- 7 rejoiceth with the truth; <sup>1</sup> beareth all things, believeth <sup>1 Or, cover-  
eth</sup>  
 8 all things, hopeth all things, endureth all things. Love  
 never faileth: but whether *there be* prophecies, they  
 shall be done away; whether *there be* tongues, they  
 shall cease; whether *there be* knowledge, it shall be  
 9 done away. For we know in part, and we prophesy  
 10 in part: but when that which is perfect is come, that  
 11 which is in part shall be done away. When I was  
 a child, I spake as a child, I felt as a child, I thought as  
 a child: now that I am become a man, I have put  
 12 away childish things. For now we see in a mirror,  
<sup>2</sup> darkly; but then face to face: now I know in part; <sup>2 Gr. in a  
riddle.</sup>  
 but then shall I <sup>3</sup> know even as also I have been <sup>3 Gr. know  
fully.</sup>  
 13 <sup>4</sup> known. But now abideth faith, hope, love, these <sup>4 Gr. known  
fully.</sup>  
 three; <sup>5</sup> and the <sup>6</sup> greatest of these is love. <sup>5 Or, but  
greater than  
these</sup>  
**14** <sup>7</sup> Follow after love; yet desire earnestly spiritual gifts, <sup>6 Gr. greater.  
7 Gr.  
heareth.</sup>  
<sup>8</sup> but rather that ye may prophesy. For he that speaketh  
 in a tongue speaketh not unto men, but unto God; for  
 no man <sup>9</sup> understandeth; but in the spirit he speaketh  
 3 mysteries. But he that prophesieth speaketh unto  
 4 men edification, and comfort, and consolation. He  
 that speaketh in a tongue <sup>10</sup> edifieth himself; but he that <sup>8 Gr. build-  
eth up.</sup>  
 5 prophesieth <sup>11</sup> edifieth the church. Now I would have  
 you all speak with tongues, but rather that ye should  
 prophesy: and greater is he that prophesieth than he  
 that speaketh with tongues, except he interpret, that  
 6 the church may receive edifying. But now, brethren,  
 if I come unto you speaking with tongues, what shall  
 I profit you, unless I speak to you either by way of  
 revelation, or of knowledge, or of prophesying, or of  
 7 teaching? Even things without life, giving a voice,  
 whether pipe or harp, if they give not a distinction in  
 the sounds, how shall it be known what is piped or  
 8 harped? For if the trumpet give an uncertain voice,  
 9 who shall prepare himself for war? So also ye, unless  
 ye utter by the tongue speech easy to be understood,  
 how shall it be known what is spoken? for ye will be  
 10 speaking into the air. There are, it may be, so many  
 kinds of voices in the world, and <sup>12</sup> no kind is without <sup>9 Or, nothing  
is without  
voice</sup>  
 11 signification. If then I know not the meaning of the  
 voice, I shall be to him that speaketh a barbarian, and

<sup>1</sup> Or, *in my case* he that speaketh will be a barbarian <sup>1</sup>unto me. So <sup>12</sup> also ye, since ye are zealous of <sup>2</sup>spiritual *gifts*, seek that ye may abound unto the edifying of the church. Wherefore let him that speaketh in a tongue pray that <sup>13</sup> he may interpret. For if I pray in a tongue, my spirit <sup>14</sup> prayeth, but my understanding is unfruitful. What is <sup>15</sup> it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless with the spirit, how shall he that <sup>16</sup> filleth the place of <sup>3</sup>the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? For thou verily givest thanks well, but the <sup>17</sup> other is not <sup>4</sup>edified. I thank God, I speak with <sup>18</sup> tongues more than you all: howbeit in the church I <sup>19</sup> had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

<sup>3</sup> Or, *him that is without gifts*: and so in ver. 23, 24.

<sup>4</sup> Gr. *build-ed up*.

Brethren, be not children in mind: howbeit in <sup>20</sup> malice be ye babes, but in mind be <sup>5</sup>men. In the law <sup>21</sup> it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. Where- <sup>22</sup> fore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them that believe. If there- <sup>23</sup> fore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving <sup>24</sup> or unlearned, he is <sup>6</sup>reproved by all, he is judged by all; the secrets of his heart are made manifest; and <sup>25</sup> so he will fall down on his face and worship God, declaring that God is <sup>7</sup>among you indeed.

<sup>6</sup> Or, *convicted*

<sup>7</sup> Or, *in*

What is it then, brethren? When ye come together, <sup>26</sup> each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh <sup>27</sup> in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let one interpret: but if there be no <sup>28</sup> interpreter, let him keep silence in the church; and

29 let him speak to himself, and to God. And let the prophets speak *by* two or three, and let the others <sup>1</sup>discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be <sup>2</sup>comforted; and the spirits of the prophets are subject to the prophets; for God is not a *God* of confusion, but of peace; as in all the churches of the saints.

<sup>1</sup> Gr. *discriminate*.

<sup>2</sup> Or, *exhorted*

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from you that the word of God went forth? or came it unto you alone?

37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. <sup>3</sup>But if any man is ignorant, let him be ignorant.

<sup>3</sup> Many ancient authorities read *But if any man knoweth not, he is not known.*

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let all things be done decently and in order.

15 <sup>1</sup> Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are <sup>4</sup>saved; *I make known, I say,* <sup>5</sup>in what words I preached it unto you, if ye hold it fast, except ye believed <sup>6</sup>in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I

<sup>4</sup> Or, *saved, if ye hold fast what I preached unto you, except &c.*

<sup>6</sup> Gr. *with what word.*

<sup>6</sup> Or, *without cause*

Or, *void*

am what I am: and his grace which was bestowed upon me was not found <sup>1</sup>vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then *it be* I or they, <sup>11</sup> so we preach, and so ye believed.

<sup>2</sup> Some ancient authorities read *our*.

<sup>3</sup> Gr. *the Christ*.

<sup>4</sup> Or, *If we have only hoped in this life*

Now if Christ is preached that he hath been raised <sup>12</sup> from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching <sup>14</sup> <sup>1</sup>vain, <sup>2</sup>your faith also is <sup>1</sup>vain. Yea, and we are <sup>15</sup> found false witnesses of God; because we witnessed of God that he raised up <sup>3</sup>Christ: whom he raised not up, if so be that the dead are not raised. For if the <sup>16</sup> dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; <sup>17</sup> ye are yet in your sins. Then they also which are <sup>18</sup> fallen asleep in Christ have perished. <sup>4</sup>If in this life <sup>19</sup> only we have hoped in Christ, we are of all men most pitiable.

<sup>5</sup> Gr. *presence*.

<sup>6</sup> Gr. *the God and Father*.

<sup>7</sup> Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*

But now hath Christ been raised from the dead, the <sup>20</sup> firstfruits of them that are asleep. For since by man <sup>21</sup> *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in <sup>22</sup> <sup>3</sup>Christ shall all be made alive. But each in his own order: Christ <sup>23</sup> the firstfruits; then they that are Christ's, at his <sup>24</sup> <sup>5</sup>coming. Then *cometh* the end, when he shall deliver <sup>25</sup> up the kingdom to <sup>6</sup>God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his <sup>26</sup> enemies under his feet. The last enemy that shall be <sup>27</sup> abolished is death. For, He put all things in subjec- <sup>28</sup> tion under his feet. <sup>7</sup>But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all <sup>29</sup> things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do which are baptized for the <sup>30</sup> dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in

- 31 jeopardy every hour? I protest by <sup>1</sup>that glorying in you, brethren, which I have in Christ Jesus our Lord, <sup>1</sup>Or, *your glorying*
- 32 I die daily. If after the manner of men I fought with beasts at Ephesus, <sup>2</sup>what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow <sup>2</sup>Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*
- 33 we die. Be not deceived: Evil company doth corrupt <sup>3</sup>Gr. *Awake out of drunkenness righteously.*
- 34 good manners. <sup>3</sup>Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.
- 35 But some one will say, How are the dead raised?
- 36 and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quick-
- 37 ened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it
- 38 may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each
- 39 seed a body of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes.
- 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of
- 41 the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in
- 42 glory. So also is the resurrection of the dead. It is
- 43 sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in
- 44 weakness; it is raised in power: it is sown a natural body; **it is** raised a spiritual body. If there is a
- 45 natural **body**, there is also a spiritual *body*. So also it is written, The first man Adam became a living soul.
- 46 The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which
- 47 is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of
- 48 heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that
- 49 are heavenly. And as we have borne the image of the earthy, <sup>4</sup>Many ancient authorities read *let us also bear.*
- 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corrup-



tion inherit incorruption. Behold, I tell you a mystery: 51 We shall not all sleep, but we shall all be changed, in 52 a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

<sup>1</sup> Many ancient authorities omit *this corruptible shall have put on incorruption, and.*

<sup>2</sup> Or, *victoriously*

For this corruptible must put on incorruption, and <sup>53</sup> this mortal must put on immortality. But when <sup>1</sup>this <sup>54</sup> corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up <sup>2</sup>in victory. O death, where is thy victory? O death, <sup>55</sup> where is thy sting? The sting of death is sin; and <sup>56</sup> the power of sin is the law: but thanks be to God, <sup>57</sup> which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye sted- <sup>58</sup> fast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not <sup>3</sup>vain in the Lord.

<sup>3</sup> Or, *void*

Now concerning the collection for the saints, as <sup>116</sup> I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you <sup>2</sup> lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, <sup>3</sup> <sup>4</sup>whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if it <sup>4</sup> be meet for me to go also, they shall go with me. But I will come unto you, when I shall have passed <sup>5</sup> through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even <sup>6</sup> winter, that ye may set me forward on *my* journey whithersoever I go. For I do not wish to see you <sup>7</sup> now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until <sup>8</sup> Pentecost; for a great door and effectual is opened <sup>9</sup> unto me, and there are many adversaries.

<sup>4</sup> Or, *whomsoever ye shall approve, them will I send with letters*

Now if Timothy come, see that he be with you <sup>10</sup> without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set <sup>11</sup> him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. But as <sup>12</sup> touching Apollos the brother, I besought him much to



come unto you with the brethren: and it was not at all <sup>1</sup>his will to come now; but he will come when he shall have opportunity. <sup>1</sup> Or, God's will that he should come now

13 Watch ye, stand fast in the faith, quit you like men,  
14 be strong. Let all that ye do be done in love.

15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints),  
16 that ye also be in subjection unto such, and to every  
17 one that helpeth in the work and laboureth. And I rejoice at the <sup>2</sup>coming of Stephanas and Fortunatus <sup>2</sup> Gr. and Achaicus: for that which was lacking on your <sup>2</sup> Gr. presence.

18 part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is  
20 in their house. All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man loveth not the Lord, let him be anathema. <sup>3</sup>Maran atha. The grace of the Lord Jesus <sup>3</sup> That is, Our Lord cometh.

24 Christ be with you. My love be with you all in Christ Jesus. Amen.

## THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

### CORINTHIANS.

<sup>1</sup> Gr. *the brother.*

PAUL, an apostle of Christ Jesus through the will of <sup>1</sup> 1  
God, and Timothy <sup>1</sup>our brother, unto the church of  
God which is at Corinth, with all the saints which are  
in the whole of Achaia: Grace to you and peace from <sup>2</sup>  
God our Father and the Lord Jesus Christ.

<sup>2</sup> Or, *but we ourselves*  
<sup>3</sup> Or, *sentence*

<sup>4</sup> Some ancient authorities read *set our hope; and still will he deliver us.*

Blessed *be* the God and Father of our Lord Jesus <sup>3</sup>  
Christ, the Father of mercies and God of all comfort;  
who comforteth us in all our affliction, that we may <sup>4</sup>  
be able to comfort them that are in any affliction,  
through the comfort wherewith we ourselves are com-  
forted of God. For as the sufferings of Christ abound <sup>5</sup>  
unto us, even so our comfort also aboundeth through  
Christ. But whether we be afflicted, it is for your com- <sup>6</sup>  
fort and salvation; or whether we be comforted, it is for  
your comfort, which worketh in the patient enduring  
of the same sufferings which we also suffer: and our <sup>7</sup>  
hope for you is stedfast; knowing that, as ye are par-  
takers of the sufferings, so also are ye of the comfort.  
For we would not have you ignorant, brethren, con- <sup>8</sup>  
cerning our affliction which befell *us* in Asia, that we  
were weighed down exceedingly, beyond our power,  
insomuch that we despaired even of life: <sup>2</sup>yea, we <sup>9</sup>  
ourselves have had the <sup>3</sup>answer of death within our-  
selves, that we should not trust in ourselves, but in  
God which raiseth the dead: who delivered us out of <sup>10</sup>  
so great a death, and will deliver: on whom we have  
<sup>4</sup>set our hope that he will also still deliver us; ye also <sup>11</sup>  
helping together on our behalf by your supplication;  
that, for the gift bestowed upon us by means of  
many, thanks may be given by many persons on our  
behalf.

For our glorying is this, the testimony of our con- <sup>12</sup>  
science, that in holiness and sincerity of God, not in

- fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-  
 13 ward. For we write none other things unto you, than  
 what ye read or even acknowledge, and I hope ye  
 14 will acknowledge unto the end: as also ye did ac-  
 knowledge us in part, that we are your glorying, even  
 as ye also are ours, in the day of our Lord Jesus.  
 15 And in this confidence I was minded to come  
 before unto you, that ye might have a second <sup>1</sup>benefit;  
 16 and by you to pass into Macedonia, and again from  
 Macedonia to come unto you, and of you to be set  
 17 forward on my journey unto Judæa. When I therefore  
 was thus minded, did I shew fickleness? or the things  
 that I purpose, do I purpose according to the flesh,  
 that with me there should be the yea yea and the nay  
 18 nay? But as God is faithful, our word toward you is  
 19 not yea and nay. For the Son of God, Jesus Christ,  
 who was preached among you <sup>2</sup>by us, *even* <sup>2</sup>by me and  
 Silvanus and Timothy, was not yea and nay, but  
 20 in him is yea. For how many soever be the promises  
 of God, in him is the yea: wherefore also through  
 him is the Amen, unto the glory of God through us.  
 21 Now he that stablisheth us with you <sup>3</sup>in Christ, and <sup>3</sup>Gr. *into*.  
 22 anointed us, is God; <sup>4</sup>who also sealed us, and gave us <sup>4</sup>Or, *seeing*  
 the earnest of the Spirit in our hearts. *that he both*  
*sealed us*  
 23 But I call God for a witness upon my soul, that to  
 24 spare you I forbore to come unto Corinth. Not that  
 we have lordship over your faith, but are helpers of  
 2 your joy: for by <sup>5</sup>faith ye stand. <sup>6</sup>But I determined <sup>5</sup>Or, *your*  
 this for myself, that I would not come again to you <sup>6</sup>faith  
 2 with sorrow. For if I make you sorry, who then is he  
 that maketh me glad, but he that is made sorry by  
 3 me? And I wrote this very thing, lest, when I came,  
 I should have sorrow from them of whom I ought to  
 rejoice; having confidence in you all, that my joy is  
 4 the joy of you all. For out of much affliction and  
 anguish of heart I wrote unto you with many tears;  
 not that ye should be made sorry, but that ye might  
 know the love which I have more abundantly unto  
 you.  
 5 But if any hath caused sorrow, he hath caused

<sup>1</sup> Or, *grace*  
 Some  
 ancient  
 authorities  
 read *joy*.

<sup>2</sup> Gr.  
*through*.

<sup>3</sup> Gr. *into*.  
<sup>4</sup> Or, *seeing*  
*that he both*  
*sealed us*

<sup>5</sup> Or, *your*  
*faith*  
<sup>6</sup> Some  
 ancient  
 authorities  
 read *For*.

<sup>1</sup> Gr. *the more.*

<sup>2</sup> Some ancient authorities omit *rather.*

<sup>3</sup> Some ancient authorities read *whereby.*

<sup>4</sup> Or, *presence*

sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this <sup>6</sup> punishment which was *inflicted* by <sup>7</sup> *the many*; so that <sup>7</sup> contrariwise ye should <sup>2</sup> rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I <sup>8</sup> beseech you to confirm *your* love toward him. For to <sup>9</sup> this end also did I write, that I might know the proof of you, <sup>3</sup> whether ye are obedient in all things. But to <sup>10</sup> whom ye forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the <sup>4</sup> person of Christ; that no advantage may be gained over us by Satan: <sup>11</sup> for we are not ignorant of his devices.

Now when I came to Troas for the gospel of Christ, <sup>12</sup> and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not <sup>13</sup> Titus my brother: but taking my leave of them, I went forth into Macedonia. But thanks be unto God, <sup>14</sup> which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of <sup>15</sup> Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death <sup>16</sup> unto death; to the other a savour from life unto life.

<sup>5</sup> Or, *making merchandise of the word of God*

And who is sufficient for these things? For we are <sup>17</sup> not as the many, <sup>5</sup> corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

Are we beginning again to commend ourselves? or <sup>1</sup> need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, <sup>2</sup> known and read of all men; being made manifest that <sup>3</sup> ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh. And such confidence have we through Christ to God- <sup>4</sup> ward: not that we are sufficient of ourselves, to account <sup>5</sup> anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a <sup>6</sup> new <sup>6</sup> covenant; not of the letter, but of the spirit:

<sup>6</sup> Or, *testament*

7 for the letter killeth, but the spirit giveth life. But if <sup>1</sup> Gr. *in letters.*  
 the ministration of death, <sup>1</sup>written, *and* engraven on <sup>2</sup> Gr. *in.*  
 stones, came <sup>2</sup>with glory, so that the children of Israel  
 could not look stedfastly upon the face of Moses for <sup>3</sup> Or, *was being done away*  
 the glory of his face; which *glory* <sup>3</sup>was passing away :  
 8 how shall not rather the ministration of the spirit be <sup>4</sup> Many ancient authorities read *For if to the ministration of condemnation there is glory.*  
 9 with glory? <sup>4</sup>For if the ministration of condemnation  
 is glory, much rather doth the ministration of righteous-  
 10 ness exceed in glory. For verily that which hath been  
 made glorious hath not been made glorious in this  
 11 respect, by reason of the glory that surpasseth. For  
 if that which <sup>5</sup>passeth away *was* <sup>6</sup>with glory, much more  
 that which remaineth *is* in glory. <sup>5</sup> Or, *is being done away*

12 Having therefore such a hope, we use great boldness <sup>6</sup> Gr. *through.*  
 13 of speech, and *are* not as Moses, *who* put a veil upon  
 his face, that the children of Israel should not look <sup>7</sup> Or, *unto*  
 stedfastly <sup>7</sup>on the end of that which <sup>3</sup>was passing <sup>8</sup> Gr. *thoughts.*  
 14 away : but their <sup>8</sup>minds were hardened : for until this <sup>9</sup> Or, *testament*  
 very day at the reading of the old <sup>9</sup>covenant the same  
 veil <sup>10</sup>remaineth unlifted ; which *veil* is done away in <sup>10</sup> Or, *remaineth, it not being revealed that it is done away*  
 15 Christ. But unto this day, whensoever Moses is read,  
 16 a veil lieth upon their heart. But whensoever <sup>11</sup>it shall <sup>11</sup> Or, *a man shall turn*  
 17 turn to the Lord, the veil is taken away. Now the  
 Lord is the Spirit : and where the Spirit of the Lord is,  
 18 *there* is liberty. But we all, with unveiled face <sup>12</sup>re-  
 flecting as a mirror the glory of the Lord, are trans-  
 formed into the same image from glory to glory, even  
 as from <sup>13</sup>the Lord the Spirit. <sup>12</sup> Or, *beholding us in a mirror*

4 1 Therefore seeing we have this ministry, even as we <sup>13</sup> Or, *the Spirit which is the Lord*  
 2 obtained mercy, we faint not : but we have renounced  
 the hidden things of shame, not walking in craftiness,  
 nor handling the word of God deceitfully ; but by the  
 manifestation of the truth commending ourselves to <sup>14</sup> Or, *age*  
 3 every man's conscience in the sight of God. But and <sup>15</sup> Or, *that they should not see the light...*  
 if our gospel is veiled, it is veiled in them that are <sup>16</sup> Gr. *illumination.*  
 4 perishing : in whom the god of this <sup>14</sup>world hath <sup>17</sup> Gr. *bond-servants.*  
 blinded the <sup>8</sup>minds of the unbelieving, <sup>15</sup>that the <sup>16</sup>light  
 of the gospel of the glory of Christ, who is the image  
 5 of God, should not dawn *upon them*. For we preach  
 not ourselves, but Christ Jesus as Lord, and ourselves  
 6 as your <sup>17</sup>servants <sup>18</sup>for Jesus' sake. Seeing it is God, <sup>18</sup> Some ancient authorities read *through Jesus.*

that said, Light shall shine out of darkness, who shined  
<sup>1</sup> Gr. *illumination.* in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that 7  
 the exceeding greatness of the power may be of God, ..  
 and not from ourselves; *we are* pressed on every side, 8  
 yet not straitened; perplexed, yet not unto despair;  
<sup>2</sup> Or, *left behind* pursued, yet not <sup>2</sup>forsaken; smitten down, yet not 9  
 destroyed; always bearing about in the body the 10  
<sup>3</sup> Gr. *putting to death.* dying of Jesus, that the life also of Jesus may be  
 manifested in our body. For we which live are alway 11  
 delivered unto death for Jesus' sake, that the life also  
 of Jesus may be manifested in our mortal flesh. So 12  
 then death worketh in us, but life in you. But having 13  
 the same spirit of faith, according to that which is  
 written, I believed, and therefore did I speak; we also  
 believe, and therefore also we speak; knowing that he 14  
<sup>4</sup> Some ancient authorities omit *the Lord.* which raised up <sup>4</sup>the Lord Jesus shall raise up us also  
 with Jesus, and shall present us with you. For all 15  
 things *are* for your sakes, that the grace, being multi-  
 plied through <sup>5</sup>the many, may cause the thanksgiving  
 to abound unto the glory of God.  
<sup>5</sup> Gr. *the more.*

Wherefore we faint not; but though our outward 16  
 man is decaying, yet our inward man is renewed day  
 by day. For our light affliction, which is for the 17  
 moment, worketh for us more and more exceedingly  
 an eternal weight of glory; while we look not at the 18  
 things which are seen, but at the things which are not  
 seen: for the things which are seen are temporal; but  
 the things which are not seen are eternal.

<sup>6</sup> Or, *bodily frame* For we know that if the earthly house of our <sup>6</sup>taber- 1 5  
 nacle be dissolved, we have a building from God, a  
 house not made with hands, eternal, in the heavens.  
 For verily in this we groan, longing to be clothed upon 2  
 with our habitation which is from heaven: if so be 3  
 that being clothed we shall not be found naked. For 4  
<sup>7</sup> Or, *being burdened, in that we would not be unclothed, but would be clothed upon* indeed we that are in this <sup>7</sup>tabernacle do groan, <sup>7</sup>being  
 burdened; not for that we would be unclothed, but  
 that we would be clothed upon, that what is mortal  
 may be swallowed up of life. Now he that wrought 5  
 us for this very thing is God, who gave unto us the



- 6 earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in  
 7 the body, we are absent from the Lord (for we walk by  
 8 faith, not by <sup>1</sup>sight); we are of good courage, I say, <sup>1</sup>Gr. appearance.  
 and are willing rather to be absent from the body, and  
 9 to be at home with the Lord. Wherefore also we <sup>2</sup>make <sup>2</sup>Gr. are ambitious.  
 it our aim, whether at home or absent, to be well-  
 10 pleasing unto him. For we must all be made mani-  
 fest before the judgement-seat of Christ; that each  
 one may receive the things *done* <sup>3</sup>in the body, ac- <sup>3</sup>Gr. through.  
 cording to what he hath done, whether *it be* good  
 or bad.
- 11 Knowing therefore the fear of the Lord, we persuade  
 men, but we are made manifest unto God; and I hope  
 that we are made manifest also in your consciences.
- 12 We are not again commending ourselves unto you, but  
*speak* as giving you occasion of glorying on our behalf,  
 that ye may have wherewith to answer them that  
 13 glory in appearance, and not in heart. For whether  
 we <sup>4</sup>are beside ourselves, it is unto God; or whether <sup>4</sup>Or, were  
 14 we are of sober mind, it is unto you. For the love of  
 Christ constraineth us; because we thus judge, that  
 15 one died for all, therefore all died; and he died for  
 all, that they which live should no longer live unto  
 themselves, but unto him who for their sakes died and  
 16 rose again. Wherefore we henceforth know no man  
 after the flesh: even though we have known Christ  
 after the flesh, yet now we know *him so* no more.
- 17 Wherefore if any man is in Christ, <sup>5</sup>*he is* a new <sup>5</sup>Or, there is  
 creature: the old things are passed away; behold, <sup>5</sup>a new creation  
 18 they are become new. But all things are of God, who  
 reconciled us to himself through Christ, and gave unto  
 19 us the ministry of reconciliation; to wit, that God  
 was in Christ reconciling the world unto himself, not  
 reckoning unto them their trespasses, and having  
<sup>6</sup>committed unto us the word of reconciliation. <sup>6</sup>Or, placed  
 in us
- 20 We are ambassadors therefore on behalf of Christ,  
 as though God were intreating by us: we beseech *you*  
 21 on behalf of Christ, be ye reconciled to God. Him  
 who knew no sin he made *to be* sin on our behalf; that  
 we might become the righteousness of God in him.

And working together *with him* we intreat also that ye <sup>1</sup> 6  
receive not the grace of God in vain (for he saith, <sup>2</sup>

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee :

behold, now is the acceptable time ; behold, now is  
the day of salvation) : giving no occasion of stumbling <sup>3</sup>  
in anything, that our ministration be not blamed ; but <sup>4</sup>  
in everything commending ourselves, as ministers of  
God, in much patience, in afflictions, in necessities,  
in distresses, in stripes, in imprisonments, in tumults, <sup>5</sup>  
in labours, in watchings, in fastings ; in pureness, in <sup>6</sup>  
knowledge, in longsuffering, in kindness, in the <sup>1</sup>Holy  
Ghost, in love unfeigned, in the word of truth, in the <sup>7</sup>  
power of God ; <sup>2</sup>by the armour of righteousness on the  
right hand and on the left, by glory and dishonour, by <sup>8</sup>  
evil report and good report ; as deceivers, and *yet* true ;  
as unknown, and *yet* well known ; as dying, and be- <sup>9</sup>  
hold we live ; as chastened, and not killed ; as sorrow- <sup>10</sup>  
ful, yet always rejoicing ; as poor, yet making many  
rich ; as having nothing, and *yet* possessing all things.

<sup>1</sup> Or, *Holy Spirit*: and so through-  
out this  
book.  
<sup>2</sup> Gr,  
*through*.

Our mouth is open unto you, O Corinthians, our <sup>11</sup>  
heart is enlarged. Ye are not straitened in us, but <sup>12</sup>  
ye are straitened in your own affections. Now for a <sup>13</sup>  
recompense in like kind (I speak as unto *my* children),  
be ye also enlarged.

Be not unequally yoked with unbelievers : for what <sup>14</sup>  
fellowship have righteousness and iniquity ? or what  
communion hath light with darkness ? And what <sup>15</sup>

<sup>3</sup> Gr. *Beliar*. concord hath Christ with <sup>3</sup>Belial ? or what portion hath  
a believer with an unbeliever ? And what agreement <sup>16</sup>

<sup>4</sup> Or, *sanc-  
tuary* hath a <sup>4</sup>temple of God with idols ? for we are a <sup>4</sup>temple  
of the living God ; even as God said, I will dwell in  
them, and walk in them ; and I will be their God, and  
they shall be my people. Wherefore <sup>17</sup>

Come ye out from among them, and be ye  
separate,  
saith the Lord,

And touch no unclean thing ;

And I will receive you,

And will be to you a Father,

And ye shall be to me sons and daughters, <sup>18</sup>

- 7 <sup>1</sup>saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
- 2 <sup>1</sup>Open your hearts to us: we wronged no man, we <sup>1 Gr. make room for us.</sup>
- 3 corrupted no man, we took advantage of no man. I say it not to condemn *you*: for I have said before, that ye are in our hearts to die together and live together. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
- 5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted
- 7 us by the <sup>2</sup>coming of Titus; and not by his <sup>2</sup>coming <sup>2 Gr. presence.</sup> only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet
- 8 more. For though I made you sorry with my epistle, I do not regret it, though I did regret; <sup>3</sup>for I see that <sup>3 Some ancient authorities omit for.</sup> that epistle made you sorry, though but for a season.
- 9 Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss
- 10 by us in nothing. For godly sorrow worketh repentance <sup>4</sup>unto salvation, a *repentance* which bringeth no <sup>4 Or, unto a salvation which bringeth no regret.</sup> regret: but the sorrow of the world worketh death.
- 11 For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye
- 12 approved yourselves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be
- 13 made manifest unto you in the sight of God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. For if

in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoyce that in everything I am of good courage concerning you.

Moreover, brethren, we make known to you the <sup>1</sup> 8  
 grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction <sup>2</sup>  
 the abundance of their joy and their deep poverty <sup>3</sup>  
<sup>1</sup> Gr. *single-* abounded unto the riches of their 'liberality. For <sup>4</sup>  
<sup>ness.</sup> according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, beseeching us with much intreaty in regard of this <sup>5</sup>  
 grace and the fellowship in the ministering to the saints: and *this*, not as we had hoped, but first they <sup>6</sup>  
 gave their own selves to the Lord, and to us by the will of God. Insomuch that we exhorted Titus, that <sup>7</sup>  
 as he had made a beginning before, so he would also complete in you this grace also. But as ye abound <sup>8</sup>  
 in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* <sup>9</sup>  
<sup>2</sup> Some ancient authorities read *our love to you.* <sup>2</sup> your love to us, *see* that ye abound in this grace also. I speak not by <sup>10</sup>  
 way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, <sup>11</sup>  
 though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And herein I give *my* judgement: for this is expedient <sup>12</sup>  
 for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now com- <sup>13</sup>  
 plete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability. For if the readiness is there, *it is* acceptable <sup>14</sup>  
 according as *a man* hath, not according as *he* hath not. For *I say* not *this*, that others may be eased, and ye <sup>15</sup>  
 distressed: but by equality; your abundance *being* a <sup>16</sup>  
*supply* at this present time for their want, that their abundance also may become a *supply* for your want;

15 that there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

16 But thanks be to God, which putteth the same earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord.

18 And we have sent together with him the brother whose praise in the gospel *is spread* through all the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter* of this grace, which is ministered by us to the glory of

20 the Lord, and to *shew* our readiness: avoiding this, that any man should blame us in *the matter* of this bounty which is ministered by us: for we take thought for things honourable, not only in the sight of the

22 Lord, but also in the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he* hath in you. Whether *any* inquire about Titus, *he* is

my partner and my fellow-worker to you-ward; or our brethren, *they* are the <sup>1</sup>messengers of the churches,

24 *they* are the glory of Christ. <sup>2</sup>Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

9 1 For as touching the ministering to the saints, it is

superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year

past; and <sup>3</sup>your zeal hath stirred up <sup>4</sup>very many of

3 them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect;

4 that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be

5 put to shame in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your

afore-promised <sup>5</sup>bounty, that the same might be ready, as a matter of bounty, and not of <sup>6</sup>extortion.

<sup>1</sup> Gr. apostles.

<sup>2</sup> Or, Shew ye therefore in the face... on your behalf unto them.

<sup>3</sup> Or, emulation of you

<sup>4</sup> Gr. the more part.

<sup>5</sup> Gr. blessing.

<sup>6</sup> Or, covetousness

<sup>1</sup> Gr. *with blessings.*

<sup>2</sup> Gr. *of sorrow.*

But this *I say*, He that soweth sparingly shall reap <sup>6</sup>  
also sparingly; and he that soweth <sup>1</sup>bountifully shall  
reap also <sup>1</sup>bountifully. *Let* each man *do* according <sup>7</sup>  
as he hath purposed in his heart; not <sup>2</sup>grudgingly, or  
of necessity: for God loveth a cheerful giver. And <sup>8</sup>  
God is able to make all grace abound unto you; that  
ye, having always all sufficiency in everything, may  
abound unto every good work: as it is written, <sup>9</sup>

He hath scattered abroad, he hath given to the  
poor;

His righteousness abideth for ever.

<sup>3</sup> Gr. *single-ness.*

And he that supplieth seed to the sower and bread for <sup>10</sup>  
food, shall supply and multiply your seed for sowing,  
and increase the fruits of your righteousness: ye being <sup>11</sup>  
enriched in everything unto all <sup>3</sup>liberality, which work-  
eth through us thanksgiving to God. For the ministra- <sup>12</sup>  
tion of this service not only filleth up the measure of  
the wants of the saints, but aboundeth also through  
many thanksgivings unto God; seeing that through the <sup>13</sup>  
proving of *you* by this ministration they glorify God  
for the obedience of your confession unto the gospel  
of Christ, and for the <sup>3</sup>liberality of *your* contribution  
unto them and unto all; while they themselves also, <sup>14</sup>  
with supplication on your behalf, long after you by  
reason of the exceeding grace of God in you. Thanks <sup>15</sup>  
be to God for his unspeakable gift.

<sup>4</sup> Or, *reason-ings*

Now I Paul myself intreat you by the meekness and <sup>110</sup>  
gentleness of Christ, I who in your presence am lowly  
among you, but being absent am of good courage  
toward you: yea, I beseech you, that I may not when <sup>2</sup>  
present shew courage with the confidence wherewith  
I count to be bold against some, which count of us  
as if we walked according to the flesh. For though <sup>3</sup>  
we walk in the flesh, we do not war according to the  
flesh (for the weapons of our warfare are not of the <sup>4</sup>  
flesh, but mighty before God to the casting down  
of strong holds); casting down <sup>4</sup>imaginations, and <sup>5</sup>  
every high thing that is exalted against the knowledge  
of God, and bringing every thought into captivity to  
the obedience of Christ; and being in readiness to <sup>6</sup>  
avenge all disobedience, when your obedience shall



- 7 be fulfilled. <sup>1</sup>Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present.
- 12 For we are not bold <sup>2</sup>to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not glory beyond our measure, but according to the measure of the <sup>3</sup>province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we <sup>4</sup>came even as far as unto you in the gospel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our <sup>3</sup>province unto *further* abundance, so as to preach the gospel even unto the parts beyond you, and not to glory in another's <sup>3</sup>province in regard of things ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.
- 11 <sup>1</sup>Would that ye could bear with me in a little foolishness: <sup>5</sup>may indeed bear with me. For I am jealous over you with <sup>6</sup>a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your <sup>7</sup>minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye
- <sup>1</sup> Or, *Do ye look... face?*  
<sup>2</sup> Gr. *to judge ourselves among, or to judge ourselves with.*  
<sup>3</sup> Or, *limit* Gr. *measuring-rod.*  
<sup>4</sup> Or, *were the first to come*  
<sup>5</sup> Or, *but indeed ye do bear with me.*  
<sup>6</sup> Gr. *a jealousy of God.*  
<sup>7</sup> Gr. *thoughts.*

<sup>1</sup> Or, those  
preeminent  
apostles

Gr. the  
occasion of  
them.

receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. For I reckon that I am not a whit <sup>5</sup> behind <sup>1</sup>the very chiefest apostles. But though *I be* <sup>6</sup> rude in speech, yet *am I* not in knowledge; nay, in everything we have made *it* manifest among all men to you-ward. Or did I commit a sin in abasing myself <sup>7</sup> that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches, <sup>8</sup> taking wages of *them* that I might minister unto you; and when I was present with you and was in want, <sup>9</sup> I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and *so* will I keep *myself*. As <sup>10</sup> the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore? <sup>11</sup> because I love you not? God knoweth. But what I <sup>12</sup> do, that I will do, that I may cut off <sup>2</sup>occasion from them which desire an occasion; that wherein they glory, they may be found even as we. For such men <sup>13</sup> are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for <sup>14</sup> even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also <sup>15</sup> fashion themselves as ministers of righteousness; whose end shall be according to their works.

I say again, Let no man think me foolish; but if <sup>16</sup> *ye do*, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after <sup>17</sup> the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I <sup>18</sup> will glory also. For ye bear with the foolish gladly, <sup>19</sup> being wise *yourselves*. For ye bear with a man, if he <sup>20</sup> bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. I speak by way of disparage- <sup>21</sup> ment, as though we had been weak. Yet whereinso- ever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Is- <sup>22</sup> raelites? so am I. Are they the seed of Abraham?

23 so am I. Are they ministers of Christ? (I speak as  
 one beside himself) I more; in labours more abund-  
 24 antly, in prisons more abundantly, in stripes above  
 25 ceived I forty *stripes* save one. Thrice was I beaten  
 with rods, once was I stoned, thrice I suffered ship-  
 wreck, a night and a day have I been in the deep;  
 26 in journeyings often, in perils of rivers, in perils of  
 robbers, in perils from *my* 'countrymen, in perils <sup>1 Gr. race.</sup>  
 from the Gentiles, in perils in the city, in perils in the  
 wilderness, in perils in the sea, in perils among false  
 27 brethren; in labour and travail, in watchings often, in  
 hunger and thirst, in fastings often, in cold and naked-  
 28 ness. <sup>2</sup> Beside those things that are without, there is <sup>2 Or, Beside</sup>  
 that which presseth upon me daily, anxiety for all <sup>the things</sup>  
 29 the churches. Who is weak, and I am not weak? <sup>which I</sup>  
 30 who is made to stumble, and I burn not? If I must <sup>omit</sup>  
 needs glory, I will glory of the things that concern <sup>Or, Beside</sup>  
 31 my weakness. The God and Father of the Lord <sup>the things</sup>  
 Jesus, he who is blessed <sup>3</sup> for evermore, knoweth that <sup>that come</sup>  
 32 I lie not. In Damascus the governor under Aretas <sup>out of course</sup>  
 the king guarded the city of the Damascenes, in  
 33 order to take me: and through a window was I let  
 down in a basket by the wall, and escaped his hands.  
 12 <sup>1</sup> I must needs glory, though it is not expedient; <sup>4 Some</sup>  
 but I will come to visions and revelations of the Lord. <sup>ancient</sup>  
<sup>2</sup> I know a man in Christ, fourteen years ago (whether <sup>authorities</sup>  
 in the body, I know not; or whether out of the body, <sup>read Now to</sup>  
 I know not; God knoweth), such a one caught up <sup>glory is not</sup>  
 3 even to the third heaven. And I know such a man <sup>expedient,</sup>  
 (whether in the body, or apart from the body, I know <sup>but I will</sup>  
 4 not; God knoweth), how that he was caught up into <sup>come &c.</sup>  
 Paradise, and heard unspeakable words, which it is  
 5 not lawful for a man to utter. On behalf of such a  
 one will I glory: but on mine own behalf I will not  
 6 glory, save in *my* weaknesses. For if I should desire  
 to glory, I shall not be foolish; for I shall speak the  
 truth: but I forbear, lest any man should account of  
 7 from me. And by reason of the exceeding greatness  
 of the revelations—wherefore, that I should not be

<sup>1</sup> Or, *stake* exalted overmuch, there was given to me a <sup>1</sup>thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this <sup>8</sup> thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is <sup>9</sup> sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may <sup>10</sup> rest upon me. Wherefore I take pleasure in weak-  
<sup>2</sup> Or, *cover me* nesses, in injuries, in necessities, in persecutions, in  
 Gr. *spread a* distresses, for Christ's sake: for when I am weak, then  
*tabernacle* am I strong.  
*over me.*

I am become foolish: ye compelled me; for I <sup>11</sup> ought to have been commended of you: for in nothing was I behind <sup>3</sup>the very chiefest apostles, though I am nothing. Truly the signs of an apostle <sup>12</sup> were wrought among you in all patience, by signs and wonders and <sup>4</sup>mighty works. For what is there <sup>13</sup> wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

Behold, this is the third time I am ready to come <sup>14</sup> to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay-up for the parents, but the parents for the children. And I will most gladly spend and be <sup>5</sup>spent for your <sup>15</sup> souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you; <sup>16</sup> but, being crafty, I caught you with guile. Did I <sup>17</sup> take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent <sup>18</sup> the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we not in the same steps?*

<sup>6</sup> Or, *Think ye...you?* <sup>6</sup> Ye think all this time that we are excusing our-<sup>19</sup> selves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying, For I fear, lest by any means, when I come, I should <sup>20</sup> find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, back-

<sup>21</sup> bitings, whisperings, swellings, <sup>4</sup> tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

**13** <sup>1</sup> This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. I have said <sup>2</sup> beforehand, and I do say <sup>2</sup> beforehand, <sup>3</sup> as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak <sup>4</sup> in him, but we shall live with him through the power of God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be <sup>6</sup> reprobate. But I hope that ye shall know that we are <sup>7</sup> not reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, <sup>5</sup> though we be as <sup>6</sup> reprobate. For we can do nothing against the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

<sup>11</sup> Finally, brethren, <sup>6</sup> farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute one another with a holy kiss.

<sup>13</sup> All the saints salute you.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

<sup>1</sup> Or, *disorders*

<sup>2</sup> Or, *plainly*  
<sup>3</sup> Or, *as if I were present the second time, even though I am now absent*

<sup>4</sup> Many ancient authorities read *with*.

<sup>6</sup> Gr. *and that*.

<sup>6</sup> Or, *rejoice: be perfected*

# THE EPISTLE OF PAUL TO THE GALATIANS.

PAUL, an apostle (not from men, neither through  
<sup>1</sup> Or, a man <sup>1</sup> man, but through Jesus Christ, and God the Father,  
 who raised him from the dead), and all the brethren  
 which are with me, unto the churches of Galatia:  
 Grace to you and peace <sup>2</sup> from God the Father, and  
<sup>2</sup> Some ancient authorities read from God our Father, and the Lord Jesus Christ.  
 our Lord Jesus Christ, who gave himself for our sins,  
 that he might deliver us out of this present evil <sup>3</sup> world,  
 according to the will of our God and Father: to whom  
 be the glory <sup>4</sup> for ever and ever. Amen.

I marvel that ye are so quickly removing from him  
 that called you in the grace of Christ unto a different  
 gospel; which is not another *gospel*: only there are  
<sup>3</sup> Or, age  
<sup>4</sup> Gr. unto the ages of the ages.  
 some that trouble you, and would pervert the gospel  
 of Christ. But though we, or an angel from heaven,  
 should preach <sup>5</sup> unto you any gospel <sup>6</sup> other than that  
 which we preached unto you, let him be anathema.  
 As we have said before, so say I now again, If any  
 man preacheth unto you any gospel other than that  
 which ye received, let him be anathema. For am I  
 now persuading men, or God? or am I seeking to  
 please men? if I were still pleasing men, I should not  
 be a <sup>7</sup> servant of Christ.

For I make known to you, brethren, as touching the  
 gospel which was preached by me, that it is not after  
 man. For neither did I receive it from <sup>1</sup> man, nor was  
 I taught it, but *it came to me* through revelation of  
 Jesus Christ. For ye have heard of my manner of life  
 in time past in the Jews' religion, how that beyond  
 measure I persecuted the church of God, and made  
 havock of it: and I advanced in the Jews' religion  
 beyond many of mine own age <sup>8</sup> among my country-  
 men, being more exceedingly zealous for the traditions

<sup>8</sup> Gr. in my race.



15 of my fathers. But when it was the good pleasure of  
 God, who separated me, *even* from my mother's womb,  
 16 and called me through his grace, to reveal his Son in  
 me, that I might preach him among the Gentiles;  
 immediately I conferred not with flesh and blood:  
 17 neither went I up to Jerusalem to them which were  
 apostles before me: but I went away into Arabia;  
 and again I returned unto Damascus.

18 Then after three years I went up to Jerusalem to  
 19 'visit Cephas, and tarried with him fifteen days. But <sup>1 Or, become acquainted with</sup>  
 other of the apostles saw I none, <sup>2 save James the</sup>  
 20 Lord's brother. Now touching the things which I <sup>3 Or, but only</sup>  
 21 write unto you, behold, before God, I lie not. Then I  
 22 came into the regions of Syria and Cilicia. And I  
 was still unknown by face unto the churches of Judæa  
 23 which were in Christ: but they only heard say, He  
 that once persecuted us now preacheth the faith of  
 24 which he once made havock; and they glorified God  
 in me.

2 1 Then <sup>3 Or, in the course of</sup> after the space of fourteen years I went up  
 again to Jerusalem with Barnabas, taking Titus also with  
 2 me. And I went up by revelation; and I laid before  
 them the gospel which I preach among the Gentiles,  
 but privately before them who <sup>4 Or, are</sup> were of repute, lest  
 by any means I should be running, or had run, in  
 3 vain. But not even Titus who was with me, being a  
 4 Greek, was compelled to be circumcised: <sup>5 Or, but it was because of</sup> and that  
 because of the false brethren privily brought in, who  
 came in privily to spy out our liberty which we have  
 in Christ Jesus, that they might bring us into bondage:  
 5 to whom we gave place in the way of subjection, no,  
 not for an hour; that the truth of the gospel might  
 6 continue with you. But from those who <sup>6 Or, what they once were</sup> were reputed  
 to be somewhat (<sup>6</sup>whatsoever they were, it maketh no  
 matter to me: God accepteth not man's person)—  
 they, I say, who were of repute imparted nothing to  
 7 me: but contrariwise, when they saw that I had been  
 intrusted with the gospel of the uncircumcision, even  
 8 as Peter with *the gospel* of the circumcision (for he  
 that wrought for Peter unto the apostleship of the  
 circumcision wrought for me also unto the Gentiles);

<sup>1</sup> Or, *are*

and when they perceived the grace that was given <sup>9</sup> unto me, James and Cephas and John, they who <sup>1</sup>were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only *they would* <sup>10</sup> that we should remember the poor; which very thing I was also zealous to do.

But when Cephas came to Antioch, I resisted him <sup>11</sup> to the face, because he stood condemned. For before <sup>12</sup> that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled <sup>13</sup> likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I <sup>14</sup> saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by <sup>15</sup> nature, and not sinners of the Gentiles, yet knowing <sup>16</sup> that a man is not justified by <sup>2</sup>the works of the law, <sup>3</sup>save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But <sup>17</sup> if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things <sup>18</sup> which I destroyed, I prove myself a transgressor. For <sup>19</sup> I through <sup>4</sup>the law died unto <sup>4</sup>the law, that I might live unto God. I have been crucified with Christ; <sup>20</sup> <sup>5</sup>yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. I do not make <sup>21</sup> void the grace of God: for if righteousness is through <sup>4</sup>the law, then Christ died for nought.

<sup>2</sup> Or, *works of law*

<sup>3</sup> Or, *but only*

<sup>4</sup> Or, *law*

<sup>5</sup> Or, *and it is no longer I that live, but Christ &c.*

O foolish Galatians, who did bewitch you, before <sup>1</sup> <sup>3</sup> whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the <sup>2</sup>

Spirit by <sup>1</sup>the works of the law, or by the <sup>2</sup>hearing of <sup>1</sup> Or, *works*  
<sup>3</sup>faith? Are ye so foolish? having begun in the Spirit, <sup>2</sup> Or,  
<sup>4</sup>are ye now perfected in the flesh? Did ye suffer so <sup>3</sup> Or, *do ye*  
<sup>5</sup>many things in vain? if it be indeed in vain. He <sup>now make</sup>  
 therefore that supplieth to you the Spirit, and worketh <sup>an end in the</sup>  
<sup>4</sup>miracles <sup>among you, doeth he it</sup> by <sup>1</sup>the works of the <sup>flesh?</sup>  
<sup>6</sup>law, or by the <sup>2</sup>hearing of faith? Even as Abraham <sup>4</sup> Gr. *powers*  
 believed God, and it was reckoned unto him for <sup>5</sup> Or, *in*  
<sup>7</sup>righteousness. <sup>6</sup> Know therefore that they which be of <sup>6</sup> Or, *Ye*  
<sup>8</sup>faith, the same are sons of Abraham. And the scrip- <sup>perceive</sup>  
 ture, foreseeing that God <sup>7</sup>would justify the <sup>8</sup>Gentiles <sup>7</sup> Gr.  
 by faith, preached the gospel beforehand unto Abra- <sup>justifieth.</sup>  
 ham, *saying*, In thee shall all the nations be blessed. <sup>8</sup> Gr. *nations*  
<sup>9</sup>So then they which be of faith are blessed with the  
<sup>10</sup>faithful Abraham. For as many as are of <sup>1</sup>the works  
 of the law are under a curse: for it is written, Cursed  
 is every one which continueth not in all things that  
<sup>11</sup>are written in the book of the law, to do them. Now  
 that no man is justified <sup>9</sup>by the law in the sight of <sup>9</sup> Gr. *in.*  
 God, is evident: for, The righteous shall live by faith;  
<sup>12</sup>and the law is not of faith; but, He that doeth them  
<sup>13</sup>shall live in them. Christ redeemed us from the curse  
 of the law, having become a curse for us: for it is  
 written, Cursed is every one that hangeth on a tree:  
<sup>14</sup>that upon the Gentiles might come the blessing of  
 Abraham in Christ Jesus; that we might receive the  
 promise of the Spirit through faith.  
<sup>15</sup>Brethren, I speak after the manner of men: Though  
 it be but a man's <sup>10</sup>covenant, yet when it hath been <sup>10</sup> Or, *testa-*  
 confirmed, no one maketh it void, or addeth thereto. <sup>ment</sup>  
<sup>16</sup>Now to Abraham were the promises spoken, and to  
 his seed. He saith not, And to seeds, as of many;  
<sup>17</sup>but as of one, And to thy seed, which is Christ. Now  
 this I say; A <sup>10</sup>covenant confirmed beforehand by  
 God, the law, which came four hundred and thirty  
 years after, doth not disannul, so as to make the  
<sup>18</sup>promise of none effect. For if the inheritance is of the  
 law, it is no more of promise: but God hath granted  
<sup>19</sup>it to Abraham by promise. What then is the law?  
 It was added because of transgressions, till the seed  
 should come to whom the promise hath been made;

and it was ordained through angels by the hand of a mediator. Now a mediator is not *a mediator* of one; 20 but God is one. Is the law then against the promises 21 of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture 22 hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

<sup>1</sup> Or, the  
faith

But before <sup>1</sup>faith came, we were kept in ward under 23 the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor *to* 24 *bring us* unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a 25 tutor. For ye are all sons of God, through faith, in 26 Christ Jesus. For as many of you as were baptized 27 into Christ did put on Christ. There can be neither 28 Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ Jesus. And if ye are Christ's, then are 29 ye Abraham's seed, heirs according to promise.

<sup>2</sup> Or,  
elements

But I say that so long as the heir is a child, he 1 4 differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the 2 term appointed of the father. So we also, when we 3 were children, were held in bondage under the <sup>2</sup>rudiments of the world: but when the fulness of the time 4 came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were 5 under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the 6 Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; 7 and if a son, then an heir through God.

Howbeit at that time, not knowing God, ye were in 8 bondage to them which by nature are no gods: but 9 now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly <sup>2</sup>rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, 10 and seasons, and years. I am afraid of you, lest by any 11 means I have bestowed labour upon you in vain.

- 12 I beseech you, brethren, be as I *am*, for I *am* as ye  
 13 *are*. Ye did me no wrong: but ye know that because  
 of an infirmity of the flesh I preached the gospel unto  
 14 you the <sup>1</sup>first time: and that which was a temptation <sup>1</sup>Gr. *former*.  
 to you in my flesh ye despised not, nor <sup>2</sup>rejected; but <sup>2</sup>Gr. *spat*  
 ye received me as an angel of God, *even* as Christ Jesus. <sup>out.</sup>  
 15 Where then is that gratulation <sup>3</sup>of yourselves? for I <sup>3</sup>Or, *of*  
 bear you witness, that, if possible, ye would have <sup>yours</sup>  
 16 plucked out your eyes and given them to me. So  
 then am I become your enemy, because I <sup>4</sup>tell you the <sup>4</sup>Or, *deal*  
 17 truth? They zealously seek you in no good way; nay, <sup>truly with</sup>  
 they desire to shut you out, that ye may seek them. <sup>you</sup>  
 18 But it is good to be zealously sought in a good matter  
 at all times, and not only when I am present with you.  
 19 My little children, of whom I am again in travail until  
 20 Christ be formed in you, yea, I could wish to be  
 present with you now, and to change my voice; for I  
 am perplexed about you.
- 21 Tell me, ye that desire to be under the law, do ye  
 22 not hear the law? For it is written, that Abraham had  
 two sons, one by the handmaid, and one by the free-  
 23 woman. Howbeit the *son* by the handmaid is born  
 after the flesh; but the *son* by the freewoman *is born*  
 24 through promise. Which things contain an allegory:  
 for these *women* are two covenants; one from mount  
 Sinai, bearing children unto bondage, which is Hagar.  
 25 <sup>5</sup>Now this Hagar is mount Sinai in Arabia, and <sup>6</sup>Many  
 answereth to the Jerusalem that now is: for she is in <sup>ancient</sup>  
 26 bondage with her children. But the Jerusalem that is <sup>authorities</sup>  
 27 above is free, which is our mother. For it is written, <sup>read For</sup>  
 Rejoice, thou barren that bearest not; <sup>Sinai is a</sup>  
 Break forth and cry, thou that travailest not: <sup>mountain in</sup>  
 For more are the children of the desolate than of <sup>Arabia.</sup>  
 her which hath the husband.
- 28 Now <sup>6</sup>we, brethren, as Isaac was, are children of <sup>6</sup>Many  
 29 promise. But as then he that was born after the flesh <sup>ancient</sup>  
 persecuted him *that was born* after the Spirit, even so <sup>authorities</sup>  
 30 it is now. Howbeit what saith the Scripture? Cast <sup>read ye.</sup>  
 out the handmaid and her son: for the son of the  
 handmaid shall not inherit with the son of the free-  
 31 woman. Wherefore, brethren, we are not children of

<sup>1</sup> Or, *For freedom* a handmaid, but of the freewoman. <sup>1</sup>With freedom <sup>1</sup>5  
did Christ set us free : stand fast therefore, and be not  
entangled again in a yoke of bondage.

Behold, I Paul say unto you, that, if ye receive <sup>2</sup>  
circumcision, Christ will profit you nothing. Yea, I <sup>3</sup>  
testify again to every man that receiveth circumcision,  
that he is a debtor to do the whole law. Ye are <sup>4</sup>  
<sup>2</sup> Gr. *brought to nought.* <sup>2</sup>severed from Christ, ye who would be justified by the  
law ; ye are fallen away from grace. For we through <sup>5</sup>  
the Spirit by faith wait for the hope of righteousness.  
For in Christ Jesus neither circumcision availeth any- <sup>6</sup>  
thing, nor uncircumcision ; but faith <sup>3</sup>working through  
love. Ye were running well ; who did hinder you that <sup>7</sup>  
ye should not obey the truth ? This persuasion *came* <sup>8</sup>  
not of him that calleth you. A little leaven leaveneth <sup>9</sup>  
the whole lump. I have confidence to you-ward in the <sup>10</sup>  
Lord, that ye will be none otherwise minded : but he  
that troubleth you shall bear his judgement, whoso-  
ever he be. But I, brethren, if I still preach cir- <sup>11</sup>  
cumcision, why am I still persecuted ? then hath  
the stumblingblock of the cross been done away.  
I would that they which unsettle you would even <sup>4</sup>cut <sup>12</sup>  
themselves off.

<sup>4</sup> Or,  
*mutilate  
themselves*

For ye, brethren, were called for freedom ; only <sup>13</sup>  
not your freedom for an occasion to the flesh, but  
through love be servants one to another. For the <sup>14</sup>  
whole law is fulfilled in one word, *even* in this ; Thou  
shalt love thy neighbour as thyself. But if ye bite and <sup>15</sup>  
devour one another, take heed that ye be not con-  
sumed one of another.

But I say, Walk by the Spirit, and ye shall not fulfil <sup>16</sup>  
the lust of the flesh. For the flesh lusteth against the <sup>17</sup>  
Spirit, and the Spirit against the flesh ; for these are  
contrary the one to the other ; that ye may not do the  
things that ye would. But if ye are led by the Spirit, <sup>18</sup>  
ye are not under the law. Now the works of the flesh <sup>19</sup>  
are manifest, which are *these*, fornication, uncleanness,  
lasciviousness, idolatry, sorcery, enmities, strife, <sup>20</sup>  
<sup>5</sup> Or, *parties* jealousies, wraths, factions, divisions, <sup>5</sup>heresies, envy- <sup>21</sup>  
ings, drunkenness, revellings, and such like : of the  
<sup>6</sup> Or, *tell you plainly* which I <sup>6</sup>forewarn you, even as I did <sup>6</sup>forewarn



you, that they which practise such things shall not  
 22 inherit the kingdom of God. But the fruit of the  
 Spirit is love, joy, peace, longsuffering, kindness, good-  
 23 ness, faithfulness, meekness, <sup>1</sup>temperance: against such <sup>1</sup> Or, *self*  
 24 there is no law. And they that are of Christ Jesus *control*  
 have crucified the flesh with the passions and the lusts  
 thereof.

25 If we live by the Spirit, by the Spirit let us also walk.  
 26 Let us not be vainglorious, provoking one another,  
 envying one another.

6 1 Brethren, even if a man be overtaken in any tres-  
 pass, ye which are spiritual, restore such a one in a  
 spirit of meekness; looking to thyself, lest thou also  
 2 be tempted. Bear ye one another's burdens, and so  
 3 fulfil the law of Christ. For if a man thinketh himself  
 to be something, when he is nothing, he deceiveth  
 4 himself. But let each man prove his own work, and  
 then shall he have his glorying in regard of himself  
 5 alone, and not of <sup>2</sup>his neighbour. For each man shall <sup>2</sup> Gr. *the*  
 bear his own <sup>3</sup>burden. *other.*  
<sup>3</sup> Or, *load*

6 But let him that is taught in the word communicate  
 7 unto him that teacheth in all good things. Be not de-  
 ceived; God is not mocked: for whatsoever a man  
 8 soweth, that shall he also reap. For he that soweth  
 unto his own flesh shall of the flesh reap corruption;  
 but he that soweth unto the Spirit shall of the Spirit  
 9 reap eternal life. And let us not be weary in well-  
 doing: for in due season we shall reap, if we faint not.  
 10 So then, as we have opportunity, let us work that  
 which is good toward all men, and especially toward  
 them that are of the household of the faith.

11 See with how large letters I <sup>4</sup>have written unto you <sup>4</sup> Or, *write*  
 12 with mine own hand. As many as desire to make a  
 fair show in the flesh, they compel you to be circum-  
 cised; only that they may not be persecuted <sup>5</sup>for the <sup>5</sup> Or, *by*  
 13 cross of Christ. For not even they who <sup>6</sup>receive *reason of*  
 circumcision do themselves keep <sup>7</sup>the law; but they <sup>6</sup> Some  
 desire to have you circumcised, that they may glory in *ancient*  
 14 your flesh. But far be it from me to glory, save in *authorities*  
 the cross of our Lord Jesus Christ, through <sup>8</sup>which the *read have*  
 world hath been crucified unto me, and I unto the <sup>7</sup> Or, *a law*  
<sup>8</sup> Or, *whom*

<sup>1</sup> Or,  
*creation*

world. For neither is circumcision anything, nor un-15  
circumcision, but a new <sup>1</sup>creature. And as many as 16  
shall walk by this rule, peace *be* upon them, and  
mercy, and upon the Israel of God.

From henceforth let no man trouble me: for I bear 17  
branded on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your 18  
spirit, brethren. Amen.

# THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

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- 1** **1** PAUL, an apostle of Christ Jesus through the will of  
 God, to the saints which are <sup>1</sup>at Ephesus, and the <sup>1</sup>Some very  
**2** faithful in Christ Jesus: Grace to you and peace from <sup>ancient</sup>  
 God our Father and the Lord Jesus Christ. <sup>authorities</sup>  
**3** Blessed *be* the God and Father of our Lord Jesus <sup>omit at</sup>  
 Christ, who hath blessed us with every spiritual bless- <sup>Ephesus.</sup>  
**4** ing in the heavenly *places* in Christ: even as he chose  
 us in him before the foundation of the world, that we  
 should be holy and without blemish before <sup>2</sup>him in <sup>2</sup>Or, *him*:  
**5** love: having foreordained us unto adoption as sons <sup>having in</sup>  
 through Jesus Christ unto himself, according to the <sup>love fore-</sup>  
**6** good pleasure of his will, to the praise of the glory of <sup>ordained us</sup>  
 his grace, <sup>3</sup>which he freely bestowed on us in the <sup>3</sup>Or, *where-*  
**7** Beloved: in whom we have our redemption through <sup>with he</sup>  
 his blood, the forgiveness of our trespasses, according <sup>endued us</sup>  
**8** to the riches of his grace, <sup>4</sup>which he made to abound <sup>4</sup>Or, *where-*  
**9** toward us in all wisdom and prudence, having made <sup>with he</sup>  
 known unto us the mystery of his will, according to <sup>abounded</sup>  
**10** his good pleasure which he purposed in him unto a dis-  
 pensation of the fulness of the <sup>5</sup>times, to sum up all <sup>6</sup>Gr. *seasons.*  
 things in Christ, the things <sup>6</sup>in the heavens, and the <sup>6</sup>Gr. *upon.*  
**11** things upon the earth; in him, *I say*, in whom also we  
 were made a heritage, having been foreordained ac-  
 cording to the purpose of him who worketh all things  
**12** after the counsel of his will; to the end that we should  
 be unto the praise of his glory, we who <sup>7</sup>had before <sup>7</sup>Or, *have*  
**13** hoped in Christ: in whom ye also, having heard the  
 word of the truth, the gospel of your salvation,—in  
 whom, having also believed, ye were sealed with the  
**14** Holy Spirit of promise, which is an earnest of our

inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

<sup>1</sup> Or, *in*

<sup>2</sup> Many ancient authorities insert *the love*.

For this cause I also, having heard of the faith in <sup>15</sup> the Lord Jesus which is <sup>1</sup>among you, and <sup>2</sup>which *ye shew* toward all the saints, cease not to give thanks for <sup>16</sup> you, making mention of *you* in my prayers; that the <sup>17</sup> God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your <sup>18</sup> heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding <sup>19</sup> greatness of his power to us-ward who believe, according to that working of the strength of his might which <sup>20</sup> he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above all rule, and authority, and <sup>21</sup> power, and dominion, and every name that is named, not only in this <sup>3</sup>world, but also in that which is to come: and he put all things in subjection under his <sup>22</sup> feet, and gave him to be head over all things to the church, which is his body, the fulness of him that <sup>23</sup> filleth all in all.

<sup>3</sup> Or, *age*

<sup>4</sup> Gr. *age*.

<sup>5</sup> Gr. *thoughts*.

<sup>6</sup> Some ancient authorities read *in Christ*.

And you *did he quicken*, when ye were dead through <sup>1</sup> your trespasses and sins, wherein aforetime ye walked <sup>2</sup> according to the <sup>4</sup>course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among <sup>3</sup> whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the <sup>5</sup>mind, and were by nature children of wrath, even as the rest:— but God, being rich in mercy, for his great love where- <sup>4</sup> with he loved us, even when we were dead through <sup>5</sup> our trespasses, quickened us together <sup>6</sup>with Christ (by grace have ye been saved), and raised us up with him, <sup>6</sup> and made us to sit with him in the heavenly *places*, in Christ Jesus: that in the ages to come he might shew <sup>7</sup> the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved <sup>8</sup> through faith; and that not of yourselves: *it is* the gift of God: not of works, that no man should glory. <sup>9</sup>

10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made

12 by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, hav-

13 ing no hope and without God in the world. But now in Christ Jesus ye that once were far off are made

14 nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of

15 partition, having abolished in his flesh the enmity, *even the law of commandments contained in ordinances*; that he might create in himself of the twain one

16 new man, so making peace; and might reconcile them both in one body unto God through the cross,

17 having slain the enmity thereby: and he came and <sup>1</sup>preached peace to you that were far off, and peace <sup>1</sup>Gr.

18 to them that were nigh: forthrough him we both have *preached good tidings of peace.*

19 our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household

20 of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the

21 chief corner stone; in whom <sup>2</sup>each several building, <sup>2</sup>Gr. *every building.*

22 fitly framed together, groweth into a holy <sup>3</sup>temple in <sup>3</sup>Or, *sanctuary*

23 the Lord; in whom ye also are builded together <sup>4</sup>for <sup>4</sup>Gr. *into,*

3 1 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the <sup>5</sup>dispensation of that grace of God which <sup>5</sup>Or, *stewardship*

3 was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote

4 afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ;

5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto

6 his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members

of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made 7 a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all 8 saints, was this grace given to preach unto the Gentiles the unsearchable riches of Christ; and to <sup>1</sup>make 9 all men see what is the <sup>2</sup>dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, according to the <sup>3</sup>eternal purpose which he 11 purposed in Christ Jesus our Lord: in whom we have 12 boldness and access in confidence through <sup>4</sup>our faith in him. Wherefore I ask that <sup>5</sup>ye faint not at my 13 tribulations for you, which <sup>6</sup>are your glory.

<sup>1</sup> Some ancient authorities read *bring to light what is*.

<sup>2</sup> Or, *stewardship*.

<sup>3</sup> Gr. *purpose of the ages*.

<sup>4</sup> Or, *the faith of him*.

<sup>5</sup> Or, *I*.

<sup>6</sup> Or, *is*.

<sup>7</sup> Gr. *fatherhood*.

For this cause I bow my knees unto the Father, 14 from whom every <sup>7</sup>family in heaven and on earth is 15 named, that he would grant you, according to the 16 riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ 17 may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be 18 strong to apprehend with all the saints what is the breadth and length and height and depth, and to know 19 the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* the glory in the 21 church and in Christ Jesus unto <sup>8</sup>all generations for ever and ever. Amen.

<sup>8</sup> Gr. *all the generations of the age of the ages*.

I therefore, the prisoner in the Lord, beseech you 1 4 to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long- 2 suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as 4 also ye were called in one hope of your calling; one 5 Lord, one faith, one baptism, one God and Father 6



of all, who is over all, and through all, and in all.  
 7 But unto each one of us was the grace given accord-  
 8 ing to the measure of the gift of Christ. Wherefore  
 he saith,

When he ascended on high, he led captivity  
 captive,

And gave gifts unto men.

9 (Now this, He ascended, what is it but that he also  
 10 descended <sup>1</sup>into the lower parts of the earth? He that <sup>1</sup> Some  
 descended is the same also that ascended far above all <sup>ancient</sup>  
 11 the heavens, that he might fill all things.) And he <sup>authorities</sup>  
 gave some *to be* apostles; and some, prophets; and <sup>insert first.</sup>  
 some, evangelists; and some, pastors and teachers;  
 12 for the perfecting of the saints, unto the work of  
 ministering, unto the building up of the body of  
 13 Christ: till we all attain unto the unity of the faith,  
 and of the knowledge of the Son of God, unto a full-  
 14 fulness of Christ: that we may be no longer children,  
 tossed to and fro and carried about with every wind  
 of doctrine, by the sleight of men, in craftiness, after  
 15 the wiles of error; but <sup>2</sup>speaking truth in love, may <sup>2</sup> Or, *dealing*  
 grow up in all things into him, which is the head, <sup>truly</sup>  
 16 *even* Christ; from whom all the body fitly framed and  
 knit together <sup>3</sup>through that which every joint sup- <sup>3</sup> Gr.  
 plieth, according to the working in *due* measure of each <sup>through</sup>  
 several part, maketh the increase of the body unto the <sup>every joint</sup>  
 building up of itself in love. <sup>of the</sup>  
<sup>supply.</sup>

17 This I say therefore, and testify in the Lord, that  
 ye no longer walk as the Gentiles also walk, in the  
 18 vanity of their mind, being darkened in their under-  
 standing, alienated from the life of God because of  
 the ignorance that is in them, because of the hardening  
 19 of their heart; who being past feeling gave themselves  
 up to lasciviousness, <sup>4</sup>to work all uncleanness with <sup>4</sup> Or, *to*  
 20, 21 <sup>5</sup>greediness. But ye did not so learn Christ; if so be <sup>make a</sup>  
 that ye heard him, and were taught in him, even as <sup>trade of</sup>  
 22 truth is in Jesus: that ye put away, as concerning your <sup>Or,</sup>  
 former manner of life, the old man, which waxeth <sup>covetousness</sup>  
 23 corrupt after the lusts of deceit; and that ye be  
 24 renewed in the spirit of your mind, and put on the new

<sup>1</sup> Or, *which is after God, created &c.* man, <sup>1</sup>which after God hath been created in righteousness and holiness of truth.

<sup>2</sup> Gr. *provocation.* Wherefore, putting away falsehood, speak ye truth <sup>25</sup> each one with his neighbour: for we are members one of another. Be ye angry, and sin not: let not <sup>26</sup> the sun go down upon your <sup>2</sup>wrath: neither give place <sup>27</sup> to the devil. Let him that stole steal no more: but <sup>28</sup> rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech <sup>29</sup> proceed out of your mouth, but such as is good for

<sup>3</sup> Gr. *the building up of the need.*

<sup>3</sup>edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit <sup>30</sup> of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, <sup>31</sup> and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tender-<sup>32</sup> hearted, forgiving each other, even as God also in Christ forgave <sup>4</sup>you.

<sup>4</sup> Many ancient authorities read *us*.

<sup>6</sup> Some ancient authorities read *you*.

Be ye therefore imitators of God, as beloved children; <sup>15</sup> and walk in love, even as Christ also loved you, and <sup>2</sup> gave himself up for <sup>3</sup>us, an offering and a sacrifice to God for an odour of a sweet smell. But fornication, <sup>3</sup> and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthi- <sup>4</sup> ness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye <sup>5</sup> know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for <sup>6</sup> because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore <sup>7</sup> partakers with them; for ye were once darkness, but <sup>8</sup> are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and <sup>9</sup> righteousness and truth), proving what is well-pleasing <sup>10</sup> unto the Lord; and have no fellowship with the un- <sup>11</sup> fruitful works of darkness, but rather even <sup>6</sup>reprove them; for the things which are done by them in <sup>12</sup> secret it is a shame even to speak of. But all things <sup>13</sup>

<sup>6</sup> Or, *convict*

when they are <sup>1</sup>reproved are made manifest by the <sup>1</sup> Or, light: for everything that is made manifest is light. *convicted*

14 Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15 Look therefore carefully how ye walk, not as un-  
16 wise, but as wise; <sup>2</sup>redeeming the time, because the <sup>2</sup> Gr. *buying*  
17 days are evil. Wherefore be ye not foolish, but *up the*  
18 understand what the will of the Lord is. And he not *opportunity.*

drunken with wine, wherein is riot, but be filled <sup>3</sup>with <sup>3</sup> Or, *in*  
19 the Spirit; speaking <sup>4</sup>one to another in psalms and <sup>4</sup> Or, *to*  
hymns and spiritual songs, singing and making melody *yourselves*

20 with your heart to the Lord; giving thanks always  
for all things in the name of our Lord Jesus Christ to  
21 <sup>5</sup>God, even the Father; subjecting yourselves one to <sup>5</sup> Gr. *the God*  
another in the fear of Christ. *and Father.*

22 Wives, *be in subjection* unto your own husbands, as  
23 unto the Lord. For the husband is the head of the wife,  
as Christ also is the head of the church, *being* himself  
24 the saviour of the body. But as the church is subject  
to Christ, <sup>6</sup>so *let* the wives also *be* to their husbands <sup>6</sup> Or, *so are*  
25 in everything. Husbands, love your wives, even as *the wives*  
*also*

Christ also loved the church, and gave himself up for  
26 it; that he might sanctify it, having cleansed it by  
27 the <sup>7</sup>washing of water with the word, that he might <sup>7</sup> Gr. *laver*  
present the church to himself a glorious *church*, not  
having spot or wrinkle or any such thing; but that it  
28 should be holy and without blemish. Even so ought  
husbands also to love their own wives as their own  
bodies. He that loveth his own wife loveth himself:  
29 for no man ever hated his own flesh; but nourisheth  
30 and cherisheth it, even as Christ also the church; be-  
31 cause we are members of his body. For this cause  
shall a man leave his father and mother, and shall  
cleave to his wife; and the twain shall become one  
32 fle-h. This mystery is great: but I speak in regard  
33 of Christ and of the church. Nevertheless do ye also  
severally love each one his own wife even as himself;  
and *let* the wife *see* that she fear her husband.

6 1 Children, obey your parents in the Lord: for this is  
2 right. Honour thy father and mother (which is the

- first commandment with promise), that it may be well <sup>3</sup> with thee, and thou <sup>1</sup>mayest live long on the <sup>2</sup>earth.
- <sup>1</sup> Or, *shall* And, ye fathers, provoke not your children to wrath : <sup>4</sup> but nurture them in the chastening and admonition of the Lord.
- <sup>2</sup> Gr. *Bond-servants.* <sup>3</sup>Servants, be obedient unto them that according to <sup>5</sup> the flesh are your <sup>4</sup>masters, with fear and trembling, in singleness of your heart, as unto Christ ; not in the <sup>6</sup> way of eyeservice, as men-pleasers ; but as <sup>3</sup>servants of Christ, doing the will of God from the <sup>5</sup>heart ; with <sup>7</sup> good will doing service, as unto the Lord, and not unto men : knowing that whatsoever good thing each <sup>8</sup> one doeth, the same shall he receive again from the Lord, whether *he be* bond or free. And, ye <sup>4</sup>masters, <sup>9</sup> do the same things unto them, and forbear threatening : knowing that both their Master and yours is in heaven, and there is no respect of persons with him.
- <sup>6</sup> Or, *From henceforth* <sup>6</sup>Finally, <sup>7</sup>be strong in the Lord, and in the strength <sup>10</sup> of his might. Put on the whole armour of God, that <sup>11</sup> ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but <sup>12</sup> against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Where- <sup>13</sup> fore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded <sup>14</sup> your loins with truth, and having put on the breast-plate of righteousness, and having shod your feet with <sup>15</sup> the preparation of the gospel of peace ; withal taking <sup>16</sup> up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. And take <sup>17</sup> the helmet of salvation, and the sword of the Spirit, which is the word of God : with all prayer and suppli- <sup>18</sup> cation praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be <sup>19</sup> given unto me <sup>8</sup>in opening my mouth, to make known with boldness the mystery of the gospel, for which I <sup>20</sup> am an ambassador in <sup>9</sup>chains ; that in it I may speak boldly, as I ought to speak.
- <sup>8</sup> Or, *in opening my mouth with boldness, to make known*
- <sup>9</sup> Gr. *a chain.*

- 
- 21 But that ye also may know my affairs, how I do,  
Tychicus, the beloved brother and faithful minister in  
22 the Lord, shall make known to you all things: whom  
I have sent unto you for this very purpose, that ye  
may know our state, and that he may comfort your  
hearts.
- 23 Peace be to the brethren, and love with faith,  
from God the Father and the Lord Jesus Christ.
- 24 Grace be with all them that love our Lord Jesus Christ  
in uncorruptness.

# THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

<sup>1</sup> Gr. *bond-servants.*

<sup>2</sup> Or, *over-seers*

<sup>3</sup> Or, *ye have me in your heart*

<sup>4</sup> Or, *prove the things that differ*

<sup>5</sup> Gr. *fruit.*

<sup>6</sup> Gr. *in the whole Prætorium.*

<sup>7</sup> Gr. *trusting in my bonds.*

PAUL and Timothy, <sup>1</sup>servants of Christ Jesus, to **1**  
all the saints in Christ Jesus which are at Philippi,  
with the <sup>2</sup>bishops and deacons: Grace to you and **2**  
peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, **3**  
always in every supplication of mine on behalf of you **4**  
all making my supplication with joy, for your fellow- **5**  
ship in furtherance of the gospel from the first day  
until now; being confident of this very thing, that he **6**  
which began a good work in you will perfect it until  
the day of Jesus Christ: even as it is right for me to **7**  
be thus minded on behalf of you all, because <sup>3</sup>I have  
you in my heart, inasmuch as, both in my bonds and  
in the defence and confirmation of the gospel, ye all  
are partakers with me of grace. For God is my **8**  
witness, how I long after you all in the tender mercies  
of Christ Jesus. And this I pray, that your love may **9**  
abound yet more and more in knowledge and all  
discernment; so that ye may <sup>4</sup>approve the things that **10**  
are excellent; that ye may be sincere and void of  
offence unto the day of Christ; being filled with the **11**  
<sup>5</sup>fruits of righteousness, which are through Jesus Christ,  
unto the glory and praise of God.

Now I would have you know, brethren, that the **12**  
things *which happened* unto me have fallen out rather  
unto the progress of the gospel; so that my bonds **13**  
became manifest in Christ <sup>6</sup>throughout the whole  
prætorian guard, and to all the rest; and that most of **14**  
the brethren in the Lord, <sup>7</sup>being confident through  
my bonds, are more abundantly bold to speak the  
word of God without fear. Some indeed preach **15**  
Christ even of envy and strife; and some also of good



16 will : the one *do it* of love, knowing that I am set for  
17 the defence of the gospel : but the other proclaim

Christ of faction, not sincerely, thinking to raise up  
18 affliction for me in my bonds. What then? only that

in every way, whether in pretence or in truth, Christ  
is proclaimed ; and therein I rejoice, yea, and will

19 rejoice. For I know that this shall turn to my salva-  
tion, through your supplication and the supply of the

20 Spirit of Jesus Christ, according to my earnest expect-  
ation and hope, that in nothing shall I be put to

shame, but *that* with all boldness, as always, *so* now  
also Christ shall be magnified in my body, whether by

21 life, or by death. For to me to live is Christ, and to  
22 die is gain. <sup>1</sup>But if to live in the flesh,—*if* this is the

fruit of my work, then <sup>2</sup>what I shall choose <sup>3</sup>I wot  
23 not. But I am in a strait betwixt the two, having the

desire to depart and be with Christ ; for it is very far  
24 better : yet to abide in the flesh is more needful for

25 your sake. And having this confidence, I know that  
I shall abide, yea, and abide with you all, for your

26 progress and joy <sup>4</sup>in the faith ; that your glorying may  
abound in Christ Jesus in me through my presence

27 with you again. Only <sup>5</sup>let your manner of life be  
worthy of the gospel of Christ : that, whether I come and

see you or be absent, I may hear of your state, that ye  
stand fast in one spirit, with one soul striving <sup>6</sup>for the

28 faith of the gospel ; and in nothing affrighted by the  
adversaries : which is for them an evident token of

perdition, but of your salvation, and that from God ;  
29 because to you it hath been granted in the behalf of

Christ, not only to believe on him, but also to suffer  
30 in his behalf : having the same conflict which ye saw

in me, and now hear to be in me.

**2** 1 If there is therefore any comfort in Christ, if any  
consolation of love, if any fellowship of the Spirit, if

2 any tender mercies and compassions, fulfil ye my joy,  
that ye be of the same mind, having the same love,

3 being of one accord, <sup>7</sup>of one mind ; *doing* nothing  
through faction or through vainglory, but in lowliness

4 of mind each counting other better than himself ; not  
looking each of you to his own things, but each of you

<sup>1</sup> Or, *But if to live in the flesh be my lot, this is the fruit of my work : and what I shall choose I wot not.*

<sup>2</sup> Or, *what shall I choose?*

<sup>3</sup> Or, *I do not make known*

<sup>4</sup> Or, *of faith*  
<sup>5</sup> Gr. *behave as citizens worthily.*

<sup>6</sup> Gr. *with.*

<sup>7</sup> Some ancient authorities read *of the same mind.*

also to the things of others. Have this mind in you, 5  
 which was also in Christ Jesus: who, <sup>1</sup>being in the 6  
 form of God, counted it not <sup>2</sup>a prize to be on an  
 equality with God, but emptied himself, taking the 7  
 form of a <sup>3</sup>servant, <sup>4</sup>being made in the likeness of  
 men; and being found in fashion as a man, he 8  
 humbled himself, becoming obedient *even* unto death,  
 yea, the death of the cross. Wherefore also God 9  
 highly exalted him, and gave unto him the name  
 which is above every name; that in the name of 10  
 Jesus every knee should bow, of *things* in heaven  
 and *things* on earth and <sup>5</sup>*things* under the earth, and 11  
 that every tongue should confess that Jesus Christ is  
 Lord, to the glory of God the Father.

<sup>1</sup> Or, things  
of the world  
below

So then, my beloved, even as ye have always 12  
 obeyed, not <sup>6</sup>as in my presence only, but now much  
 more in my absence, work out your own salvation  
 with fear and trembling; for it is God which worketh 13  
 in you both to will and to work, for his good pleasure.  
 Do all things without murmurings and disputings; 14  
 that ye may be blameless and harmless, children of 15  
 God without blemish in the midst of a crooked and  
 perverse generation, among whom ye are seen as  
 lights in the world, holding forth the word of life; 16  
 that I may have whereof to glory in the day of Christ,  
 that I did not run in vain neither labour in vain. Yea, 17  
 and if I am <sup>8</sup>offered upon the sacrifice and service of  
 your faith, I joy, and rejoice with you all: and in the 18  
 same manner do ye also joy, and rejoice with me.

<sup>6</sup> Some  
ancient  
authorities  
omit as.

<sup>7</sup> Gr. *humi-*  
*naries.*

<sup>8</sup> Gr. *poured*  
*out as a*  
*drink-*  
*offering.*

But I hope in the Lord Jesus to send Timothy 19  
 shortly unto you, that I also may be of good comfort,  
 when I know your state. For I have no man like- 20  
 minded, who will care <sup>9</sup>truly for your state. For they 21  
 all seek their own, not the things of Jesus Christ. But 22  
 ye know the proof of him, that, as a child *serveth* a  
 father, *so* he served with me in furtherance of the  
 gospel. Him therefore I hope to send forthwith, so 23  
 soon as I shall see how it will go with me: but I trust 24  
 in the Lord that I myself also shall come shortly.  
 But I counted it necessary to send to you Epaphro- 25  
 ditus, my brother and fellow-worker and fellow-soldier,

<sup>9</sup> Gr.  
*genuinely.*

26 and your <sup>1</sup>messenger and minister to my need; since he longed <sup>2</sup>after you all, and was sore troubled, be-  
 27 cause ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that  
 28 I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less  
 29 sorrowful. Receive him therefore in the Lord with all  
 30 joy; and hold such in honour: because for the work of <sup>3</sup>Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

<sup>1</sup> Gr. *apostle*.  
<sup>2</sup> Many ancient authorities read *that he see you all*.

<sup>3</sup> Many ancient authorities read *the Lord*.

3

1 Finally, my brethren, <sup>4</sup>rejoice in the Lord. To write the same things to you, to me indeed is not  
 2 irksome, but for you it is safe. Beware of the dogs, beware of the evil workers, beware of the concision:  
 3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence  
 4 in the flesh: though I myself might have confidence even in the flesh: if any other man <sup>5</sup>thinketh to have  
 5 confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a  
 6 Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found  
 7 blameless. Howbeit what things were <sup>6</sup>gain to me, <sup>6</sup>Gr. *gains*.  
 8 these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but  
 9 <sup>7</sup>dung, that I may gain Christ, and be found in him, <sup>7</sup>Or, *refuse*  
<sup>8</sup>not having a righteousness of mine own, *even that* which is of the law, but that which is through faith in  
 Christ, the righteousness which is of God <sup>9</sup>by faith: <sup>8</sup>Or, *not having as my righteousness that which is of the law*  
 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming  
 11 conformed unto his death; if by any means I may <sup>9</sup>Gr. *upon*.  
 12 attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: <sup>10</sup>Or, *apprehend, seeing that also I was apprehended*  
 but I press on, if so be that I may <sup>10</sup>apprehend that

<sup>1</sup> Many  
ancient  
authorities  
omit *yet*.

<sup>2</sup> Or, *up-  
ward*

<sup>3</sup> Or, *com-  
monwealth*

for which also I was apprehended by Christ Jesus. Brethren, I count not myself <sup>1</sup>yet to have apprehended : 13 but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of 14 the <sup>2</sup>high calling of God in Christ Jesus. Let us <sup>15</sup>therefore, as many as be perfect, be thus minded : and if in anything ye are otherwise minded, even this shall God reveal unto you : only, whereunto we have 16 already attained, by that same *rule* let us walk.

Brethren, be ye imitators together of me, and mark 17 them which so walk even as ye have us for an example. For many walk, of whom I told you often, 18 and now tell you even weeping, *that they are* the enemies of the cross of Christ : whose end is perdi- 19 tion, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. For our <sup>3</sup>citi- 20 zenship is in heaven ; from whence also we wait for a Saviour, the Lord Jesus Christ : who shall fashion 21 anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Wherefore, my brethren beloved and longed for, 1 <sup>4</sup> my joy and crown, so stand fast in the Lord, my beloved.

I exhort Euodia, and I exhort Syntyche, to be of the 2 same mind in the Lord. Yea, I beseech thee also, 3 true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

<sup>4</sup> Or, *Fare-  
well*  
<sup>5</sup> Or, *gentle-  
ness*

<sup>4</sup>Rejoice in the Lord alway : again I will say, <sup>4</sup>Re-  
joice. Let your <sup>5</sup>forbearance be known unto all men. 5  
The Lord is at hand. In nothing be anxious ; but in 6  
everything by prayer and supplication with thanks-  
giving let your requests be made known unto God. 7  
And the peace of God, which passeth all understand-  
ing, shall guard your hearts and your thoughts in Christ 8  
Jesus.

Finally, brethren, whatsoever things are true, what- 8

- soever things are <sup>1</sup>honourable, whatsoever things are <sup>1</sup>Gr. *reverend.*  
just, whatsoever things are pure, whatsoever things are  
lovely, whatsoever things are <sup>2</sup>of good report; if there <sup>2</sup>Or, *gracious*  
be any virtue, and if there be any praise, <sup>3</sup>think on these <sup>3</sup>Gr. *take account of.*  
9 things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.
- 10 But I <sup>4</sup>rejoice in the Lord greatly, that now at <sup>4</sup>Gr. *rejoiced.*  
length ye have revived your thought for me; <sup>5</sup>wherein <sup>5</sup>Or, *seeing that*  
ye did indeed take thought, but ye lacked opportunity.
- 11 Not that I speak in respect of want: for I have  
learned, in whatsoever state I am, therein to be content.  
12 I know how to be abased, and I know also how to abound: in everything and in all things have I  
learned the secret both to be filled and to be hungry,  
13 both to abound and to be in want. I can do all  
14 things in him that strengtheneth me. Howbeit ye did  
15 well, that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the  
beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter  
16 of giving and receiving, but ye only; for even in Thes-  
17 salonica ye sent once and again unto my need. Not  
that I seek for the gift; but I seek for the fruit that in-  
18 creaseth to your account. But I have all things, and  
abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a  
sweet smell, a sacrifice acceptable, well-pleasing to  
19 God. And my God shall fulfil every need of yours  
20 according to his riches in glory in Christ Jesus. Now  
unto our God and Father *be* the glory <sup>6</sup>for ever and <sup>6</sup>Gr. *unto the ages of the ages.*  
ever. Amen.
- 21 Salute every saint in Christ Jesus. The brethren  
22 which are with me salute you. All the saints salute  
you, especially they that are of Caesar's household.
- 23 The grace of the Lord Jesus Christ be with your  
spirit.

# THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

---

PAUL, an apostle of Christ Jesus through the will of 1 1  
 God, and Timothy <sup>1</sup>our brother, <sup>2</sup>to the saints and 2  
 faithful brethren in Christ *which are at Colossæ*: Grace  
 to you and peace from God our Father.

<sup>1</sup> Gr. *the*  
*brother.*  
<sup>2</sup> Or, *to those*  
*that are at*  
*Colossæ, holy*  
*and faithful*  
*brethren*  
*in Christ*

We give thanks to God the Father of our Lord 3  
 Jesus Christ, praying always for you, having heard of 4  
 your faith in Christ Jesus, and of the love which ye  
 have toward all the saints, because of the hope which is 5  
 laid up for you in the heavens, whereof ye heard before  
 in the word of the truth of the gospel, which is come 6  
 unto you; even as it is also in all the world bearing  
 fruit and increasing, as *it doth* in you also, since the  
 day ye heard and knew the grace of God in truth;  
 even as ye learned of Epaphras our beloved fellow- 7  
 servant, who is a faithful minister of Christ on <sup>3</sup>our  
 behalf, who also declared unto us your love in the 8  
 Spirit.

<sup>3</sup> Many  
 ancient  
 authorities  
 read *your*.

For this cause we also, since the day we heard *it*, 9  
 do not cease to pray and make request for you, that  
 ye may be filled with the knowledge of his will in all  
 spiritual wisdom and understanding, to walk worthily 10  
 of the Lord <sup>4</sup>unto all pleasing, bearing fruit in every  
 good work, and increasing <sup>5</sup>in the knowledge of God;  
<sup>6</sup>strengthened <sup>7</sup>with all power, according to the might 11  
 of his glory, unto all patience and longsuffering with  
 joy; giving thanks unto the Father, who made <sup>8</sup>us 12  
 meet to be partakers of the inheritance of the saints  
 in light; who delivered us out of the power of dark- 13  
 ness, and translated us into the kingdom of the Son  
 of his love; in whom we have our redemption, the 14  
 forgiveness of our sins: who is the image of the in- 15  
 visible God, the firstborn of all creation; for in him 16

<sup>4</sup> Or, *unto all*  
*pleasing, in*  
*every good*  
*work, bear-*  
*ing fruit*  
*and in-*  
*creasing*  
*&c.*  
<sup>5</sup> Or, *by*  
<sup>6</sup> Gr. *made*  
*powerful.*  
<sup>7</sup> Or, *in*  
<sup>8</sup> Some  
 ancient  
 authorities  
 read *you*.



- were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him;
- 17 and he is before all things, and in him all things
- 18 <sup>1</sup>consist. And he is the head of the body, the church; <sup>1</sup> That is, who is the beginning, the firstborn from the dead; <sup>hold together.</sup>
- <sup>2</sup>that in all things he might have the preeminence. <sup>2</sup> Or, that
- 19 <sup>3</sup>For it was the good pleasure of the Father that in <sup>among all he might have</sup>
- 20 him should all the fulness dwell; and through him <sup>3</sup> Or, For the
- to reconcile all things <sup>4</sup>unto <sup>5</sup>himself, having made <sup>whole fulness of</sup>
- peace through the blood of his cross; through him, <sup>God was pleased to dwell in</sup>
- I say*, whether things upon the earth, or things in the <sup>him</sup>
- 21 heavens. And you, being in time past alienated and
- enemies in your mind in your evil works, yet now <sup>4</sup> Or, into
- 22 <sup>6</sup>hath he reconciled in the body of his flesh through <sup>him</sup>
- death, to present you holy and without blemish and <sup>6</sup> Or, him
- 23 unreprieveable before him: if so be that ye continue in <sup>6</sup> Some ancient authorities read ye have been reconciled.
- the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.
- 24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which
- 25 is the church; whereof I was made a minister, according to the <sup>7</sup>dispensation of God which was given <sup>7</sup> Or, stewardship
- 26 me to you-ward, to fulfil the word of God, *even* the
- mystery which hath been hid <sup>8</sup>from all ages and gene- <sup>8</sup> Gr. from the ages and
- rations: but now hath it been manifested to his saints, <sup>from the generations.</sup>
- 27 to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles,
- 28 which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man
- 29 perfect in Christ; whereunto I labour also, striving
- <sup>9</sup> according to his working, which worketh in me <sup>9</sup> Or, in
- <sup>9</sup>mightily. <sup>power</sup>
- 2 1 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as
- 2 have not seen my face in the flesh; that their hearts

may be comforted, they being knit together in love,  
<sup>1</sup> Or, *fulness* and unto all riches of the <sup>1</sup>full assurance of understanding, that they may know the mystery of God,  
<sup>2</sup> The ancient authorities vary much in the text of this passage. <sup>2</sup>even Christ, in whom are all the treasures of wisdom 3  
 and knowledge hidden. This I say, that no one 4  
 may delude you with persuasiveness of speech. For 5  
 though I am absent in the flesh, yet am I with you  
 in the spirit, joying and beholding your order, and the  
 stedfastness of your faith in Christ.

As therefore ye received Christ Jesus the Lord, so 6  
 walk in him, rooted and builded up in him, and 7  
 stablished <sup>3</sup>in your faith, even as ye were taught,  
 abounding <sup>4</sup>in thanksgiving.

<sup>5</sup>Take heed lest there shall be any one that maketh 8  
 spoil of you through his philosophy and vain deceit,  
 after the tradition of men, after the <sup>6</sup>rudiments of the  
 world, and not after Christ: for in him dwelleth all 9  
 the fulness of the Godhead bodily, and in him ye are 10  
 made full, who is the head of all principality and  
 power: in whom ye were also circumcised with a 11  
 circumcision not made with hands, in the putting off  
 of the body of the flesh, in the circumcision of Christ;  
 having been buried with him in baptism, wherein ye 12  
 were also raised with him through faith in the working  
 of God, who raised him from the dead. And you, 13  
 being dead through your trespasses and the uncircum-  
 cision of your flesh, you, *I say*, did he quicken to-  
 gether with him, having forgiven us all our trespasses;  
 having blotted out <sup>7</sup>the bond written in ordinances 14  
 that was against us, which was contrary to us: and he  
 hath taken it out of the way, nailing it to the cross;  
<sup>8</sup>having put off from himself the principalities and the 15  
 powers, he made a show of them openly, triumphing  
 over them in it.

<sup>7</sup> Or, *the bond that was against us by its ordinances*

<sup>8</sup> Or, *having put off from himself his body, he made a show of the principalities &c.*

<sup>9</sup> Or, *of his own mere will, by humility &c.*

<sup>10</sup> Or, *taking his stand upon*

<sup>11</sup> Many authorities, some ancient, insert *not*.

Let no man therefore judge you in meat, or in 16  
 drink, or in respect of a feast day or a new moon or  
 a sabbath day: which are a shadow of the things to 17  
 come; but the body is Christ's. Let no man rob you of 18  
 your prize <sup>9</sup>by a voluntary humility and worshipping  
 of the angels, <sup>10</sup>dwelling in the things which he hath  
<sup>11</sup>seen, vainly puffed up by his fleshly mind, and not 19

holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

- 20 If ye died with Christ from the <sup>1</sup>rudiments of the <sup>1</sup>Or, *ele-*  
 world, why, as though living in the world, do ye sub-<sup>ments</sup>  
 21 ject yourselves to ordinances, Handle not, nor taste,  
 22 nor touch (all which things are to perish with the  
 using), after the precepts and doctrines of men?  
 23 Which things have indeed a show of wisdom in will-  
 worship, and humility, and severity to the body;  
*but are not of any* <sup>2</sup>value against the indulgence of <sup>2</sup>Or, *honour*  
 the flesh.

- 3 1 If then ye were raised together with Christ, seek the  
 things that are above, where Christ is, seated on the  
 2 right hand of God. Set your mind on the things that  
 are above, not on the things that are upon the earth.  
 3 For ye died, and your life is hid with Christ in God.  
 4 When Christ, *who is* <sup>3</sup>our life, shall be manifested, <sup>3</sup>Many  
 then shall ye also with him be manifested in glory. <sup>ancient</sup>  
 5 <sup>4</sup>Mortify therefore your members which are upon <sup>read your.</sup>  
 the earth; fornication, uncleanness, passion, evil de- <sup>4</sup>Gr. *Make*  
 6 sire, and covetousness, the which is idolatry; for <sup>dead.</sup>  
 which things' sake cometh the wrath of God <sup>5</sup>upon <sup>5</sup>Some  
 7 the sons of disobedience; <sup>6</sup>in the which ye also <sup>ancient</sup>  
 8 walked aforetime, when ye lived in these things. But <sup>omit upon</sup>  
 now put ye also away all these; anger, wrath, malice, <sup>the sons of</sup>  
 9 railing, shameful speaking out of your mouth: lie not <sup>disobedience.</sup>  
 one to another; seeing that ye have put off the old <sup>See Eph.</sup>  
 10 man with his doings, and have put on the new man, <sup>v. 6.</sup>  
 which is being renewed unto knowledge after the <sup>6</sup>Or,  
 11 image of him that created him: where there cannot <sup>amongst</sup>  
 be Greek and Jew, circumcision and uncircumcision, <sup>whom</sup>  
 barbarian, Scythian, bondman, freeman: but Christ is  
 all, and in all.  
 12 Put on therefore, as God's elect, holy and beloved,  
 a heart of compassion, kindness, humility, meekness,  
 13 longsuffering; forbearing one another, and forgiving  
 each other, if any man have a complaint against  
 any; even as <sup>7</sup>the Lord forgave you, so also do ye: <sup>7</sup>Many  
 14 and above all these things *put on* love, which is the <sup>ancient</sup>  
 15 bond of perfectness. And let the peace of Christ <sup>read Christ.</sup>

<sup>1</sup> Gr. *arbitrate*.

<sup>2</sup> Some ancient authorities read the Lord :

others, *God*.  
<sup>3</sup> Or, *your-selves*

<sup>1</sup>rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of <sup>16</sup>  
<sup>2</sup>Christ dwell in you richly in all wisdom; teaching and admonishing <sup>3</sup>one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, <sup>17</sup>  
in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

<sup>4</sup> Gr. *Bond-servants*.

<sup>5</sup> Gr. *lords*.

<sup>6</sup> Gr. *from the soul*.

<sup>7</sup> Gr. *receive again the wrong*.

<sup>8</sup> Gr. *equality*.

Wives, be in subjection to your husbands, as is <sup>18</sup>  
fitting in the Lord. Husbands, love your wives, and be <sup>19</sup>  
not bitter against them. Children, obey your parents <sup>20</sup>  
in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be <sup>21</sup>  
not discouraged. <sup>4</sup>Servants, obey in all things them <sup>22</sup>  
that are your <sup>5</sup>masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, <sup>23</sup>  
work <sup>6</sup>heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the <sup>24</sup>  
recompense of the inheritance: ye serve the Lord Christ. For he that doeth wrong shall <sup>7</sup>receive again <sup>25</sup>  
for the wrong that he hath done: and there is no respect of persons. <sup>5</sup>Masters, render unto your <sup>4</sup>ser- <sup>1 4</sup>  
vants that which is just and <sup>8</sup>equal; knowing that ye also have a Master in heaven.

<sup>9</sup> Gr. *buying up the opportunity*.

Continue stedfastly in prayer, watching therein with <sup>2</sup>  
thanksgiving; withal praying for us also, that God <sup>3</sup>  
may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that <sup>4</sup>  
I may make it manifest, as I ought to speak. Walk <sup>5</sup>  
in wisdom toward them that are without, <sup>9</sup>redeeming the time. Let your speech be always with grace, <sup>6</sup>  
seasoned with salt, that ye may know how ye ought to answer each one.

All my affairs shall Tychicus make known unto you, <sup>7</sup>  
the beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent unto you for <sup>8</sup>  
this very purpose, that ye may know our estate, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of <sup>9</sup>

you. They shall make known unto you all things that *are done* here.

- 10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. Epaphras, who is one of you, a <sup>1</sup>servant of Christ Jesus, saluteth you, always <sup>1</sup>Gr. *bond-servant.* striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis.
- 14 Luke, the beloved physician, and Demas salute you.
- 15 Salute the brethren that are in Laodicea, and <sup>2</sup>Nymphas, and the church that is in <sup>3</sup>their house. <sup>2</sup>The Greek may represent *Nympha.*
- 16 And when <sup>4</sup>this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. <sup>3</sup>Some ancient authorities read *her.*
- 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. <sup>4</sup>Gr. *the.*
- 18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

# THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

## THESSALONIANS.

PAUL, and Silvanus, and Timothy, unto the church 1 1  
of the Thessalonians in God the Father and the Lord  
Jesus Christ: Grace to you and peace.

We give thanks to God always for you all, making 2  
mention *of you* in our prayers; remembering without 3  
ceasing your work of faith and labour of love and  
patience of hope in our Lord Jesus Christ, before our  
God and Father; knowing, brethren beloved of God, 4

<sup>1</sup> Or, *because* your election, <sup>1</sup>how that our gospel came not unto 5  
*our gospel*  
*&c.* you in word only, but also in power, and in the <sup>2</sup>Holy

<sup>2</sup> Or, *Holy* Ghost, and *in* much <sup>3</sup>assurance; even as ye know  
*Spirit* what manner of men we shewed ourselves toward you

<sup>3</sup> Or, *fulness* for your sake. And ye became imitators of us, and of 6  
the Lord, having received the word in much affliction,  
with joy of the <sup>2</sup>Holy Ghost; so that ye became an 7  
ensample to all that believe in Macedonia and in  
Achaia. For from you hath sounded forth the word 8  
of the Lord, not only in Macedonia and Achaia, but  
in every place your faith to God-ward is gone forth;  
so that we need not to speak anything. For they 9  
themselves report concerning us what manner of enter-  
ing in we had unto you; and how ye turned unto  
God from idols, to serve a living and true God. and 10  
to wait for his Son from heaven, whom he raised from  
the dead, *even* Jesus, which delivereth us from the  
wrath to come.

For yourselves, brethren, know our entering in 1 2  
unto you, that it hath not been found vain: but 2  
having suffered before, and been shamefully entreated,  
as ye know, at Philippi, we waxed bold in our God to  
speak unto you the gospel of God in much conflict.  
For our exhortation is not of error, nor of uncleanness, 3



- 4 nor in guile: but even as we have been approved of  
 God to be intrusted with the gospel, so we speak;  
 not as pleasing men, but God which proveth our  
 5 hearts. For neither at any time were we found using  
 words of flattery, as ye know, nor a cloke of covetous-  
 6 ness, God is witness; nor seeking glory of men,  
 neither from you, nor from others, when we might  
 7 have <sup>1</sup>been burdensome, as apostles of Christ. But  
 we were <sup>2</sup>gentle in the midst of you, as when a nurse  
 8 cherisheth her own children: even so, being affectionate-  
 ly desirous of you, we were well pleased to impart unto  
 you, not the gospel of God only, but also our own  
 9 souls, because ye were become very dear to us. For  
 ye remember, brethren, our labour and travail: work-  
 ing night and day, that we might not burden any of  
 10 you, we preached unto you the gospel of God. Ye  
 are witnesses, and God *also*, how holily and righteously  
 and unblameably we behaved ourselves toward you  
 11 that believe: as ye know how we *dealt with* each one  
 of you, as a father with his own children, exhorting  
 12 you, and encouraging *you*, and testifying, to the end  
 that ye should walk worthily of God, who <sup>3</sup>calleth you  
 into his own kingdom and glory.
- 13 And for this cause we also thank God without  
 ceasing, that, when ye received from us <sup>4</sup>the word of  
 the message, *even the word* of God, ye accepted *it not*  
*as the word of men*, but, as it is in truth, the word of  
 14 God, which also worketh in you that believe. For ye,  
 brethren, became imitators of the churches of God  
 which are in Judæa in Christ Jesus: for ye also  
 suffered the same things of your own countrymen,  
 15 even as they did of the Jews; who both killed the  
 Lord Jesus and the prophets, and drave out us, and  
 16 please not God, and are contrary to all men; forbid-  
 ding us to speak to the Gentiles that they may be  
 saved; to fill up their sins alway: but the wrath is  
 come upon them to the uttermost.
- 17 But we, brethren, being bereaved of you for <sup>5a</sup>  
 short season, in presence, not in heart, endeavoured  
 the more exceedingly to see your face with great  
 18 desire: because we would fain have come unto you, I

<sup>1</sup> Or, *claimed*  
*honour*

<sup>2</sup> Most of  
 the ancient  
 authorities  
 read *babes*.

<sup>3</sup> Some  
 ancient  
 authorities  
 read *called*

<sup>4</sup> Gr. *the*  
*word of*  
*hearing*.

<sup>5a</sup> Gr. *a season*  
*of an hour.*

<sup>1</sup> Gr. *presence*.

Paul once and again; and Satan hindered us. For <sup>19</sup> what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his <sup>20</sup> <sup>1</sup>coming? For ye are our glory and our joy.

<sup>2</sup> Some ancient authorities read *fellow-worker with God*.

Wherefore when we could no longer forbear, we <sup>13</sup> thought it good to be left behind at Athens alone; and sent Timothy, our brother and <sup>2</sup>God's minister in the gospel of Christ, to establish you, and to comfort <sup>3</sup> *you* concerning your faith; that no man be moved by these afflictions; for yourselves know that here-  
unto we are appointed. For verily, when we were <sup>4</sup>

<sup>3</sup> Or, *plainly*

with you, we told you <sup>3</sup>beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause I also, when I could no longer for-  
bear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain. But when Timothy came even <sup>6</sup> now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see you*; for this cause, brethren, we were <sup>7</sup> comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast <sup>8</sup> in the Lord. For what thanksgiving can we render <sup>9</sup> again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day <sup>10</sup> praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

Now may our God and Father himself, and our <sup>11</sup> Lord Jesus, direct our way unto you: and the Lord <sup>12</sup> make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you; to the end he may stablish your hearts <sup>13</sup> unblameable in holiness before our God and Father, at the <sup>1</sup>coming of our Lord Jesus with all his saints.<sup>4</sup>

<sup>4</sup> Many ancient authorities add *Amen*.

Finally then, brethren, we beseech and exhort you <sup>14</sup> in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For ye <sup>2</sup> know what <sup>5</sup>charge we gave you through the Lord Jesus. For this is the will of God, *even your sanctifi-* <sup>3</sup>

<sup>5</sup> Gr. *charges*.

4 cation, that ye abstain from fornication ; that each one  
 of you know how to possess himself of his own vessel  
 5 in sanctification and honour, not in the passion of  
 6 lust, even as the Gentiles which know not God ; that  
 no man <sup>1</sup>transgress, and wrong his brother in the <sup>1</sup> Or, over-  
 matter : because the Lord is an avenger in all these <sup>reach</sup>  
 7 things, as also we <sup>2</sup>forewarned you and testified. For <sup>2</sup> Or, told  
 God called us not for uncleanness, but in sanctification. <sup>you plainly</sup>  
 8 Therefore he that rejecteth, rejecteth not man, but  
 God, who giveth his Holy Spirit unto you.

9 But concerning love of the brethren ye have no  
 need that one write unto you : for ye yourselves are  
 10 taught of God to love one another ; for indeed ye do  
 it toward all the brethren which are in all Macedonia.  
 But we exhort you, brethren, that ye abound more  
 11 and more ; and that ye <sup>3</sup>study to be quiet, and to <sup>3</sup> Gr. be  
 do your own business, and to work with your hands, <sup>ambitious.</sup>  
 12 even as we charged you ; that ye may walk honestly  
 toward them that are without, and may have need of  
 nothing.

13 But we would not have you ignorant, brethren, con-  
 cerning them that fall asleep ; that ye sorrow not, even  
 14 as the rest, which have no hope. For if we believe  
 that Jesus died and rose again, even so them also  
 that are fallen asleep <sup>4</sup>in Jesus will God bring with <sup>4</sup> Gr.  
 15 him. For this we say unto you by the word of the <sup>through.</sup>  
 Lord, that we that are alive, that are left unto the <sup>Or, will God</sup>  
<sup>5</sup>coming of the Lord, shall in no wise precede them <sup>through</sup>  
 16 that are fallen asleep. For the Lord himself shall <sup>Jesus</sup>  
 descend from heaven, with a shout, with the voice of <sup>5</sup> Gr. pre-  
 the archangel, and with the trump of God : and the <sup>sence.</sup>  
 17 dead in Christ shall rise first : then we that are alive,  
 that are left, shall together with them be caught up in  
 the clouds, to meet the Lord in the air : and so shall  
 18 we ever be with the Lord. Wherefore <sup>6</sup>comfort one <sup>6</sup> Or, exhort  
 another with these words.

5 1 But concerning the times and the seasons, brethren,  
 2 ye have no need that aught be written unto you. For  
 yourselves know perfectly that the day of the Lord so  
 3 cometh as a thief in the night. When they are say-  
 , Peace and safety, then sudden destruction cometh

<sup>1</sup> Some ancient authorities read as thieves.

upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you <sup>1</sup>as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith<sup>2</sup> and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we <sup>2</sup>wake or sleep, we should live together with him. Wherefore <sup>3</sup>exhort one another, and build each other up, even as also ye do.

<sup>2</sup> Or, watch

<sup>3</sup> Or, comfort

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; <sup>4</sup>prove all things; hold fast that which is good; abstain from every <sup>5</sup>form of evil.

<sup>4</sup> Many ancient authorities insert but.

<sup>5</sup> Or, appearance

<sup>6</sup> Gr. presence.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the <sup>6</sup>coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

<sup>7</sup> Some ancient authorities add also.

Brethren, pray for us<sup>7</sup>. Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the brethren.

<sup>8</sup> Many ancient authorities insert holy.

The grace of our Lord Jesus Christ be with you.

## THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

### THESSALONIANS.

---

1 <sup>1</sup> PAUL, and Silvanus, and Timothy, unto the church  
of the Thessalonians in God our Father and the Lord  
2 Jesus Christ; Grace to you and peace from God the  
Father and the Lord Jesus Christ.  
3 We are bound to give thanks to God alway for you,  
brethren, even as it is meet, for that your faith groweth  
exceedingly, and the love of each one of you all to-  
4 ward one another aboundeth; so that we ourselves  
glory in you in the churches of God for your patience  
and faith in all your persecutions and in the afflictions  
5 which ye endure; *which is* a manifest token of the  
righteous judgement of God; to the end that ye may  
be counted worthy of the kingdom of God, for which  
6 ye also suffer: if so be that it is a righteous thing with  
God to recompense affliction to them that afflict you,  
7 and to you that are afflicted rest with us, at the revela-  
tion of the Lord Jesus from heaven with the angels of  
8 his power in flaming fire, rendering vengeance to them  
that know not God, and to them that obey not the  
9 gospel of our Lord Jesus: who shall suffer punishment,  
*even* eternal destruction from the face of the Lord and  
10 from the glory of his might, when he shall come to be  
glorified in his saints, and to be marvelled at in all  
them that believed (because our testimony unto you  
11 was believed) in that day. To which end we also  
pray always for you, that our God may count you  
worthy of your calling, and fulfil every <sup>1</sup>desire of good-  
12 ness and *every* work of faith, with power; that the  
name of our Lord Jesus may be glorified in you, and  
ye in him, according to the grace of our God and the  
Lord Jesus Christ.

<sup>1</sup> Gr. *good  
pleasure of  
goodness.*

<sup>1</sup> Gr. *in behalf of.*

<sup>2</sup> Gr. *presence.*

<sup>3</sup> Many ancient authorities read *lawlessness.*

<sup>4</sup> Gr. *an object of worship.*

<sup>5</sup> Or, *sanctuary*

<sup>6</sup> Or, *only until he that now restraineth be taken &c.*

<sup>7</sup> Some ancient authorities omit *Jesus.*

<sup>8</sup> Some ancient authorities read *consume.*

<sup>9</sup> Gr. *power and signs and wonders of falsehood.*

<sup>10</sup> Many ancient authorities read as *firstfruits.*

<sup>11</sup> Or, *faith*

Now we beseech you, brethren, <sup>1</sup>touching the <sup>2</sup>coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly <sup>2</sup>shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present; let no man beguile <sup>3</sup>you in any wise: for *it will not be*, except the falling away come first, and the man of <sup>3</sup>sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or <sup>4</sup>that is worshipped; so that he sitteth in the <sup>5</sup>temple of God, setting himself forth as God. Remember ye not, that, <sup>5</sup>when I was yet with you, I told you these things? And now ye know that which restraineth, to the end <sup>6</sup>that he may be revealed in his own season. For the <sup>7</sup>mystery of lawlessness doth already work: <sup>6</sup>only *there is* one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, <sup>8</sup>whom the Lord <sup>1</sup>Jesus shall <sup>8</sup>slay with the breath of his mouth, and bring to nought by the manifestation of his <sup>2</sup>coming; *even he*, whose <sup>2</sup>coming is according <sup>9</sup>to the working of Satan with all <sup>9</sup>power and signs and lying wonders, and with all deceit of unrighteousness <sup>10</sup>for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of <sup>11</sup>error, that they should believe a lie: that they all might <sup>12</sup>be judged who believed not the truth, but had pleasure in unrighteousness.

But we are bound to give thanks to God alway for <sup>13</sup>you, brethren beloved of the Lord, for that God chose you <sup>10</sup>from the beginning unto salvation in sanctification of the Spirit and <sup>11</sup>belief of the truth: whereunto <sup>14</sup>he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, <sup>15</sup>stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

Now our Lord Jesus Christ himself, and God our <sup>16</sup>Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and <sup>17</sup>stablish them in every good work and word.



- 3** **1** Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with you; and that we may be delivered from unreasonable and evil men; for all have not <sup>1</sup>faith. But the Lord is faithful, who shall stablish you, and guard you <sup>faith</sup> from <sup>2</sup>the evil one. And we have confidence in the Lord touching you, that ye both do and will do the <sup>2</sup>Or, evil things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.
- 6** Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not <sup>3</sup>after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we <sup>3</sup>Some ancient authorities read ye. behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother.
- 16** Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
- 17** The salutation of me Paul with mine own hand,
- 18** which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.

# THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

## TIMOTHY.

PAUL, an apostle of Christ Jesus according to the 1 1  
commandment of God our Saviour, and Christ Jesus  
our hope; unto Timothy, my true child in faith: Grace, 2  
mercy, peace, from God the Father and Christ Jesus  
our Lord.

As I exhorted thee to tarry at Ephesus, when I was 3  
going into Macedonia, that thou mightest charge  
certain men not to teach a different doctrine, neither 4  
to give heed to fables and endless genealogies, the  
which minister questionings, rather than a <sup>1</sup>dispensation  
of God which is in faith; *so do I now.* But the end 5  
of the charge is love out of a pure heart and a good  
conscience and faith unfeigned: from which things 6  
some having <sup>2</sup>swerved have turned aside unto vain  
talking; desiring to be teachers of the law, though they 7  
understand neither what they say, nor whereof they  
confidently affirm. But we know that the law is good, 8  
if a man use it lawfully, as knowing this, that law is not 9  
made for a righteous man, but for the lawless and un-  
ruly, for the ungodly and sinners, for the unholy and  
profane, for <sup>3</sup>murderers of fathers and <sup>3</sup>murderers of 10  
mothers, for manslayers, for fornicators, for abusers of 10  
themselves with men, for men-stealers, for liars, for  
false swearers, and if there be any other thing contrary  
to the <sup>4</sup>sound <sup>5</sup>doctrine; according to the gospel of 11  
the glory of the blessed God, which was committed to  
my trust.

<sup>1</sup> Or,  
stewardship

<sup>2</sup> Gr. *missed  
the mark.*

<sup>3</sup> Or, *smilers*

<sup>4</sup> Gr. *health-  
ful.*

<sup>5</sup> Or, *teach-  
ing*

<sup>6</sup> Some  
ancient  
authorities  
read  
*enableth.*

I thank him that <sup>6</sup>enabled me, *even* Christ Jesus our 12  
Lord, for that he counted me faithful, appointing me  
to *his* service; though I was before a blasphemer, and 13  
a persecutor, and injurious: howbeit I obtained mercy,  
because I did it ignorantly in unbelief; and the grace 14

of our Lord abounded exceedingly with faith and love  
 15 which is in Christ Jesus. Faithful is the saying, and  
 worthy of all acceptation, that Christ Jesus came into  
 16 the world to save sinners; of whom I am chief: how-  
 beit for this cause I obtained mercy, that in me as  
 chief might Jesus Christ shew forth all his longsuffering,  
 for an ensample of them which should hereafter believe  
 17 on him unto eternal life. Now unto the King <sup>1</sup>eternal, <sup>1</sup> Gr. of the  
 incorruptible, invisible, the only God, *be* honour and  
 glory <sup>2</sup>for ever and ever. Amen.

18 This charge I commit unto thee, my child Timothy, <sup>2</sup>Gr. unto the  
 according to the prophecies which <sup>3</sup>went before on  
 thee, that by them thou mayest war the good warfare; <sup>3</sup> Or, led the  
 19 holding faith and a good conscience; which some  
 having thrust from them made shipwreck concerning  
 20 the faith: of whom is Hymenæus and Alexander;  
 whom I delivered unto Satan, that they might be  
 taught not to blaspheme.

2 1 I exhort therefore, first of all, <sup>4</sup>that supplications, <sup>4</sup> Gr. to make  
 prayers, intercessions, thanksgivings, be made for all  
 2 men; for kings and all that are in high place; that we  
 may lead a tranquil and quiet life in all godliness and  
 3 gravity. This is good and acceptable in the sight of  
 4 God our Saviour; who willeth that all men should be  
 5 saved, and come to the knowledge of the truth. For  
 there is one God, one mediator also between God and  
 6 men, *himself* man, Christ Jesus, who gave himself a  
 ransom for all; the testimony *to be borne* in its own  
 7 times; whereunto I was appointed a <sup>5</sup>preacher and an <sup>5</sup> Gr. herald.  
 apostle (I speak the truth, I lie not), a teacher of the  
 Gentiles in faith and truth.

8 I desire therefore that the men pray in every place,  
 lifting up holy hands, without wrath and <sup>6</sup>disputing. <sup>6</sup> Or,  
 9 In like manner, that women adorn themselves in  
 modest apparel, with shamefastness and sobriety; not  
 with braided hair, and gold or pearls or costly raiment;  
 10 but (which becometh women professing godliness)  
 11 through good works. Let a woman learn in quietness  
 12 with all subjection. But I permit not a woman to  
 teach nor to have dominion over a man, but to be in  
 13 quietness. For Adam was first formed, then Eve;

and Adam was not beguiled, but the woman being beguiled hath fallen into transgression : but she shall be saved through <sup>1</sup>the childbearing, if they continue in faith and love and sanctification with sobriety.

<sup>1</sup> Or, *her child-bearing*

<sup>2</sup> Some connect the word *Faithful* is the saying with the preceding paragraph.

<sup>3</sup> Or, *over-seer*

<sup>4</sup> Or, *not quarrelsome over wine*

<sup>5</sup> Gr. *judgement.*

<sup>2</sup>Faithful is the saying, If a man seeketh the office <sup>1</sup> **3** of a <sup>3</sup>bishop, he desireth a good work. The <sup>3</sup>bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach ; <sup>4</sup>no brawler, no striker; but gentle, not contentious, no lover of money ; one that ruleth well his own house, having *his* children in subjection with all gravity ; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up <sup>6</sup> he fall into the <sup>5</sup>condemnation of the devil. More <sup>7</sup> over he must have good testimony from them that are without ; lest he fall into reproach and the snare of the devil. Deacons in like manner *must be* grave, <sup>8</sup> not doubletongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a <sup>9</sup> pure conscience. And let these also first be proved ; <sup>10</sup> then let them serve as deacons, if they be blameless. Women in like manner *must be* grave, not slanderers, <sup>11</sup> temperate, faithful in all things. Let deacons be <sup>12</sup> husbands of one wife, ruling *their* children and their own houses well. For they that have served well as <sup>13</sup> deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

<sup>6</sup> Or, *how thou oughtest to behave thyself*

<sup>7</sup> Or, *stay*

<sup>8</sup> The word *God*, in place of *He* who, rests on no sufficient ancient evidence.

Some ancient authorities read *which*.

<sup>9</sup> Gr. *demons.*

<sup>10</sup> Or, *seared*

These things write I unto thee, hoping to come unto <sup>14</sup> thee shortly ; but if I tarry long, that thou mayest <sup>15</sup> know <sup>6</sup>how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and <sup>7</sup>ground of the truth. And without <sup>16</sup> controversy great is the mystery of godliness ; <sup>8</sup>He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

But the Spirit saith expressly, that in later times <sup>1</sup> **4** some shall fall away from the faith, giving heed to seducing spirits and doctrines of <sup>9</sup>devils, through the <sup>2</sup> hypocrisy of men that speak lies, <sup>10</sup>branded in their

- 3 own conscience as with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them  
 4 that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be  
 5 received with thanksgiving: for it is sanctified through the word of God and prayer.
- 6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine  
 7 which thou hast followed *until now*: but refuse profane and old wives' fables. And exercise thyself unto god-  
 8 liness: for bodily exercise is profitable <sup>1 Or, *for* little</sup> for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.
- 9 Faithful is the saying, and worthy of all acceptance. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of  
 11 all men, specially of them that believe. These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word,  
 13 in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching.
- 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of  
 15 the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be  
 16 manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.
- 5 1 Rebuke not an elder, but exhort him as a father; 2 the younger men as brethren: the elder women as 3 mothers; the younger as sisters, in all purity. Ho- 4 nour widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to 5 requite their parents: for this is acceptable in the 6 sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth 6 in supplications and prayers night and day. But she

that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be enrolled as a widow under threescore years old, *having been* the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first faith. And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore that the younger <sup>1</sup>widows marry, bear children, rule the household, give none occasion to the adversary for reviling: for already some are turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

<sup>1</sup> Or, women

<sup>2</sup> Or, preference

<sup>3</sup> Gr. the works that are good are evident.

Let the elders that rule well be counted worthy of 17 double honour, especially those who labour in the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. Against an elder receive not an accusation, except at 19 *the mouth of* two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear. I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without <sup>2</sup>prejudice, doing nothing by partiality. Lay hands hastily on no man, neither be partaker of 22 other men's sins: keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are 24 evident, going before unto judgement; and some men also they follow after. In like manner also <sup>3</sup>there are 25



good works that are evident; and such as are otherwise cannot be hid.

- 6 <sup>1</sup> Let as many as are <sup>1</sup>servants under the yoke count <sup>1</sup>Gr. *bond-servants*.  
 their own masters worthy of all honour, that the name  
 2 of God and the doctrine be not blasphemed. And  
 they that have believing masters, let them not despise  
 them, because they are brethren; but let them serve  
 them the rather, because they that <sup>2</sup>partake of the <sup>2</sup>Gr. *lay hold of*  
 benefit are believing and beloved. These things  
 teach and exhort.
- 3 If any man teacheth a different doctrine, and consenteth not to <sup>3</sup>sound words, *even* the words of our <sup>3</sup>Gr. *healthful*.  
 Lord Jesus Christ, and to the doctrine which is  
 4 according to godliness; he is puffed up, knowing  
 nothing, but <sup>4</sup>doting about questionings and disputes <sup>4</sup>Gr. *sick*.  
 of words, whereof cometh envy, strife, railings, evil  
 5 surmisings, wranglings of men corrupted in mind and  
 bereft of the truth, supposing that godliness is a way  
 6 of gain. But godliness with contentment is great  
 7 gain: for we brought nothing into the world, for  
 8 neither can we carry anything out; but having food  
 9 and covering <sup>5</sup>we shall be therewith content. But <sup>5</sup>Gr. *in these we shall have enough*  
 they that desire to be rich fall into a temptation and  
 a snare and many foolish and hurtful lusts, such as  
 10 drown men in destruction and perdition. For the  
 love of money is a root of all <sup>6</sup>kinds of evil: which <sup>6</sup>Gr. *evils*.  
 some reaching after have been led astray from the  
 faith, and have pierced themselves through with many  
 sorrows.
- 11 But thou, O man of God, flee these things; and  
 follow after righteousness, godliness, faith, love,  
 12 patience, meekness. Fight the good fight of the  
 faith, lay hold on the life eternal, whereunto thou wast  
 called, and didst confess the good confession in the  
 13 sight of many witnesses. I charge thee in the sight  
 of God, who <sup>7</sup>quickeneth all things, and of Christ <sup>7</sup>Gr. *preserveth all things alive*  
 Jesus, who before Pontius Pilate witnessed the good  
 14 confession; that thou keep the commandment, without  
 spot, without reproach, until the appearing of our Lord <sup>8</sup>Gr. *his*  
 15 Jesus Christ: which in <sup>8</sup>its own times he shall shew, who <sup>9</sup>Gr. *them that reign as kings*.  
 is the blessed and only Potentate, the King of <sup>9</sup>kings,

<sup>1</sup> Gr. *them*  
*that rule as*  
*lords.*

and Lord of <sup>1</sup>lords; who only hath immortality, <sup>16</sup>  
dwelling in light unapproachable; whom no man  
hath seen, nor can see: to whom *be* honour and  
power eternal. Amen.

<sup>2</sup> Or, *age*

Charge them that are rich in this present <sup>2</sup>world, <sup>17</sup>  
that they be not highminded, nor have their hope set  
on the uncertainty of riches, but on God, who giveth  
us richly all things to enjoy; that they do good, that <sup>18</sup>  
they be rich in good works, that they be ready to  
distribute, <sup>3</sup>willing to communicate; laying up in store <sup>19</sup>  
for themselves a good foundation against the time to  
come, that they may lay hold on the life which is *life*  
indeed.

<sup>3</sup> Or, *ready*  
*to sympa-*  
*thize*

<sup>4</sup> Gr. *the de-*  
*posit.*

O Timothy, guard <sup>4</sup>that which is committed unto <sup>20</sup>  
*thee*, turning away from the profane babblings and  
oppositions of the knowledge which is falsely so  
called; which some professing have <sup>5</sup>erred concerning <sup>21</sup>  
the faith.

<sup>5</sup> Gr. *missed*  
*the mark.*

Grace be with you.

## THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

### TIMOTHY.

- 1<sup>1</sup> PAUL, an apostle of Christ Jesus <sup>1</sup>by the will of <sup>1</sup>Gr. <sup>through.</sup>  
God, according to the promise of the life which is in  
2 Christ Jesus, to Timothy, my beloved child: Grace,  
mercy, peace, from God the Father and Christ Jesus  
our Lord.  
3 I thank God, whom I serve from my forefathers in  
a pure conscience, how unceasing is my remembrance  
4 of thee in my supplications, night and day longing to  
see thee, remembering thy tears, that I may be filled  
5 with <sup>2</sup>joy; having been reminded of the unfeigned faith <sup>2</sup>Or, joy in  
that is in thee; which dwelt first in thy grandmother <sup>being re-</sup>  
Lois, and thy mother Eunice; and, I am persuaded,  
6 in thee also. For the which cause I put thee in  
remembrance that thou <sup>3</sup>stir up the gift of God, which <sup>3</sup>Gr. stir  
7 is in thee through the laying on of my hands. For <sup>into flame.</sup>  
God gave us not a spirit of fearfulness; but of power  
8 and love and <sup>4</sup>discipline. Be not ashamed therefore <sup>4</sup>Gr. sober-  
of the testimony of our Lord, nor of me his prisoner: <sup>ing.</sup>  
but suffer hardship with the gospel according to the  
9 power of God; who saved us, and called us with a  
holy calling, not according to our works, but according  
to his own purpose and grace, which was given us in  
10 Christ Jesus before times eternal, but hath now been  
manifested by the appearing of our Saviour Christ  
Jesus, who abolished death, and brought life and in-  
11 corruption to light through the gospel, whereunto I <sup>5</sup>Gr. herald.  
was appointed a <sup>6</sup>preacher, and an apostle, and a <sup>6</sup>Or, that  
12 teacher. For the which cause I suffer also these <sup>which he</sup>  
things: yet I am not ashamed; for I know him whom <sup>hath com-</sup>  
I have believed, and I am persuaded that he is able <sup>mitted unto</sup>  
to guard <sup>me</sup>that which I have committed unto him <sup>Gr. my</sup>  
13 against that day. Hold the pattern of <sup>7</sup>Gr. health-  
<sup>ful.</sup>sound words

<sup>1</sup> Gr. *The good deposit.*

<sup>2</sup> Or, *Holy Spirit*

which thou hast heard from me, in faith and love which is in Christ Jesus. <sup>1</sup>That good thing which <sup>14</sup> was committed unto *thee* guard through the <sup>2</sup>Holy Ghost which dwelleth in us.

This thou knowest, that all that are in Asia turned <sup>15</sup> away from me; of whom are Phygelus and Hermogenes. The Lord grant mercy unto the house of <sup>16</sup> Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he <sup>17</sup> sought me diligently, and found me (the Lord grant <sup>18</sup> unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

<sup>3</sup> Or, *Take thy part in suffering hardship, as &c.*

Thou therefore, my child, be strengthened in the <sup>1</sup> grace that is in Christ Jesus. And the things which <sup>2</sup> thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. <sup>3</sup>Suffer hardship with *me*, as a <sup>3</sup> good soldier of Christ Jesus. No soldier on service <sup>4</sup> entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. And <sup>5</sup> if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman <sup>6</sup> that laboureth must be the first to partake of the fruits. Consider what I say; for the Lord shall give <sup>7</sup> thee understanding in all things. Remember Jesus <sup>8</sup> Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto <sup>9</sup> bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's <sup>10</sup> sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the <sup>11</sup> <sup>4</sup>saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: <sup>12</sup> if we shall deny him, he also will deny us: if we <sup>13</sup> are faithless, he abideth faithful; for he cannot deny himself.

<sup>4</sup> Or, *saying*; <sup>4</sup>saying: *For if &c.*

<sup>5</sup> Many ancient authorities read *God*.

Of these things put them in remembrance, charging <sup>14</sup> *them* in the sight of <sup>5</sup>the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved <sup>15</sup>

unto God, a workman that needeth not to be ashamed,  
 16 <sup>1</sup>handling aright the word of truth. But shun profane  
 babblings: for they will proceed further in ungodli-  
 17 ness, and their word will <sup>2</sup>eat as doth a gangrene: of  
 whom is Hymenæus and Philetus; men who concern-  
 18 ing the truth have <sup>3</sup>erred, saying that <sup>4</sup>the resurrection  
 is past already, and overthrow the faith of some.  
 19 Howbeit the firm foundation of God standeth, having  
 this seal, The Lord knoweth them that are his: and,  
 Let every one that nameth the name of the Lord  
 20 depart from unrighteousness. Now in a great house  
 there are not only vessels of gold and of silver, but  
 also of wood and of earth; and some unto honour,  
 21 and some unto dishonour. If a man therefore purge  
 himself from these, he shall be a vessel unto honour,  
 sanctified, meet for the master's use, prepared unto  
 22 every good work. But flee youthful lusts, and follow  
 after righteousness, faith, love, peace, with them that  
 23 call on the Lord out of a pure heart. But foolish and  
 ignorant questionings refuse, knowing that they gen-  
 24 der strifes. And the Lord's <sup>5</sup>servant must not strive,  
 25 but be gentle towards all, apt to teach, forbearing, in  
 meekness <sup>6</sup>correcting them that oppose themselves; if  
 peradventure God may give them repentance unto the  
 26 knowledge of the truth, and they may <sup>7</sup>recover them-  
 selves out of the snare of the devil, having been  
<sup>8</sup>taken captive <sup>9</sup>by the Lord's servant unto the will of  
 God.

<sup>1</sup> Or, holding  
 a straight  
 course in the  
 word of  
 truth

Or, rightly  
 dividing  
 the word of  
 truth

<sup>2</sup> Or, spread  
<sup>3</sup> Gr. missed  
 the mark.

<sup>4</sup> Some  
 ancient  
 authorities  
 read a  
 resur-  
 rection.

<sup>5</sup> Gr. bond-  
 servant.

<sup>6</sup> Or,  
 instructing

<sup>7</sup> Gr. return  
 to soberness.

<sup>8</sup> Gr. taken  
 alive.

<sup>9</sup> Or, by the  
 devil, unto  
 the will of  
 God

Gr. by  
 him, unto  
 the will of  
 him. In the  
 Greek the  
 two pro-  
 nouns are  
 different

3 <sup>1</sup> But know this, that in the last days grievous times  
 2 shall come. For men shall be lovers of self, lovers of  
 money, boastful, haughty, railers, disobedient to pa-  
 3 rents, unthankful, unholy, without natural affection,  
 implacable, slanderers, without self-control, fierce, no  
 4 lovers of good, traitors, headstrong, puffed up, lovers  
 5 of pleasure rather than lovers of God; holding a form of  
 godliness, but having denied the power thereof: from  
 6 these also turn away. For of these are they that creep  
 into houses, and take captive silly women laden with  
 7 sins, led away by divers lusts, ever learning, and never  
 8 able to come to the knowledge of the truth. And like  
 as Jannes and Jambres withstood Moses, so do these

also withstand the truth; men corrupted in mind, reprobate concerning the faith. But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be. But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of<sup>1</sup> whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>2</sup>Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for <sup>3</sup>instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

<sup>1</sup> Gr. *what persons.*

<sup>2</sup> Or, *Every scripture is inspired of God, and profitable*

<sup>3</sup> Or, *discipline*

<sup>4</sup> Or, *I testify, in the sight ... dead, both of his appearing &c.*

<sup>5</sup> Or, *bring to the proof*

<sup>6</sup> Gr. *healthful.*

<sup>7</sup> Or, *teaching*

<sup>8</sup> Gr. *poured out as a drink-offering.*

<sup>4</sup>I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; <sup>5</sup>reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the <sup>6</sup>sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being <sup>8</sup>offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

Do thy diligence to come shortly unto me: for Demas forsook me, having loved this present world,



- and went to Thessalonica; Crescens to <sup>1</sup>Galatia, <sup>1</sup>Or, Gaul  
 11 Titus to Dalmatia. Only Luke is with me. Take  
 Mark, and bring him with thee: for he is useful to me  
 12 for ministering. But Tychicus I sent to Ephesus.  
 13 The cloke that I left at Troas with Carpus, bring  
 when thou comest, and the books, especially the  
 14 parchments. Alexander the coppersmith <sup>2</sup>did me <sup>2</sup>Gr. shewed.  
 much evil: the Lord will render to him according to  
 15 his works: of whom be thou ware also; for he greatly  
 16 withstood our words. At my first defence no one  
 took my part, but all forsook me: may it not be laid  
 17 to their account. But the Lord stood by me, and  
<sup>3</sup>strengthened me; that through me the <sup>4</sup>message <sup>3</sup>Or, gave  
 might be fully proclaimed, and that all the Gentiles <sup>4</sup>Or, procla-  
 might hear: and I was delivered out of the mouth of <sup>5</sup>mation  
 18 the lion. The Lord will deliver me from every evil  
 work, and will save me unto his heavenly kingdom;  
 to whom be the glory <sup>5</sup>for ever and ever. Amen. <sup>5</sup>Gr. unto the  
 19 Salute Prisca and Aquila, and the house of Ones-  
 20 phorus. Erastus abode at Corinth: but Trophimus  
 21 I left at Miletus sick. Do thy diligence to come be-  
 fore winter. Eubulus saluteth thee, and Pudens, and  
 Linus, and Claudia, and all the brethren.  
 22 The Lord be with thy spirit. Grace be with you.

# THE EPISTLE OF PAUL TO

## TITUS.

<sup>1</sup> Gr. *bond-servant*.

PAUL, a <sup>1</sup>servant of God, and an apostle of Jesus 11  
Christ, according to the faith of God's elect, and the  
knowledge of the truth which is according to godli-  
ness, in hope of eternal life, which God, who cannot 2  
lie, promised before times eternal; but in <sup>2</sup>his own 3  
seasons manifested his word in the <sup>3</sup>message, where-  
with I was intrusted according to the commandment  
of God our Saviour; to Titus, my true child after a 4  
common faith: Grace and peace from God the Father  
and Christ Jesus our Saviour.

<sup>2</sup> Or, *its*

<sup>3</sup> Or, *proclamation*

For this cause left I thee in Crete, that thou 5  
shouldest set in order the things that were wanting,  
and appoint elders in every city, as I gave thee  
charge; if any man is blameless, the husband of one 6  
wife, having children that believe, who are not accused  
of riot or unruly. For the <sup>4</sup>bishop must be blameless, 7  
as God's steward; not selfwilled, not soon angry, <sup>5</sup>no  
brawler, no striker, not greedy of filthy lucre; but 8  
given to hospitality, a lover of good, soberminded,  
just, holy, temperate; holding to the faithful word 9  
which is according to the teaching, that he may be  
able both to exhort in the <sup>6</sup>sound <sup>7</sup>doctrine, and to  
convict the gainsayers.

<sup>4</sup> Or, *over-seer*

<sup>5</sup> Or, *not quarrelsome over wine*

<sup>6</sup> Gr. *healthful*.

<sup>7</sup> Or, *teaching*

For there are many unruly men, vain talkers and 10  
deceivers, specially they of the circumcision, whose 11  
mouths must be stopped; men who overthrow whole  
houses, teaching things which they ought not, for  
filthy lucre's sake. One of themselves, a prophet of 12  
their own, said, Cretans are always liars, evil beasts,  
idle <sup>8</sup>gluttons. This testimony is true. For which 13  
cause reprove them sharply, that they may be <sup>9</sup>sound 14  
in the faith, not giving heed to Jewish fables, and 15  
commandments of men who turn away from the truth.

<sup>8</sup> Gr. *bellies*.

<sup>9</sup> Gr. *healthy*.

15 To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both  
 16 their mind and their conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2 1 But speak thou the things which befit the <sup>1</sup>sound <sup>1</sup>Gr. *healthful.*  
 2 <sup>2</sup>doctrine: that aged men be temperate, grave, sober- <sup>2</sup>Or, *teaching*  
 3 minded, <sup>3</sup>sound in faith, in love, in patience: that aged women likewise be reverent in demeanour, not <sup>3</sup>Gr. *healthy.*  
 4 slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women  
 5 to love their husbands, to love their children, *to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word  
 6 of God be not blasphemed: the younger men likewise exhort to be soberminded: in all things shewing  
 7 thyself an ensample of good works; in thy doctrine *8 shewing* uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.  
 9 Exhort <sup>4</sup>servants to be in subjection to their own <sup>4</sup>Gr. *bond-servants.*  
 10 masters, *and* to be well-pleasing *to them* in all things; not gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our  
 11 Saviour in all things. For the grace of God <sup>5</sup>hath ap- <sup>5</sup>Or, *hath appeared to all*  
 12 peared, bringing salvation to all men, instructing us, <sup>6</sup>men, *bringing*  
 13 to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly <sup>6</sup>Or, *age*  
 14 in this present <sup>6</sup>world; looking for the blessed hope <sup>7</sup>Or, *of the great God and our*  
 15 and appearing of the glory <sup>7</sup>of our great God and Saviour  
 16 Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

15 These things speak and exhort and reprove with all <sup>8</sup>Gr. *commandment.*  
<sup>8</sup>authority. Let no man despise thee.

3 1 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every  
 2 good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward

all men. For we also were aforetime foolish, dis- 3  
 obedient, deceived, serving divers lusts and pleasures,  
 living in malice and envy, hateful, hating one another.  
 But when the kindness of God our Saviour, and his 4  
 love toward man, appeared, not by works *done* in 5  
 righteousness, which we did ourselves, but according  
 to his mercy he saved us, through the <sup>1</sup>washing of re-  
 generation <sup>2</sup>and renewing of the <sup>3</sup>Holy Ghost, which 6  
 he poured out upon us richly, through Jesus Christ  
 our Saviour; that, being justified by his grace, we 7  
 might be made <sup>4</sup>heirs according to the hope of eternal  
 life. Faithful is the saying, and concerning these 8  
 things I will that thou affirm confidently, to the end  
 that they which have believed God may be careful to  
<sup>5</sup>maintain good works. These things are good and  
 profitable unto men: but shun foolish questionings, 9  
 and genealogies, and strifes, and fightings about the  
 law; for they are unprofitable and vain. A man that is 10  
<sup>6</sup>heretical after a first and second admonition <sup>7</sup>refuse;  
 knowing that such a one is perverted, and sinneth, 11  
 being self-condemned.

When I shall send Artemas unto thee, or Tychicus, 12  
 give diligence to come unto me to Nicopolis: for  
 there I have determined to winter. Set forward Zenas 13  
 the lawyer and Apollos on their journey diligently,  
 that nothing be wanting unto them. And let our 14  
 people also learn to <sup>5</sup>maintain good works for necessary  
<sup>8</sup>uses, that they be not unfruitful.

All that are with me salute thee. Salute them that 15  
 love us in faith.

Grace be with you all.

<sup>1</sup> Or, *laver*

<sup>2</sup> Or, *and*  
 through  
 renewing

<sup>3</sup> Or, *Holy*  
*Spirit*

<sup>4</sup> Or, *heirs*,  
 according to  
 hope, of eter-  
 nal life

<sup>5</sup> Or, *profess*  
*honest occu-*  
*pations*

<sup>6</sup> Or, *factions*

<sup>7</sup> Or, *avoid*

<sup>8</sup> Or, *wants*

## THE EPISTLE OF PAUL TO

### PHILEMON.

---

- <sup>1</sup> PAUL, a prisoner of Christ Jesus, and Timothy <sup>1</sup>our Gr. the brother. brother, to Philemon our beloved and fellow-worker,  
<sup>2</sup>and to Apphia <sup>2</sup>our sister, and to Archippus our fellow- <sup>2</sup>Gr. the sister. soldier, and to the church in thy house: Grace to you  
and peace from God our Father and the Lord Jesus Christ.
- <sup>4</sup> I thank my God always, making mention of thee in  
<sup>5</sup>my prayers, hearing of <sup>3</sup>thy love, and of the faith which <sup>3</sup>Or, thy love and faith  
thou hast toward the Lord Jesus, and toward all the  
<sup>6</sup>saints; that the fellowship of thy faith may become  
effectual, in the knowledge of every good thing which  
<sup>7</sup>is in <sup>4</sup>you, unto Christ. For I had much joy and com- <sup>4</sup>Many ancient authorities read us.  
fort in thy love, because the hearts of the saints have  
been refreshed through thee, brother.
- <sup>8</sup> Wherefore, though I have all boldness in Christ to  
<sup>9</sup>enjoin thee that which is befitting, yet for love's sake  
I rather beseech, being such a one as Paul <sup>5</sup>the aged, <sup>5</sup>Or, an ambassador, and now &c.  
and now a prisoner also of Christ Jesus: I beseech  
thee for my child, whom I have begotten in my bonds,  
<sup>11</sup><sup>6</sup>Onesimus, who was aforetime unprofitable to thee, <sup>6</sup>The Greek word means Helpful.  
<sup>12</sup>but now is profitable to thee and to me: whom I have  
sent back to thee in his own person, that is, my very  
<sup>13</sup>heart: whom I would fain have kept with me, that in  
thy behalf he might minister unto me in the bonds of  
<sup>14</sup>the gospel: but without thy mind I would do nothing;  
that thy goodness should not be as of necessity, but of  
<sup>15</sup>free will. For perhaps he was therefore parted from  
thee for a season, that thou shouldest have him for  
<sup>16</sup>ever; no longer as a <sup>7</sup>servant, but more than a <sup>7</sup>ser- <sup>7</sup>Gr. bond-servant.  
vant, a brother beloved, specially to me, but how much  
<sup>17</sup>rather to thee, both in the flesh and in the Lord. If  
then thou countest me a partner, receive him as my-  
<sup>18</sup>self. But if he hath wronged thee at all, or oweth thee

<sup>1</sup> Or, *help*

<sup>2</sup> Some ancient authorities read *the*.

<sup>3</sup> Many ancient authorities omit *Amen*.

aught, put that to mine account; I Paul write it with  
mine own hand, I will repay it: that I say not unto  
thee how that thou owest to me even thine own self  
besides. Yea, brother, let me have <sup>1</sup>joy of thee in the  
Lord: refresh my heart in Christ. Having confidence  
in thine obedience I write unto thee, knowing that  
thou wilt do even beyond what I say. But withal  
prepare me also a lodging: for I hope that through  
your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth  
thee; *and so do* Mark, Aristarchus, Demas, Luke, my  
fellow-workers.

The grace of <sup>2</sup>our Lord Jesus Christ be with your  
spirit. <sup>3</sup>Amen.



# THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

---

- 1** <sup>1</sup> God, having of old time spoken unto the fathers  
in the prophets by divers portions and in divers  
<sup>2</sup> manners, hath at the end of these days spoken unto  
us in <sup>1</sup>his Son; whom he appointed heir of all things, <sup>1</sup> Gr. a Son.  
<sup>3</sup> through whom also he made the <sup>2</sup>worlds; who being <sup>2</sup> Gr. ages.  
the effulgence of his glory, and <sup>3</sup>the very image of his <sup>3</sup> Or, the im-  
substance, and upholding all things by the word of his <sup>press of his</sup>  
power, when he had made purification of sins, sat <sup>substance</sup>  
down on the right hand of the Majesty on high;  
<sup>4</sup> having become by so much better than the angels,  
as he hath inherited a more excellent name than  
<sup>5</sup> they. For unto which of the angels said he at any  
time,  
Thou art my Son,  
This day have I begotten thee?  
and again,  
I will be to him a Father,  
And he shall be to me a Son?  
<sup>6</sup> And when he again <sup>5</sup>bringeth in the firstborn into <sup>6</sup>the <sup>4</sup> Or, And  
world he saith, And let all the angels of God worship <sup>again,</sup>  
<sup>7</sup> him. And of the angels he saith, <sup>when he</sup>  
Who maketh his angels <sup>7</sup>winds, <sup>bringeth in</sup>  
And his ministers a flame of fire: <sup>5</sup> Or, shall  
<sup>8</sup> but of the Son <sup>he saith,</sup> <sup>have</sup>  
thy throne, O God, is for ever and ever; <sup>brought in</sup>  
And the sceptre of uprightness is the sceptre of <sup>6</sup> Gr. the  
<sup>8</sup>thy kingdom. <sup>inhabited</sup>  
<sup>9</sup> Thou hast loved righteousness, and hated ini- <sup>earth.</sup>  
quity;  
Therefore God, thy God, hath anointed thee <sup>7</sup> Or, spirits  
With the oil of gladness above thy fellows. <sup>8</sup> The two  
oldest Greek  
manuscripts  
read his.

And,

10

Thou, Lord, in the beginning hast laid the foundation of the earth,

And the heavens are the works of thy hands:

They shall perish; but thou continuest: 11

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll them up, 12

As a garment, and they shall be changed:

But thou art the same,

And thy years shall not fail.

But of which of the angels hath he said at any time, 13

Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet?

Are they not all ministering spirits, sent forth to do 14 service for the sake of them that shall inherit salvation?

Therefore we ought to give the more earnest heed 1 2 to the things that were heard, lest haply we drift away from them. For if the word spoken through angels 2 proved stedfast, and every transgression and disobedience received a just recompense of reward; how shall 3 we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also 4 bearing witness with them, both by signs and wonders, and by manifold powers, and by <sup>1</sup>gifts of the <sup>2</sup>Holy Ghost, according to his own will.

<sup>1</sup> Gr. *distributions*.

<sup>2</sup> Or, *Holy Spirit*: and so throughout this book.

<sup>3</sup> Gr. *the inhabited earth*.

<sup>4</sup> Or, *for a little while lower*.

<sup>5</sup> Many authorities omit *And didst... hands*.

For not unto angels did he subject <sup>3</sup>the world to 5 come, whereof we speak. But one hath somewhere 6 testified, saying,

What is man, that thou are mindful of him?

Or the son of man, that thou visitest him?

Thou madest him <sup>4</sup>a little lower than the angels; 7

Thou crownedst him with glory and honour,

<sup>5</sup>And didst set him over the works of thy hands:

Thou didst put all things in subjection under his 8 feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold 9

him who hath been made <sup>1</sup>a little lower than the angels, <sup>1</sup> Or, for a little while lower  
*even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he  
 10 should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, <sup>2</sup>in bringing many sons unto glory, to make <sup>2</sup> Or, having brought  
 the <sup>3</sup>author of their salvation perfect through sufferings. <sup>3</sup> Or, captain  
 11 For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to  
 12 call them brethren, saying,

I will declare thy name unto my brethren,

In the midst of the <sup>4</sup>congregation will I sing thy <sup>4</sup> Or, church praise.

13 And again, I will put my trust in him. And again, Behold, I and the children which God hath given  
 14 me. Since then the children are sharers in <sup>5</sup>flesh <sup>5</sup> Gr. blood and flesh.  
 and blood, he also himself in like manner partook of the same; that through death he <sup>6</sup>might bring to <sup>6</sup> Or, may  
 nought him that <sup>7</sup>had the power of death, that is, the <sup>7</sup> Or, hath  
 15 devil; and <sup>6</sup>might deliver all them who through fear of death were all their lifetime subject to bondage.  
 16 For verily not of angels doth he take hold, but he  
 17 taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his  
 brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation  
 18 for the sins of the people. <sup>8</sup>For <sup>9</sup>in that he himself <sup>8</sup> Or, For having been himself  
 hath suffered being tempted, he is able to succour them <sup>9</sup> Or, wherein  
 that are tempted. <sup>10</sup> Gr. made.

**3** 1 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our  
 2 confession, *even* Jesus; who was faithful to him that <sup>9</sup> Or, wherein  
<sup>10</sup>appointed him, as also was Moses in all <sup>11</sup>his house. <sup>10</sup> Gr. made.  
 3 For he hath been counted worthy of more glory than <sup>11</sup> That is, God's house. See Num. xii. 7.  
 Moses, by so much as he that <sup>12</sup>built the house hath <sup>12</sup> Or, established  
 4 more honour than the house. For every house is <sup>12</sup>built by some one; but he that <sup>12</sup>built all things is  
 5 God. And Moses indeed was faithful in all <sup>11</sup>his house as a servant, for a testimony of those things which were  
 6 afterward to be spoken; but Christ as a son, over <sup>11</sup>his house; whose house are we, if we hold fast our bold-

ness and the glorying of our hope firm unto the end.

Wherefore, even as the Holy Ghost saith,

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation,

Like as in the day of the temptation in the wilderness,

Or, *Where*

<sup>1</sup>Wherewith your fathers tempted *me* by proving *me*, 9  
And saw my works forty years.

Wherefore I was displeased with this generation, 10

And said, They do alway err in their heart:

But they did not know my ways;

As I sware in my wrath,

11

<sup>2</sup> Gr. *If they shall enter*

<sup>2</sup>They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in any 12  
one of you an evil heart of unbelief, in falling away  
from the living God: but exhort one another day by 13  
day, so long as it is called To-day; lest any one of  
you be hardened by the deceitfulness of sin: for we 14  
are become partakers <sup>3</sup>of Christ, if we hold fast the  
beginning of our confidence firm unto the end: while 15  
it is said,

*r, with*

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation.

For who, when they heard, did provoke? nay, did not 16  
all they that came out of Egypt by Moses? And with 17  
whom was he displeased forty years? was it not with  
them that sinned, whose <sup>4</sup>carcases fell in the wilder-  
ness? And to whom sware he that they should not 18  
enter into his rest, but to them that were disobedient?  
And we see that they were not able to enter in 19  
because of unbelief.

Gr. *limbs.*

Let us fear therefore, lest haply, a promise being 14  
left of entering into his rest, any one of you should  
seem to have come short of it. For indeed we have 2

<sup>5</sup> Or, *a gospel*

<sup>6</sup> Some ancient authorities read *it was*.

<sup>7</sup> Some ancient authorities read *We therefore*.

had <sup>5</sup>good tidings preached unto us, even as also they:

but the word of hearing did not profit them, because

<sup>6</sup>they were not united by faith with them that heard.

<sup>7</sup>For we which have believed do enter into that rest; 3  
even as he hath said,

As I sware in my wrath,

<sup>2</sup>They shall not enter into my rest:

although the works were finished from the foundation  
 4 of the world. For he hath said somewhere of the  
 seventh *day* on this wise, And God rested on the  
 5 seventh day from all his works; and in this *place*  
 again,

<sup>1</sup>They shall not enter into my rest.

6 Seeing therefore it remaineth that some should  
 enter therinto, and they to whom <sup>2</sup>the good tidings  
 were before preached failed to enter in because of  
 7 disobedience, he again defineth a certain day, <sup>3</sup>saying  
 in David, after so long a time, To-day, as it hath been  
 before said,

To-day if ye shall hear his voice,  
 Harden not your hearts.

<sup>1</sup> Gr. *If  
they shall  
enter.*

<sup>2</sup> Or, *the  
gospel was*

<sup>3</sup> Or, *To-day,  
saying in  
David,  
after so  
long a time,  
as it hath  
been &c.*

8 For if <sup>4</sup>Joshua had given them rest, he would not have  
 9 spoken afterward of another day. There remaineth  
 10 therefore a sabbath rest for the people of God. For  
 he that is entered into his rest hath himself also rested  
 11 from his works, as God did from his. Let us therefore  
 give diligence to enter into that rest, that no man fall  
 12 <sup>5</sup>after the same example of disobedience. For the  
 word of God is living, and active, and sharper than  
 any two-edged sword, and piercing even to the  
 dividing of soul and spirit, of both joints and marrow,  
 and quick to discern the thoughts and intents of the  
 13 heart. And there is no creature that is not manifest  
 in his sight: but all things are naked and laid open  
 before the eyes of him with whom we have to do.

<sup>4</sup> Gr. *Jesus.*

<sup>5</sup> Or, *into  
Gr. in.*

14 Having then a great high priest, who hath passed  
 through the heavens, Jesus the Son of God, let us  
 15 hold fast our confession. For we have not a high  
 priest that cannot be touched with the feeling of our  
 infirmities; but one that hath been in all points  
 16 tempted like as *we are*, yet without sin. Let us  
 therefore draw near with boldness unto the throne of  
 grace, that we may receive mercy, and may find grace  
 to help *us* in time of need.

5 <sup>1</sup> For every high priest, being taken from among  
 men, is appointed for men in things pertaining to God,  
 that he may offer both gifts and sacrifices for sins:  
<sup>2</sup> who can bear gently with the ignorant and erring, for

that he himself also is compassed with infirmity; and 3  
by reason thereof is bound, as for the people, so also  
for himself to offer for sins. And no man taketh the 4  
honour unto himself, but when he is called of God,  
even as was Aaron. So Christ also glorified not 5  
himself to be made a high priest, but he that spake  
unto him,

Thou art my Son,

This day have I begotten thee:

as he saith also in another *place*,

Thou art a priest for ever

After the order of Melchizedek.

Who in the days of his flesh, having offered up prayers 7  
and supplications with strong crying and tears unto  
him that was able to save him <sup>1</sup>from death, and hav-  
ing been heard for his godly fear, though he was a 8  
Son, yet learned obedience by the things which he  
suffered; and having been made perfect, he became 9  
unto all them that obey him the <sup>2</sup>author of eternal  
salvation; named of God a high priest after the order 10  
of Melchizedek.

<sup>1</sup> Or, out of

<sup>2</sup> Gr, cause.

<sup>3</sup> Or, which

<sup>4</sup> Or, that  
one teach  
you which  
be the  
rudiments

<sup>5</sup> Gr, begin-  
ning.

<sup>6</sup> Or, perfect

<sup>7</sup> Gr, leave  
the word of  
the begin-  
ning of  
Christ.

<sup>8</sup> Or, full  
growth

<sup>9</sup> Some  
ancient  
authorities  
read, even the  
teaching of.

<sup>10</sup> Or, wash-  
ings

<sup>11</sup> Or, having  
both tasted  
of...and  
being made  
...and hav-  
ing tasted  
&c.

Of <sup>3</sup>whom we have many things to say, and hard of 11  
interpretation, seeing ye are become dull of hearing.  
For when by reason of the time ye ought to be 12  
teachers, ye have need again <sup>4</sup>that some one teach  
you the rudiments of the <sup>5</sup>first principles of the oracles  
of God; and are become such as have need of milk,  
and not of solid food. For every one that partaketh 13  
of milk is without experience of the word of righteous-  
ness; for he is a babe. But solid food is for <sup>6</sup>full- 14  
grown men, *even* those who by reason of use have  
their senses exercised to discern good and evil.

Wherefore let us <sup>7</sup>cease to speak of the first princi- 16  
ples of Christ, and press on unto <sup>8</sup>perfection; not  
laying again a foundation of repentance from dead  
works, and of faith toward God, <sup>9</sup>of the teaching of 2  
<sup>10</sup>baptisms, and of laying on of hands, and of resurrec-  
tion of the dead, and of eternal judgement. And this 3  
will we do, if God permit. For as touching those 4  
who were once enlightened <sup>11</sup>and tasted of the heav-  
enly gift, and were made partakers of the Holy



5 Ghost, and <sup>1</sup>tasted the good word of God, and the <sup>1</sup> Or, *tasted*  
6 powers of the age to come, and *then* fell away, it is <sup>the word of</sup>  
impossible to renew them again unto repentance; <sup>God that it</sup>  
<sup>2</sup>seeing they crucify to themselves the Son of God <sup>is good</sup>  
7 afresh, and put him to an open shame. For the land  
which hath drunk the rain that cometh oft upon it,  
and bringeth forth herbs meet for them for whose  
8 sake it is also tilled, receiveth blessing from God : but  
if it beareth thorns and thistles, it is rejected and nigh  
unto a curse ; whose end is to be burned.

9 But, beloved, we are persuaded better things of you,  
and things that <sup>3</sup>accompany salvation, though we thus <sup>8</sup> Or, *are*  
10 speak : for God is not unrighteous to forget your <sup>near to</sup>  
work and the love which ye shewed toward his name,  
in that ye ministered unto the saints, and still do  
11 minister. And we desire that each one of you may  
shew the same diligence unto the <sup>4</sup>fulness of hope even <sup>Or, full</sup>  
12 to the end : that ye be not sluggish, but imitators <sup>assurance</sup>  
of them who through faith and patience inherit the  
promises.

13 For when God made promise to Abraham, since  
he could swear by none greater, he sware by himself,  
14 saying, Surely blessing I will bless thee, and multiply-  
15 ing I will multiply thee. And thus, having patiently  
16 endured, he obtained the promise. For men swear  
by the greater : and in every dispute of theirs the oath  
17 is final for confirmation. Wherein God, being minded  
to shew more abundantly unto the heirs of the pro-  
mise the immutability of his counsel, <sup>5</sup>interposed with <sup>6</sup> Gr. *me-*  
18 an oath : that by two immutable things, in which it <sup>diated.</sup>  
is impossible for God to lie, we may have a strong  
encouragement, who have fled for refuge to lay hold  
19 of the hope set before us ; which we have as an anchor  
of the soul, *a hope* both sure and stedfast and entering  
20 into that which is within the veil ; whither as a fore-  
runner Jesus entered for us, having become a high  
priest for ever after the order of Melchizedek.

7 1 For this Melchizedek, king of Salem, priest of God  
Most High, who met Abraham returning from the  
2 slaughter of the kings, and blessed him, to whom also  
Abraham divided a tenth part of all (being first, by

interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without<sup>3</sup> father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

Now consider how great this man was, unto whom<sup>4</sup> Abraham, the patriarch, gave a tenth out of the chief spoils. And they indeed of the sons of Levi that<sup>5</sup> receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not<sup>6</sup> counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But with-<sup>7</sup> out any dispute the less is blessed of the better. And<sup>8</sup> here men that die receive tithes; but there one, of whom it is witnessed that he liveth. And, so to say,<sup>9</sup> through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his<sup>10</sup> father, when Melchizedek met him.

Now if there was perfection through the Levitical<sup>11</sup> priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the<sup>12</sup> priesthood being changed, there is made of necessity a change also<sup>1</sup> of the law. For he of whom these<sup>13</sup> things are said <sup>2</sup>belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of<sup>14</sup> Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* is yet more abun-<sup>15</sup> dantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not<sup>16</sup> after the law of a carnal commandment, but after the power of an <sup>3</sup>endless life: for it is witnessed *of him*,<sup>17</sup>

<sup>1</sup> Or, of law

<sup>2</sup> Gr. *hath partaken of*. See ch. ii. 14.

<sup>3</sup> Gr. *indissoluble*.

Thou art a priest for ever

After the order of Melchizedek.

For there is a disannulling of a foregoing command-<sup>18</sup> ment because of its weakness and unprofitableness

19 (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw  
 20 nigh unto God. And inasmuch as *it is* not without  
 21 the taking of an oath (for they indeed have been made priests without an oath; but he with an oath <sup>1</sup>by him <sup>1</sup>Or, *through* that saith <sup>2</sup>of him, <sup>2</sup>Or, *unto*

The Lord sware and will not repent himself,  
 Thou art a priest forever);

22 by so much also hath Jesus become the surety of a  
 23 better <sup>3</sup>covenant. And they indeed have been made <sup>3</sup>Or, *testa-*  
 priests many in number, because that by death they *ment*  
 24 are hindered from continuing: but he, because he  
 abideth for ever, <sup>4</sup>hath his priesthood <sup>5</sup>unchangeable. <sup>4</sup>Or, *hath a*  
 25 Wherefore also he is able to save <sup>6</sup>to the uttermost *priesthood*  
 them that draw near unto God through him, seeing he *that doth not*  
 ever liveth to make intercession for them. *pass to another*

26 For such a high priest became us, holy, guileless, <sup>5</sup>Or, *in-*  
 undefiled, separated from sinners, and made higher <sup>6</sup>Gr. *com-*  
 27 than the heavens; who needeth not daily, like those *pletely.*  
 high priests, to offer up sacrifices, first for his own sins,  
 and then for the *sins* of the people: for this he did  
 28 once for all, when he offered up himself. For the law  
 appointeth men high priests, having infirmity; but the  
 word of the oath, which was after the law, *appointeth*  
 a Son, perfected for evermore.

8 1 <sup>7</sup>Now <sup>8</sup>in the things which we are saying the chief <sup>7</sup>Or, *Now to*  
 point is *this*: We have such a high priest, who sat *sum up what*  
 down on the right hand of the throne of the Majesty *we are say-*  
 2 in the heavens, a minister of <sup>9</sup>the sanctuary, and of *ing: We*  
 the true tabernacle, which the Lord pitched, not man. *have &c.*  
 3 For every high priest is appointed to offer both gifts <sup>8</sup>Gr. *upon.*  
 and sacrifices: wherefore it is necessary that this *things*  
 4 priest also have somewhat to offer. Now if he were  
 on earth, he would not be a priest at all, seeing there  
 are those who offer the gifts according to the law;  
 5 who serve *that which is* a copy and shadow of the  
 heavenly things, even as Moses is warned of God  
 when he is about to <sup>10</sup>make the tabernacle: for, See, <sup>10</sup>Or, *com-*  
 saith he, that thou make all things according to the *plete*  
 6 pattern that was shewed thee in the mount. But now  
 hath he obtained a ministry the more excellent, by

<sup>1</sup> Or, *testament*

how much also he is the mediator of a better  
<sup>1</sup>covenant, which hath been enacted upon better  
 promises. For if that first *covenant* had been faultless, 7  
 then would no place have been sought for a second.  
 For finding fault with them, he saith, 8

<sup>2</sup> Gr. *accomplish*.

Behold, the days come, saith the Lord,  
 That I will <sup>2</sup>make a new <sup>1</sup>covenant with the  
 house of Israel and with the house of Judah;  
 Not according to the <sup>1</sup>covenant that I made with 9  
 their fathers

<sup>3</sup> Gr. *I will covenant*.

In the day that I took them by the hand to lead  
 them forth out of the land of Egypt;  
 For they continued not in my <sup>1</sup>covenant,  
 And I regarded them not, saith the Lord.  
 For this is the <sup>1</sup>covenant that <sup>3</sup>I will make with 10  
 the house of Israel

After those days, saith the Lord ;  
 I will put my laws into their mind,  
 And on their heart also will I write them :  
 And I will be to them a God,  
 And they shall be to me a people :  
 And they shall not teach every man his fellow- 11  
 citizen,  
 And every man his brother, saying, Know the  
 Lord :

For all shall know me,  
 From the least to the greatest of them.  
 For I will be merciful to their iniquities, 12  
 And their sins will I remember no more.

In that he saith, A new *covenant*, he hath made the 13  
 first old. But that which is becoming old and waxeth  
 aged is nigh unto vanishing away.

Now even the first *covenant* had ordinances of divine 1 9  
 service, and its sanctuary, a *sanctuary* of this world.

<sup>4</sup> Or, are

<sup>5</sup> Gr. *the setting forth of the loaves*.

<sup>6</sup> Or, *altar of incense*

<sup>7</sup> Or, is

For there was a tabernacle prepared, the first, wherein 2  
<sup>4</sup>were the candlestick, and the table, and <sup>5</sup>the shew-  
 bread ; which is called the Holy place. And after the 3  
 second veil, the tabernacle which is called the Holy  
 of holies ; having a golden <sup>6</sup>censer, and the ark of the 4  
 covenant overlaid round about with gold, wherein  
<sup>7</sup>was a golden pot holding the manna, and Aaron's

- 5 rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing <sup>1</sup>the mercy-seat; of which things we cannot now speak severally. <sup>1</sup> Gr. *the propitiatory*.
- 6 Now these things having been thus prepared, the priests go in continually into the first tabernacle, 7 accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the <sup>2</sup>errors of <sup>2</sup> Gr. *ignorances*.
- 8 the people: the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; 9 which is a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
- 11 But Christ having come a high priest of <sup>3</sup>the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not 12 of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained 13 eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the 14 flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse <sup>4</sup>your conscience from 15 dead works to serve the living God? And for this cause he is the mediator of a new <sup>5</sup>covenant, that a death having taken place for the redemption of the transgressions that were under the first <sup>5</sup>covenant, they that have been called may receive the promise of 16 the eternal inheritance. For where a <sup>5</sup>testament is, there must of necessity <sup>6</sup>be the death of him that 17 made it. For a <sup>5</sup>testament is of force <sup>7</sup>where there hath been death: <sup>8</sup>for doth it ever avail while he that 18 made it liveth? Wherefore even the first *covenant* hath 19 not been dedicated without blood. For when every commandment had been spoken by Moses unto all
- <sup>3</sup> Some ancient authorities read *the good things that are come*.
- <sup>4</sup> Many ancient authorities read *our*.
- <sup>5</sup> The Greek word here used signifies both *covenant* and *testament*.
- <sup>6</sup> Gr. *be brought*.
- <sup>7</sup> Gr. *over the dead*.
- <sup>8</sup> Or, *for it doth never... liveth*.

the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, This is the blood of the <sup>1</sup>covenant which God commanded to you-ward. Moreover <sup>2</sup>the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

<sup>1</sup> The Greek word here used signifies both covenant and testament.

It was necessary therefore that the copies of the <sup>23</sup>things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy <sup>24</sup>place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself <sup>25</sup>often; as the high priest entereth into the holy place year by year with blood not his own; else must <sup>26</sup>he often have suffered since the foundation of the world: but now once at the <sup>2</sup>end of the ages hath he been manifested to put away sin <sup>3</sup>by the sacrifice of himself. And inasmuch as it is <sup>4</sup>appointed unto <sup>27</sup>men once to die, and after this *cometh* judgement; so Christ also, having been once offered to bear <sup>28</sup>the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

<sup>2</sup> Or, *consummation*

<sup>3</sup> Or, *by his sacrifice*.

<sup>4</sup> Gr. *laid up for*.

<sup>5</sup> Some ancient authorities read *it can*.

For the law having a shadow of the good *things* to <sup>1</sup>come, not the very image of the things, <sup>5</sup>they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, <sup>2</sup>because the worshippers, having been once cleansed, would have had no more conscience of sins? But in <sup>3</sup>those *sacrifices* there is a remembrance made of sins year by year. For it is impossible that the blood of <sup>4</sup>bulls and goats should take away sins. Wherefore <sup>5</sup>when he *cometh* into the world, he saith,

Sacrifice and offering thou wouldest not,  
But a body didst thou prepare for me;



- 6 In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure :
- 7 Then said I, Lo, I am come  
(In the roll of the book it is written of me)  
To do thy will, O God.
- 8 Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that
- 10 he may establish the second. <sup>1</sup>By which will we <sup>1</sup>Or, *In* have been sanctified through the offering of the body
- 11 of Jesus Christ once for all. And every <sup>2</sup>priest indeed <sup>2</sup>Some ancient authorities read *high priest*. standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take
- 12 away sins: but he, when he had offered one sacrifice for <sup>3</sup>sins for ever, sat down on the right hand of God ; <sup>3</sup>Or, *sins, for ever sat down &c.*
- 13 from henceforth expecting till his enemies be made
- 14 the footstool of his feet. For by one offering he hath
- 15 perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said,
- 16 This is the <sup>4</sup>covenant that <sup>5</sup>I will make with them <sup>4</sup>Or, *testament*  
After those days, saith the Lord ;  
I will put my laws on their heart,  
And upon their mind also will I write them ;  
*then saith he,*
- 17 And their sins and their iniquities will I remember no more.
- 18 Now where remission of these is, there is no more offering for sin.
- 19 Having therefore, brethren, boldness to enter into
- 20 the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way,
- 21 through the veil, that is to say, his flesh ; and *having*
- 22 a great priest over the house of God ; let us draw <sup>6</sup>Or, *full assurance*  
near with a true heart in <sup>6</sup>fulness of faith, having our <sup>7</sup>Or, *conscience* : and our hearts sprinkled from an evil <sup>7</sup>conscience, and our <sup>8</sup>having our body washed with pure water: let us hold fast the <sup>8</sup>body washed with pure water, let us
- 23 confession of our hope that it waver not ; for he is
- 24 faithful that promised ; and let us consider one <sup>9</sup>hold fast

another to provoke unto love and good works; not 25  
forsaking the assembling of ourselves together, as the  
custom of some is, but exhorting *one another*; and so  
much the more, as ye see the day drawing nigh.

<sup>1</sup> Or,  
*jealousy*

For if we sin wilfully after that we have received 26  
the knowledge of the truth, there remaineth no more  
a sacrifice for sins, but a certain fearful expectation of <sup>27</sup>  
judgement, and a <sup>28</sup> 'fierceness of fire which shall devour  
the adversaries. A man that hath set at nought <sup>29</sup>  
Moses' law dieth without compassion on *the word of*  
two or three witnesses: of how much sorer punish-  
ment, think ye, shall he be judged worthy, who hath  
trodden under foot the Son of God, and hath counted  
the blood of the covenant, wherewith he was sancti-  
fied, <sup>30</sup> 'an unholy thing, and hath done despite unto  
the Spirit of grace? For we know him that said,  
Vengeance belongeth unto me, I will recompense.  
And again, The Lord shall judge his people. It <sup>31</sup>  
is a fearful thing to fall into the hands of the living  
God.

<sup>2</sup> Gr. a com-  
mon thing.

But call to remembrance the former days, in which, <sup>32</sup>  
after ye were enlightened, ye endured a great conflict  
of sufferings; partly, being made a gazingstock both <sup>33</sup>  
by reproaches and afflictions; and partly, becoming  
partakers with them that were so used. For ye both <sup>34</sup>  
had compassion on them that were in bonds, and took  
joyfully the spoiling of your possessions, knowing  
<sup>35</sup> that <sup>36</sup> 'ye yourselves have a better possession and an  
abiding one. Cast not away therefore your boldness,  
which hath great recompense of reward. For ye have <sup>37</sup>  
need of patience, that, having done the will of God,  
ye may receive the promise.

<sup>3</sup> Or, that ye  
have your  
own selves  
for a better  
possession

<sup>4</sup> Some  
ancient  
authorities  
read ye  
have for  
yourselves  
a better  
possession.

<sup>5</sup> Some  
ancient  
authorities  
read the  
righteous  
one.

<sup>6</sup> Gr. of  
shrinking  
back...but of  
faith.

<sup>7</sup> Or, gaining

For yet a very little while, 37  
He that cometh shall come, and shall not  
tarry.

But <sup>38</sup> 'my righteous one shall live by faith:  
And if he shrink back, my soul hath no pleasure  
in him.

But we are not <sup>39</sup> 'of them that shrink back unto  
perdition; but of them that have faith unto the  
saving of the soul.

- 1 Now faith is <sup>1</sup>the assurance of *things* hoped for, the <sup>1</sup> Or, *the*  
<sup>2</sup>proving of things not seen. For therein the elders <sup>2</sup> giving  
<sup>3</sup>had witness borne to them. By faith we understand <sup>3</sup> substance to  
that the <sup>3</sup>worlds have been framed by the word of <sup>3</sup> Or, *test*  
God, so that what is seen hath not been made out of <sup>3</sup> Gr. *ages*.  
<sup>4</sup>things which do appear. By faith Abel offered unto  
God a more excellent sacrifice than Cain, through  
which he had witness borne to him that he was  
righteous, <sup>4</sup>God bearing witness <sup>5</sup>in respect of his <sup>4</sup> The Greek  
<sup>5</sup>gifts: and through it he being dead yet speaketh. By <sup>5</sup> text in this  
faith Enoch was translated that he should not see <sup>5</sup> clause is  
death; and he was not found, because God translated <sup>5</sup> somewhat  
him: for before his translation he hath had witness <sup>5</sup> uncertain.  
borne to him that he had been well-pleasing unto <sup>6</sup> Or, *over*  
<sup>6</sup>God: and without faith it is impossible to be well- <sup>6</sup> his gifts  
pleasing *unto him*: for he that cometh to God must  
believe that he is, and *that* he is a rewarder of them  
<sup>7</sup>that seek after him. By faith Noah, being warned of  
*God* concerning things not seen as yet, moved with  
godly fear, prepared an ark to the saving of his house;  
through which he condemned the world, and became  
heir of the righteousness which is according to faith.  
<sup>8</sup>By faith Abraham, when he was called, obeyed to go  
out unto a place which he was to receive for an in-  
heritance; and he went out, not knowing whither he  
<sup>9</sup>went. By faith he became a sojourner in the land of  
promise, as in a *land* not his own, <sup>6</sup>dwelling in tents, <sup>6</sup> Or, *having*  
with Isaac and Jacob, the heirs with him of the same <sup>6</sup> taken up his  
<sup>10</sup>promise: for he looked for the city which hath the <sup>6</sup> abode in  
<sup>11</sup>foundations, whose <sup>7</sup>builder and maker is God. By <sup>7</sup> Or, *archi-*  
faith even Sarah herself received power to conceive <sup>7</sup> tect  
seed when she was past age, since she counted him  
<sup>12</sup>faithful who had promised: wherefore also there  
sprang of one, and him as good as dead, *so many* as  
the stars of heaven in multitude, and as the sand,  
which is by the sea shore, innumerable.  
<sup>13</sup>These all died <sup>8</sup>in faith, not having received the <sup>8</sup> Gr. *ac-*  
promises, but having seen them and greeted them from <sup>8</sup> cording to.  
<sup>14</sup>afar, and having confessed that they were strangers  
and pilgrims on the earth. For they that say such  
things make it manifest that they are seeking after a

country of their own. And if indeed they had been 15 mindful of that *country* from which they went out, they would have had opportunity to return. But now 16 they desire a better *country*, that is, a heavenly : wherefore God is not ashamed of them, to be called their God : for he hath prepared for them a city.

<sup>1</sup> Gr. *hath offered up.*

<sup>2</sup> Or, *of*

By faith Abraham, being tried, <sup>1</sup>offered up Isaac : 17 yea, he that had gladly received the promises was offering up his only begotten *son* ; *even he* <sup>2</sup>to whom 18 it was said, In Isaac shall thy seed be called : *ac-* 19 counting that God *is* able to raise up, even from the dead ; from whence he did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, 20 even concerning things to come. By faith Jacob, 21 when he was a dying, blessed each of the sons of Joseph ; and worshipped, *leaning* upon the top of his staff. By faith Joseph, when his end was nigh, made 22 mention of the departure of the children of Israel ; and gave commandment concerning his bones. By 23 faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child ; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, re- 24 fused to be called the son of Pharaoh's daughter ; choosing rather to be evil entreated with the people 25 of God, than to enjoy the pleasures of sin for a season ; accounting the reproach of <sup>3</sup>Christ greater riches than 26 the treasures of Egypt : for he looked unto the recompense of reward. By faith he forsook Egypt, not 27 fearing the wrath of the king : for he endured, as seeing him who is invisible. By faith he <sup>4</sup>kept the passover, 28 and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they 29 passed through the Red sea as by dry land : which the Egyptians assaying to do were swallowed up. By faith 30 the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the 31 harlot perished not with them that were disobedient, having received the spies with peace. And what shall 32 I more say ? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah ; of David and

<sup>3</sup> Or, *the Christ*

<sup>4</sup> Or, *instituted*  
Gr. *hath made.*

33 Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises,  
 34 stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to  
 35 flight armies of aliens. Women received their dead by a resurrection: and others were <sup>1</sup>tortured, not <sup>1</sup>Or, *beaten to death* accepting <sup>2</sup>their deliverance; that they might obtain a <sup>2</sup>Gr. *the redemption.*  
 36 better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being  
 38 destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains  
 39 and caves, and the holes of the earth. And these all, having had witness borne to them through their faith,  
 40 received not the promise, God having <sup>3</sup>provided some <sup>3</sup>Or, *foreseen* better thing concerning us, that apart from us they should not be made perfect.

12 1 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside <sup>4</sup>every weight, and the sin which <sup>5</sup>doth so easily beset <sup>4</sup>Or, *all cumbrance* us, and let us run with patience the race that is set <sup>5</sup>Or, *doth closely cling to us*  
 2 before us, looking unto Jesus the <sup>6</sup>author and perfecter of *our* faith, who for the joy that was set before <sup>6</sup>Or, *is admired of many* him endured the cross, despising shame, and hath sat  
 3 down at the right hand of the throne of God. For <sup>6</sup>Or, *captain* consider him that hath endured such gainsaying of sinners against <sup>7</sup>themselves, that ye wax not weary, <sup>7</sup>Many authorities, some  
 4 fainting in your souls. Ye have not yet resisted unto <sup>8</sup>ancient, read <sup>8</sup>himself.  
 5 blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reproved of him;

6 For whom the Lord loveth he chasteneth,

And scourgeth every son whom he receiveth.

7 <sup>8</sup>Or, *Endure unto* It is for chastening that ye endure; God dealeth with <sup>8</sup>his chastening you as with sons; for what son is there whom *his* father chasteneth not? But if ye are without chasten-



ing, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness. Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that which is lame be not turned out of the way, but rather be healed.

<sup>2</sup> Or, *our spirits*

Gr. *make straight.*

<sup>3</sup> Or, *put out of joint*

Follow after peace with all men, and the sanctification without which no man shall see the Lord: look- ing carefully lest *there be* any man that falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled; lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own birth-right. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

<sup>6</sup> Or, *a palpable and kindled fire*

<sup>7</sup> Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*

<sup>8</sup> Gr. *myriads of angels.*

<sup>9</sup> Or, *testament*

For ye are not come unto *a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, 24



- and to the blood of sprinkling that speaketh better  
 25 <sup>1</sup>than *that* of Abel. See that ye refuse not him that <sup>1</sup>Or, *than*  
 speaketh. For if they escaped not, when they refused <sup>Abel</sup>  
 him that warned *them* on earth, much more *shall*  
 not we *escape*, who turn away from him <sup>2</sup>that warneth <sup>2</sup>Or, *that is*  
 26 from heaven: whose voice then shook the earth: but <sup>from</sup> <sup>heaven</sup>  
 now he hath promised, saying, Yet once more will  
 I make to tremble not the earth only, but also the  
 27 heaven. And this *word*, Yet once more, signifieth  
 the removing of those things that are shaken, as of  
 things that have been made, that those things which  
 28 are not shaken may remain. Wherefore, receiving a  
 kingdom that cannot be shaken, let us have <sup>3</sup>grace, <sup>3</sup>Or, *thank-*  
 whereby we may offer service well-pleasing to God with <sup>fulness</sup>  
 29 <sup>4</sup>reverence and awe: for our God is a consuming fire. <sup>4</sup>Or, *godly*  
 1, 2 Let love of the brethren continue. Forget not to <sup>5</sup>Or, *godly*  
 shew love unto strangers: for thereby some have <sup>5</sup>Or, *godly*  
 3 entertained angels unawares. Remember them that <sup>5</sup>Or, *godly*  
 are in bonds, as bound with them; them that are evil  
 4 entreated, as being yourselves also in the body. *Let*  
 marriage *be* had in honour among all, and *let* the bed  
*be* undefiled: for fornicators and adulterers God will  
 5 judge. <sup>6</sup>Be ye free from the love of money; content <sup>6</sup>Gr. *Let*  
 with such things as ye have: for himself hath said, <sup>your turn of</sup>  
 I will in no wise fail thee, neither will I in any wise <sup>mind be</sup>  
 6 forsake thee. So that with good courage we say, <sup>free.</sup>  
 The Lord is my helper; I will not fear:  
 What shall man do unto me?  
 7 Remember them that had the rule over you, which  
 spake unto you the word of God; and considering  
 8 the issue of their <sup>8</sup>life, imitate their faith. Jesus Christ <sup>8</sup>Gr. *manner of life.*  
 is the same yesterday and to-day, *yea* and <sup>9</sup>for ever. <sup>9</sup>Gr. *unto*  
 9 Be not carried away by divers and strange teachings: <sup>the ages.</sup>  
 for it is good that the heart be stablished by grace;  
 not by meats, wherein they that <sup>10</sup>occupied themselves <sup>10</sup>Gr. *walked.*  
 10 were not profited. We have an altar, whereof they  
 11 have no right to eat which serve the tabernacle. For  
 the bodies of those beasts, whose blood is brought  
 into the holy place <sup>11</sup>by the high priest *as an offering for* <sup>11</sup>Gr. *through.*  
 12 sin, are burned without the camp. Wherefore Jesus  
 also, that he might sanctify the people through his

Some  
ancient  
authorities  
omit *then*.

<sup>2</sup> Gr.  
*groaning*.

Or, *by*  
Gr. *in*.

<sup>4</sup> Many  
ancient  
authorities  
read *work*.

<sup>5</sup> Many  
ancient  
authorities  
read *you*.

<sup>6</sup> Gr. *unto*  
*the ages of*  
*the ages*.

own blood, suffered without the gate. Let us there-  
fore go forth unto him without the camp, bearing his  
reproach. For we have not here an abiding city, but  
we seek after *the city* which is to come. Through him  
<sup>1</sup>then let us offer up a sacrifice of praise to God con-  
tinually, that is, the fruit of lips which make confes-  
sion to his name. But to do good and to communi-  
cate forget not: for with such sacrifices God is well  
pleased. Obey them that have the rule over you,  
and submit *to them*: for they watch in behalf of your  
souls, as they that shall give account; that they may  
do this with joy, and not with <sup>2</sup>grief: for this *were*  
unprofitable for you.

Pray for us: for we are persuaded that we have  
a good conscience, desiring to live honestly in all  
things. And I exhort *you* the more exceedingly to do  
this, that I may be restored to you the sooner.

Now the God of peace, who brought again from the  
dead the great shepherd of the sheep <sup>3</sup>with the blood  
of the eternal covenant, *even* our Lord Jesus, make  
you perfect in every good <sup>4</sup>thing to do his will, work-  
ing in <sup>5</sup>us that which is well-pleasing in his sight,  
through Jesus Christ; to whom *be* the glory <sup>6</sup>for ever  
and ever. Amen.

But I exhort you, brethren, bear with the word of  
exhortation: for I have written unto you in few words.  
Know ye that our brother Timothy hath been set at  
liberty; with whom, if he come shortly, I will see  
you.

Salute all them that have the rule over you, and all  
the saints. They of Italy salute you.

Grace be with you all. Amen.

# THE GENERAL EPISTLE OF

## J A M E S.

- 1 <sup>1</sup> JAMES, a <sup>1</sup>servant of God and of the Lord Jesus <sup>1</sup> Gr. *bond-servant*.  
 Christ, to the twelve tribes which are of the Dispersion,  
<sup>2</sup>greeting.
- 2 Count it all joy, my brethren, when ye fall into  
 3 manifold <sup>3</sup>temptations; knowing that the proof of  
 4 your faith worketh patience. And let patience have  
*its* perfect work, that ye may be perfect and entire,  
 lacking in nothing.
- 5 But if any of you lacketh wisdom, let him ask of  
 God, who giveth to all liberally and upbraideth not;  
 6 and it shall be given him. But let him ask in faith,  
 nothing doubting: for he that doubteth is like the  
 7 surge of the sea driven by the wind and tossed. For  
 let not that man think <sup>4</sup>that he shall receive any-<sup>4</sup> Or, *that a*  
 8 thing of the Lord; a doubleminded man, unstable in <sup>double-</sup>  
 all his ways. <sup>minded</sup>
- 9 But let the brother of low degree glory in his high  
 10 estate: and the rich, in that he is made low: because <sup>man, un-</sup>  
 11 as the flower of the grass he shall pass away. For the <sup>stable in all</sup>  
 sun ariseth with the scorching wind, and withereth the <sup>his ways,</sup>  
 grass; and the flower thereof falleth, and the grace of <sup>shall receive</sup>  
 the fashion of it perisheth: so also shall the rich man <sup>anything of</sup>  
 fade away in his goings. <sup>the Lord.</sup>
- 12 Blessed is the man that endureth temptation: for  
 when he hath been approved, he shall receive the <sup>5</sup> Gr. *from*.  
 crown of life, which *the Lord* promised to them that <sup>6</sup> Or, *is un-*  
 13 love him. Let no man say when he is tempted, I am <sup>tried in evil</sup>  
 tempted <sup>5</sup>of God: for God <sup>6</sup>cannot be tempted with <sup>7</sup> Gr. *evil*  
 14 <sup>7</sup>evil, and he himself tempteth no man: but each <sup>things.</sup>  
 man is <sup>8</sup>tempted, when he is drawn away by his own <sup>8</sup> Or, *tempted*  
 15 lust, and enticed. Then the lust, when it hath con- <sup>by his own</sup>  
 ceived, beareth sin: and the sin, when it is fullgrown, <sup>lust, being</sup>  
 draw away <sup>draw away</sup>  
 by it, and <sup>by it, and</sup>  
 enticed <sup>enticed</sup>

bringeth forth death. Be not deceived, my beloved <sup>16</sup> brethren. Every good <sup>1</sup>gift and every perfect boon is 17 from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth 18 by the word of truth, that we should be a kind of first-fruits of his creatures.

<sup>2</sup> Or, *Know ye* <sup>2</sup>Ye know *this*, my beloved brethren. But let every 19 man be swift to hear, slow to speak, slow to wrath : for <sup>20</sup> the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and over- <sup>21</sup> flowing of <sup>3</sup>wickedness, receive with meekness the <sup>4</sup>'im- planted word, which is able to save your souls. But <sup>22</sup> be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the <sup>23</sup> word, and not a doer, he is like unto a man beholding <sup>24</sup> his natural face in a mirror : for he beholdeth him <sup>25</sup> self, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the <sup>26</sup> perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man <sup>27</sup> <sup>6</sup>thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God <sup>28</sup> and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

<sup>7</sup> Or, *do ye, in accepting persons, hold the faith... glory?* <sup>8</sup> Or, *as- sembly* My brethren, <sup>9</sup>hold not the faith of our Lord Jesus <sup>1</sup> **2** Christ, *the Lord* of glory, with respect of persons. For <sup>2</sup> if there come into your <sup>3</sup>synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing ; and ye have regard to him that <sup>3</sup> weareth the fine clothing, and say, Sit thou here in a good place ; and ye say to the poor man, Stand thou there, or sit under my footstool ; <sup>4</sup> <sup>9</sup>are ye not divided <sup>4</sup> <sup>10</sup>in your own mind, and become judges with evil thoughts? Harken, my beloved brethren ; did not <sup>5</sup> God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him ? But ye have dis- <sup>6</sup>

<sup>9</sup> Or, *do ye not make distinctions*

<sup>10</sup> Or, *among yourselves*

honoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? 7 Do they not blaspheme the honourable name <sup>1</sup>by the <sup>Gr. which</sup> which ye are called? Howbeit if ye fulfil the royal law, <sup>was called upon you.</sup> according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one *point*, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgement *is* without mercy to him that hath shewed no mercy: mercy glorieth against judgement.<sup>1</sup>

14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? 17 Even so faith, if it have not works, is dead in itself.

18 <sup>2</sup>Yea, a man will say, Thou hast faith, and I have <sup>3</sup>works: shew me thy faith apart from *thy* works, and I <sup>4</sup>will say by my works will shew thee *my* faith. Thou believest that <sup>5</sup>God is one; thou doest well: the <sup>6</sup>devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? <sup>7</sup>Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

<sup>1</sup> Or, But some one will say

<sup>2</sup> Some ancient authorities read there is one God.

<sup>3</sup> Gr. demons.

<sup>4</sup> Or, Seest thou... perfect?

<sup>1</sup> Gr.  
greater.

Be not many teachers, my brethren, knowing that <sup>13</sup> we shall receive <sup>1</sup>heavier judgement. For in many <sup>2</sup> things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into <sup>3</sup> their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though <sup>4</sup> they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also <sup>5</sup> is a little member, and boasteth great things. Behold, <sup>2</sup>how much wood is kindled by how small a fire! And <sup>6</sup> the tongue is <sup>3</sup>a fire: 'the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of <sup>5</sup>nature, and is set on fire by hell. For every <sup>6</sup>kind of beasts and birds, of <sup>7</sup> creeping things and things in the sea, is tamed, and hath been tamed <sup>7</sup>by <sup>8</sup>mankind: but the tongue can <sup>8</sup> no man tame; *it is* a restless evil, *it is* full of deadly poison. Therewith bless we the Lord and Father; <sup>9</sup> and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth <sup>10</sup> blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the <sup>11</sup> same opening sweet *water* and bitter? can a fig tree, <sup>12</sup> my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

<sup>2</sup> Or, *how great a forest*

<sup>3</sup> Or, *a fire, that world of iniquity: the tongue is among our members that which &c.*

<sup>4</sup> Or, *that world of iniquity, the tongue, is among our members that which &c.*

<sup>5</sup> Or, *birth*  
Gr. *nature.*

<sup>7</sup> Or, *unto*

<sup>8</sup> Gr. *the human nature.*

<sup>9</sup> Or, *natural*  
Or, *animal*

<sup>10</sup> Gr. *demoniacal.*

<sup>11</sup> Or, *doubtfulness*  
Or, *partiality*

<sup>12</sup> Or, *by*

Who is wise and understanding among you? let <sup>13</sup> him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction <sup>14</sup> in your heart, glory not and lie not against the truth. This wisdom is not *a wisdom* that cometh down from <sup>15</sup> above, but is earthly, <sup>9</sup>sensual, <sup>10</sup>devilish. For where <sup>16</sup> jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first <sup>17</sup> pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without <sup>11</sup>variance, without hypocrisy. And the fruit of righteousness is sown in <sup>18</sup> peace <sup>12</sup>for them that make peace.

Whence *come* wars and whence *come* fightings among <sup>1</sup> you? *come they* not hence, *even* of your pleasures that





<sup>1</sup> Or, unto testimony 'against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Be- 4  
hold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out : and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately 5  
on the earth, and taken your pleasure ; ye have nourished your hearts in a day of slaughter. Ye have 6  
condemned, ye have killed the righteous *one* ; he doth not resist you.

<sup>2</sup> Gr. *presence.* Be patient therefore, brethren, until the <sup>2</sup>coming of 7  
the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until  
<sup>3</sup> Or, *he* <sup>3</sup>it receive the early and latter rain. Be ye also 8  
patient ; stablish your hearts : for the <sup>2</sup>coming of the Lord is at hand. Murmur not, brethren, one 9  
against another, that ye be not judged : behold, the judge standeth before the doors. Take, brethren, 10  
for an example of suffering and of patience, the prophets who spake in the name of the Lord. Be- 11  
hold, we call them blessed which endured : ye have heard of the <sup>4</sup>patience of Job, and have seen the end  
<sup>4</sup> Or, *en-* *urance* of the Lord, how that the Lord is full of pity, and merciful.

But above all things, my brethren, swear not, neither 12  
by the heaven, nor by the earth, nor by any other oath : but <sup>5</sup>let your yea be yea, and your nay, nay ;  
<sup>5</sup> Or, *let yours* *be the yea,* *yea, and the* *nay, nay* *Compare* *Matt. v. 37.* that ye fall not under judgement.

Is any among you suffering ? let him pray. Is any 13  
cheerful ? let him sing praise. Is any among you sick ? 14  
let him call for the elders of the church ; and let them pray over him, <sup>6</sup>anointing him with oil in the name of  
<sup>6</sup> Or, *having* *anointed* the Lord : and the prayer of faith shall save him that 15  
is sick, and the Lord shall raise him up ; and if he have committed sins, it shall be forgiven him. Confess 16  
therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of  
a righteous man availeth much in its working. Elijah 17

was a man of like <sup>7</sup>passions with us, and he prayed  
<sup>8</sup> Gr. *with* *prayer.* <sup>8</sup> fervently that it might not rain ; and it rained not on  
the earth for three years and six months. And he 18

prayed again ; and the heaven gave rain, and the earth brought forth her fruit.

19 My brethren, if any among you do err from the  
20 truth, and one convert him ; <sup>1</sup> let him know, that he  
which converteth a sinner from the error of his way  
shall save a soul from death, and shall cover a multi-  
tude of sins.

<sup>1</sup> Some  
ancient  
authorities  
read *know*  
*ye*.

THE FIRST EPISTLE GENERAL OF  
PETER.

---

PETER, an apostle of Jesus Christ, to the elect who 1 1  
are sojourners of the Dispersion in Pontus, Galatia,  
Cappadocia, Asia, and Bithynia, according to the 2  
foreknowledge of God the Father, in sanctification  
of the Spirit, unto obedience and sprinkling of the  
blood of Jesus Christ: Grace to you and peace be  
multiplied.

Blessed be the God and Father of our Lord Jesus 3  
Christ, who according to his great mercy begat us  
again unto a living hope by the resurrection of Jesus  
Christ from the dead, unto an inheritance incorrupti- 4  
ble, and undefiled, and that fadeth not away, reserved  
in heaven for you, who by the power of God are 5  
guarded through faith unto a salvation ready to be re-  
vealed in the last time. Wherein ye greatly rejoice, 6  
though now for a little while, if need be, ye have been  
put to grief in manifold <sup>1</sup>temptations, that the proof 7  
<sup>1</sup> Or, *trials* of your faith, *being* more precious than gold that  
perisheth though it is proved by fire, might be found  
unto praise and glory and honour at the revelation of  
Jesus Christ: whom not having seen ye love; on 8  
whom, though now ye see him not, yet believing, ye  
rejoice greatly with joy unspeakable and <sup>2</sup>full of glory: 9  
<sup>2</sup> Gr. *glorified.* receiving the end of your faith, *even* the salvation of  
*your* souls. Concerning which salvation the prophets 10  
sought and searched diligently, who prophesied of the  
grace that *should come* unto you: searching what *time* 11  
or what manner of time the Spirit of Christ which was  
in them did point unto, when it testified beforehand  
the sufferings <sup>3</sup>of Christ, and the glories that should 12  
<sup>3</sup> Gr. *unto.* follow them. To whom it was revealed, that not unto  
themselves, but unto you, did they minister these things,  
which now have been announced unto you through

hem that preached the gospel unto you <sup>1</sup>by the <sup>1</sup>Gr. *tn.*

<sup>2</sup>Holy Ghost sent forth from heaven; which things <sup>2</sup>Or, *Holy Spirit* angels desire to look into.

13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that <sup>3</sup>is <sup>3</sup>Gr. *is being brought.* to be brought unto you at the revelation of Jesus

14 Christ; as children of obedience, not fashioning yourselves according to your former lusts in *the time of*

15 your ignorance: but <sup>4</sup>like as he which called you is <sup>4</sup>Or, *like the Holy One which called you* holy, be ye yourselves also holy in all manner of

16 living; because it is written, Ye shall be holy; for

17 I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear:

18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of

19 life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot,

20 *even the blood* of Christ: who was foreknown indeed before the foundation of the world, but was mani-

21 fested at the end of the times for your sake, who through him are believers in God, which raised him

from the dead, and gave him glory; so that your faith and hope might be in God. Seeing ye have purified

your souls in your obedience to the truth unto unfeigned love of the brethren, love one another <sup>5</sup>from

23 the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the <sup>5</sup>Many ancient authorities read *from a clean heart.*

24 word of <sup>6</sup>God, which liveth and abideth. For,

All flesh is as grass,

And all the glory thereof as the flower of grass.

The grass withereth, and the flower falleth:

25 But the <sup>7</sup>word of the Lord abideth for ever.

<sup>7</sup>Gr. *saying.*

And this is the <sup>8</sup>word of good tidings which was preached unto you.

2 <sup>1</sup>Putting away therefore all <sup>8</sup>wickedness, and all guile, <sup>8</sup>Or, *malice*

2 and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the <sup>9</sup>spiritual milk which is <sup>9</sup>Gr. *reasonable.*

without guile, that ye may grow thereby unto salva-

3 tion; if ye have tasted that the Lord is gracious:

4 unto whom coming, a living stone, rejected indeed of

<sup>1</sup>Or, *honourable* men, but with God elect, <sup>1</sup>precious, ye also, as living stones, are built up <sup>2</sup>a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained

<sup>3</sup>Or, *a scripture* in <sup>3</sup>scripture,

Behold, I lay in Zion a chief corner stone, elect, <sup>1</sup>precious :

<sup>4</sup>Or, *it*

And he that believeth on <sup>4</sup>him shall not be put to shame.

<sup>5</sup>Or, *In your sight* <sup>5</sup>For you therefore which believe is the <sup>6</sup>preciousness : <sup>7</sup>but for such as disbelieve,

<sup>6</sup>Or, *honour*

The stone which the builders rejected,  
The same was made the head of the corner ;

and,

A stone of stumbling, and a rock of offence ;

<sup>7</sup>Gr. *who*.

<sup>8</sup>Or, *stumble, being disobedient to the word*

<sup>7</sup>for they <sup>8</sup>stumble at the word, being disobedient : whereunto also they were appointed. But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light : which in time past were no people, but now are the people of God : which had not obtained mercy, but now have obtained mercy.

Beloved, I beseech you as sojourners and pilgrims, <sup>11</sup>to abstain from fleshly lusts, which war against the soul ; having your behaviour seemly among the Gentiles ; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

<sup>9</sup>Gr. *creation*.

Be subject to every <sup>9</sup>ordinance of man for the Lord's sake : whether it be to the king, as supreme ; or unto governors, as sent <sup>10</sup>by him for vengeance <sup>14</sup>on evil-doers and for praise to them that do well. For <sup>15</sup>so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men : as free, and <sup>16</sup>not <sup>11</sup>using your freedom for a cloke of <sup>12</sup>wickedness, but as bondservants of God. Honour all men. Love <sup>17</sup>the brotherhood. Fear God. Honour the king.

<sup>10</sup>Gr. *through*.

<sup>11</sup>Gr. *having*.

<sup>12</sup>Or, *malice*  
<sup>13</sup>Gr. *Household-servants*.

<sup>13</sup>Servants, be in subjection to your masters with all

<sup>14</sup>Gr. *grace*.

fear ; not only to the good and gentle, but also to the

<sup>15</sup>Gr. *of*.

froward. For this is <sup>14</sup>acceptable, if for conscience <sup>15</sup>to-<sup>19</sup>



ward God a man endureth griefs, suffering wrongfully.  
 20 For what glory is it, if, when ye sin, and are buffeted  
*for it*, ye shall take it patiently? but if, when ye do  
 well, and suffer *for it*, ye shall take it patiently, this is  
 21 <sup>1</sup>acceptable with God. For hereunto were ye called: <sup>1</sup> Gr. *grace*.  
 because Christ also suffered for you, leaving you an  
 22 example, that ye should follow his steps: who did no  
 23 sin, neither was guile found in his mouth: who, when  
 he was reviled, reviled not again; when he suffered,  
 threatened not; but committed <sup>2</sup>*himself* to him that <sup>2</sup> Or, his  
 24 judgeth righteously: who his own self <sup>3</sup>bare our sins <sup>3</sup> Or, *carried*  
 in his body upon the tree, that we, having died <sup>3</sup> *up...to the*  
 unto sins, might live unto righteousness; by whose <sup>3</sup> *tree*  
 25 <sup>4</sup>stripes ye were healed. For ye were going astray <sup>4</sup> Gr. *bruise*.  
 like sheep; but are now returned unto the Shepherd  
 and <sup>5</sup>Bishop of your souls. <sup>5</sup> Or, *Over-*  
<sup>5</sup> *seer*

3 1 In like manner, ye wives, *be* in subjection to your  
 own husbands; that, even if any obey not the word,  
 they may without the word be gained by the <sup>6</sup>beha- <sup>6</sup> Or, *manner*  
 2 viour of their wives; beholding your chaste <sup>6</sup>behaviour <sup>6</sup> *of life*  
 3 *coupled* with fear. Whose *adorning* let it not be the  
 outward adorning of plaiting the hair, and of wearing  
 4 jewels of gold, or of putting on apparel; but *let it be*  
 the hidden man of the heart, in the incorruptible  
*apparel* of a meek and quiet spirit, which is in the sight  
 5 of God of great price. For after this manner afore-  
 time the holy women also, who hoped in God, adorned  
 themselves, being in subjection to their own <sup>7</sup>hus- <sup>7</sup> Or, *hus-*  
 6 bands: as Sarah obeyed Abraham, calling him lord: <sup>7</sup> *bands (as*  
 whose children ye now are, if ye do well, and are not <sup>7</sup> *Sarah...*  
<sup>8</sup>put in fear by any terror. <sup>8</sup> *ye are*  
<sup>8</sup> *become),*  
 7 Ye husbands, in like manner, dwell with *your wives*  
 according to knowledge, giving honour <sup>9</sup>unto the wo- <sup>9</sup> Or, *afraid*  
 man, as unto the weaker vessel, as being also joint- <sup>9</sup> *with*  
 heirs of the grace of life; to the end that your prayers <sup>9</sup> Gr. *unto*  
 be not hindered. <sup>9</sup> *the female*  
 8 Finally, *be* ye all likeminded, <sup>10</sup>compassionate, <sup>10</sup> *as weaker.*  
 loving as brethren, tenderhearted, humbleminded: <sup>10</sup> Gr. *sym-*  
 9 not rendering evil for evil, or reviling for reviling; <sup>10</sup> *pathetic.*  
 but contrariwise blessing; for hereunto were ye called,  
 10 that ye should inherit a blessing. For,

He that would love life,  
 And see good days,  
 Let him refrain his tongue from evil,  
 And his lips that they speak no guile:  
 And let him turn away from evil, and do good; 11  
 Let him seek peace, and pursue it.  
 For the eyes of the Lord are upon the righteous, 12  
 And his ears unto their supplication:  
 But the face of the Lord is upon them that do evil.

And who is he that will harm you, if ye be zealous 13  
 of that which is good? But and if ye should suffer 14  
 for righteousness' sake, blessed *are ye*: and fear not  
 their fear, neither be troubled; but sanctify in your 15  
 hearts Christ as Lord: *being* ready always to give  
 answer to every man that asketh you a reason con-  
 cerning the hope that is in you, yet with meekness  
 and fear: having a good conscience; that, wherein ye 16  
 are spoken against, they may be put to shame who  
 revile your good manner of life in Christ. For it is 17  
 better, if the will of God should so will, that ye suffer  
 for well-doing than for evil-doing. Because Christ 18  
 also 'suffered for sins once, the righteous for the un-  
 righteous, that he might bring us to God; being put  
 to death in the flesh, but quickened in the spirit; in 19  
 which also he went and preached unto the spirits in  
 prison, which aforetime were disobedient, when the 20  
 longsuffering of God waited in the days of Noah,  
 while the ark was a preparing, <sup>2</sup>wherein few, that is,  
 eight souls, were saved through water: which also 21  
<sup>3</sup>after a true likeness doth now save you, *even* baptism,  
 not the putting away of the filth of the flesh, but the  
<sup>4</sup>interrogation of a good conscience toward God,  
<sup>4</sup>through the resurrection of Jesus Christ; who is on 22  
 the right hand of God, having gone into heaven;  
 angels and authorities and powers being made subject  
 unto him.

Forasmuch then as Christ suffered in the flesh, arm <sup>1</sup> 4  
 ye yourselves also with the same <sup>5</sup>mind; for he that  
 hath suffered in the flesh hath ceased <sup>6</sup>from sin; that 2  
<sup>7</sup>ye no longer should live the rest of your time in the  
 flesh to the lusts of men, but to the will of God. For 3

<sup>1</sup> Many  
ancient  
authorities  
read *died*.

<sup>2</sup> Or, *into*  
*which few,*  
*that is, eight*  
*souls, were*  
*brought*  
*safely*  
*through*  
*water*

<sup>3</sup> Or, *in the*  
*antitype*

<sup>4</sup> Or, *inquiry*  
Or, *appeal*

<sup>5</sup> Or, *thought*

<sup>6</sup> Some  
ancient  
authorities  
read *unto*  
*sins*.

<sup>7</sup> Or, *he no*  
*longer...*  
*his time*

the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: wherein they think it strange that ye run not with *them* into the same <sup>1</sup>excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead. For unto this end <sup>2</sup>was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

<sup>1</sup> Or, flood

<sup>2</sup> Or, were the good tidings preached

<sup>7</sup> But the end of all things is at hand: be ye therefore of sound mind, and be sober unto <sup>3</sup>prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion <sup>4</sup>for ever and ever. Amen.

<sup>3</sup> Gr. prayers.

<sup>4</sup> Gr. unto the ages of the ages.

<sup>12</sup> Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached <sup>5</sup>for the name of Christ, blessed are ye; because the *Spirit* of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: but if *a man* suffer as a Christian, let him not be ashamed; but let him glorify God in this name. For the time *is* come for judgement to begin at the house of God: and if *it* begin first at us, what *shall* be the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

<sup>5</sup> Gr. in.

The elders therefore among you I exhort, who am a <sup>1</sup> 5  
fellow-elder, and a witness of the sufferings of Christ,  
who am also a partaker of the glory that shall be re-  
vealed : Tend the flock of God which is among you, <sup>2</sup>  
<sup>1</sup>exercising the oversight, not of constraint, but will-  
ingly, <sup>2</sup>according unto God ; nor yet for filthy lucre,  
but of a ready mind ; neither as lording it over the <sup>3</sup>  
charge allotted to you, but making yourselves en-  
samples to the flock. And when the chief Shepherd <sup>4</sup>  
shall be manifested, ye shall receive the crown of glory  
that fadeth not away. <sup>3</sup>Likewise, ye younger, be sub- <sup>5</sup>  
ject unto the elder. Yea, all of you gird yourselves  
with humility, to serve one another : for God resisteth  
the proud, but giveth grace to the humble. Humble <sup>6</sup>  
yourselves therefore under the mighty hand of God,  
that he may exalt you in due time ; casting all your <sup>7</sup>  
anxiety upon him, because he careth for you. Be <sup>8</sup>  
sober, be watchful : your adversary the devil, as a  
roaring lion, walketh about, seeking whom he may  
devour : whom withstand stedfast in <sup>4</sup>your faith, know- <sup>9</sup>  
ing that the same sufferings are <sup>5</sup>accomplished in your  
<sup>6</sup>brethren who are in the world. And the God of all <sup>10</sup>  
grace, who called you unto his eternal glory in Christ,  
after that ye have suffered a little while, shall himself  
<sup>7</sup>perfect, stablish, strengthen <sup>8</sup>you. To him *be* the <sup>11</sup>  
dominion <sup>9</sup>for ever and ever. Amen.

By Silvanus, <sup>10</sup>our faithful brother, as I account *him*, <sup>12</sup>  
I have written unto you briefly, exhorting, and testify-  
ing that this is the true grace of God : stand ye fast  
therein. <sup>11</sup>She that is in Babylon, elect together with <sup>13</sup>  
<sup>12</sup>you, saluteth you ; and *so doth* Mark my son. Salute <sup>14</sup>  
one another with a kiss of love.

Peace be unto you all that are in Christ.

<sup>1</sup> Some  
ancient  
authorities  
omit *exercising the oversight*.

<sup>2</sup> Some  
ancient  
authorities  
omit *according unto God*.

<sup>3</sup> Or, *Likewise... elder ; yea, all of you one to another. Gird yourselves with humility*

<sup>4</sup> Or, *the*

<sup>5</sup> Gr. *being accomplished*.

<sup>6</sup> Gr. *brotherhood*.

<sup>7</sup> Or, *restore*

<sup>8</sup> Many  
ancient  
authorities  
add *settle*.

<sup>9</sup> Gr. *unto the ages of the ages*.

<sup>10</sup> Gr. *the*

<sup>11</sup> That is,  
The church,  
or, The  
sister.

## THE SECOND EPISTLE GENERAL OF P E T E R.

---

- 1** <sup>1</sup>SIMON Peter, a <sup>2</sup>servant and apostle of Jesus <sup>1</sup>Many  
 Christ, to them that have obtained <sup>3</sup>a like precious <sup>ancient</sup>  
 faith with us in the righteousness of <sup>4</sup>our God and <sup>authorities</sup>  
<sup>2</sup>Saviour Jesus Christ: Grace to you and peace be <sup>read</sup>  
 multiplied in the knowledge of God and of Jesus our <sup>Symeon.</sup>  
<sup>3</sup>Lord; seeing that his divine power hath granted unto <sup>2</sup> Gr. *bond-*  
 us all things that pertain unto life and godliness, <sup>servant.</sup>  
 through the knowledge of him that called us <sup>3</sup>by his <sup>3</sup> Gr. *an*  
<sup>4</sup>own glory and virtue; whereby he hath granted unto <sup>equally</sup>  
 us his precious and exceeding great promises; that <sup>precious.</sup>  
 through these ye may become partakers of <sup>4</sup>the divine <sup>4</sup> Or. *our God*  
 nature, having escaped from the corruption that is in <sup>and the</sup>  
<sup>5</sup>the world by lust. Yea, and for this very cause adding <sup>Saviour</sup>  
 on your part all diligence, in your faith supply virtue; <sup>5</sup> Some  
<sup>6</sup>and in *your* virtue knowledge; and in *your* knowledge <sup>ancient</sup>  
<sup>7</sup>temperance; and in *your* <sup>read</sup>temperance patience; and <sup>authorities</sup>  
<sup>8</sup>in *your* patience godliness; and in *your* godliness love <sup>through</sup>  
 of the brethren; and in *your* love of the brethren love. <sup>glory and</sup>  
<sup>9</sup>For if these things are yours and abound, they make <sup>virtue.</sup>  
 you to be not idle nor unfruitful unto the knowledge <sup>6</sup> Or, *a*  
 of our Lord Jesus Christ. For he that lacketh these <sup>7</sup> Or, *self-*  
 things is blind, <sup>8</sup>seeing only what is near, having for- <sup>control</sup>  
<sup>10</sup>gotten the cleansing from his old sins. Wherefore, <sup>8</sup> Or, *closing*  
 brethren, give the more diligence to make your calling <sup>his eyes</sup>  
 and election sure: for if ye do these things, ye shall  
<sup>11</sup>never stumble: for thus shall be richly supplied unto  
 you the entrance into the eternal kingdom of our Lord  
 and Saviour Jesus Christ.  
<sup>12</sup> Wherefore I shall be ready always to put you in  
 remembrance of these things, though ye know them,  
<sup>13</sup>and are established in the truth which is with *you*. And  
 I think it right, as long as I am in this tabernacle, to

stir you up by putting you in remembrance ; knowing <sup>14</sup> that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, <sup>15</sup> I will give diligence that at every time ye may be able after my <sup>1</sup>decease to call these things to remembrance. For we did not follow cunningly devised fables, when <sup>16</sup> we made known unto you the power and <sup>2</sup>coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he <sup>3</sup>received from God the Father <sup>17</sup>honour and glory, when there <sup>4</sup>came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased : and this voice we *our-* <sup>18</sup>selves heard <sup>5</sup>come out of heaven, when we were with him in the holy mount. And we have the word of <sup>19</sup>prophecy *made* more sure ; whereunto ye do well that ye take heed, as unto a lamp shining in a <sup>6</sup>dark place, until the day dawn, and the day-star arise in your hearts : knowing this first, that no prophecy of scrip- <sup>20</sup>ture is of <sup>7</sup>private interpretation. For no prophecy <sup>21</sup>ever <sup>8</sup>came by the will of man : but men spake from God, being moved by the <sup>9</sup>Holy Ghost.

But there arose false prophets also among the people, <sup>1</sup> <sup>2</sup> as among you also there shall be false teachers, who shall privily bring in <sup>10</sup>destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow <sup>2</sup> their lascivious doings ; by reason of whom the way of the truth shall be evil spoken of. And in covetous- <sup>3</sup>ness shall they with feigned words make merchandise of you : whose sentence now from of old lingereth not, and their destruction slumbereth not. For if <sup>4</sup> God spared not angels when they sinned, but <sup>11</sup>cast them down to <sup>12</sup>hell, and committed them to <sup>13</sup>pits of darkness, to be reserved unto judgement ; and spared <sup>5</sup> not the ancient world, but preserved Noah with seven others, <sup>14</sup>a preacher of righteousness, when he brought a flood upon the world of the ungodly ; and turning <sup>6</sup> the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly ; and <sup>7</sup> delivered righteous Lot, sore distressed by the lasci-

<sup>1</sup> Or,  
departure

<sup>2</sup> Gr.  
presence.

<sup>3</sup> Gr.  
having  
received.

<sup>4</sup> Gr. was  
brought...  
by the  
majestic  
glory.

<sup>5</sup> Gr.  
brought.

<sup>6</sup> Gr. squalid.

<sup>7</sup> Or, special

<sup>8</sup> Gr. was  
brought.

<sup>9</sup> Or, Holy  
Spirit

<sup>10</sup> Or, sects of  
perdition

<sup>11</sup> Or, cast  
them into  
dungeons

<sup>12</sup> Gr. Tar-  
tarus.

<sup>13</sup> Some  
ancient  
authorities  
read chains.

<sup>14</sup> Gr. a  
herald.



8 vious life of the wicked (for that righteous man dwell-  
 ing among them, in seeing and hearing, 'vexed his  
 righteous soul from day to day with their lawless <sup>1 Gr. tor-  
 mented.</sup>  
 9 deeds): the Lord knoweth how to deliver the godly  
 out of temptation, and to keep the unrighteous under  
 10 punishment unto the day of judgement; but chiefly  
 them that walk after the flesh in the lust of defile-  
 ment, and despise dominion. Daring, seltsuilled, they  
 11 tremble not to rail at <sup>2</sup>dignities: whereas angels, <sup>2 Gr. glories.</sup>  
 though greater in might and power, bring not a railing  
 12 judgement against them before the Lord. But these,  
 as creatures without reason, born <sup>3</sup>mere animals <sup>4</sup>to be <sup>3 Gr.  
 natural.</sup>  
 taken and destroyed, railing in matters whereof they <sup>4 Or, to take  
 and to  
 destroy</sup>  
 are ignorant, shall in their <sup>5</sup>destroying surely be de-  
 13 stroyed, suffering wrong as the hire of wrong-doing;  
 men that count it pleasure to revel in the day-time, <sup>5 Or, cor-  
 ruption</sup>  
 spots and blemishes, revelling in their <sup>6</sup>love-feasts <sup>6 Many  
 ancient  
 authorities  
 read  
 deceivings.</sup>  
 14 while they feast with you; having eyes full of 'adultery,  
 and that cannot cease from sin; enticing unstedfast  
 souls; having a heart exercised in covetousness;  
 15 children of cursing; forsaking the right way, they went  
 astray, having followed the way of Balaam, the son of  
 16 <sup>6</sup>Beor, who loved the hire of wrong-doing; but he <sup>7 Gr. an  
 adulteress.</sup>  
 was rebuked for his own transgression: a dumb ass <sup>8 Many  
 ancient  
 authorities  
 read  
 Bosor.</sup>  
 spake with man's voice and stayed the madness of the  
 17 prophet. These are springs without water, and mists  
 driven by a storm; for whom the blackness of dark-  
 18 ness hath been reserved. For, uttering great swelling  
 words of vanity, they entice in the lusts of the flesh, by  
 lasciviousness, those who are just escaping from them  
 19 that live in error; promising them liberty, while they  
 themselves are bondservants of corruption; for of  
<sup>9</sup>whom a man is overcome, of the same is he also <sup>9 Or, what</sup>  
 20 brought into bondage. For if, after they have escaped  
 the defilements of the world through the knowledge of  
<sup>10</sup>the Lord and Saviour Jesus Christ, they are again <sup>10 Many  
 ancient  
 authorities  
 read  
 our.</sup>  
 entangled therein and overcome, the last state is be-  
 21 come worse with them than the first. For it were  
 better for them not to have known the way of righteous-  
 ness, than, after knowing it, to turn back from the holy  
 22 commandment delivered unto them. It has happened

unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

This is now, beloved, the second epistle that I write <sup>1</sup> 3 unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should <sup>2</sup> remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, <sup>3</sup> that <sup>1</sup>in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where <sup>4</sup> is the promise of his <sup>2</sup>coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this <sup>5</sup> they wilfully forget, that there were heavens from of old, and an earth compacted out of water and <sup>3</sup>amidst water, by the word of God; by which means the <sup>6</sup> world that then was, being overflowed with water, perished: but the heavens that now are, and the <sup>7</sup> earth, by the same word have been <sup>4</sup>stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

But forget not this one thing, beloved, that one day <sup>8</sup> is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning <sup>9</sup> his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance. But <sup>10</sup> the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the <sup>5</sup>elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be <sup>6</sup>burned up. Seeing that these things are thus all to <sup>11</sup> be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and <sup>12</sup>earnestly desiring the <sup>2</sup>coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the <sup>5</sup>elements shall melt with fervent heat? But, according to his promise, we look for <sup>13</sup> new heavens and a new earth, wherein dwelleth righteousness.

*Gr. in the last of the days.*

<sup>2</sup> *Gr. presence.*

<sup>3</sup> *Or, through*

<sup>4</sup> *Or, stored with fire*

<sup>5</sup> *Or, heavenly bodies*

<sup>6</sup> *The most ancient manuscripts read discovered.*

<sup>7</sup> *Or, hastening*

14 Wherefore, beloved, seeing that ye look for these  
things, give diligence that ye may be found in peace,  
15 without spot and blameless in his sight. And ac-  
count that the longsuffering of our Lord is salvation ;  
even as our beloved brother Paul also, according to  
16 the wisdom given to him, wrote unto you ; as also in all  
*his* epistles, speaking in them of these things ; wherein  
are some things hard to be understood, which the  
ignorant and unstedfast wrest, as *they do* also the  
17 other scriptures, unto their own destruction. Ye  
therefore, beloved, knowing *these things* beforehand,  
beware lest, being carried away with the error of the  
18 wicked, ye fall from your own stedfastness. But grow  
in the grace and knowledge of our Lord and Saviour  
Jesus Christ. To him *be* the glory both now and <sup>1 Gr. unto</sup>  
<sup>the day of</sup>  
<sup>eternity.</sup>  
<sup>1</sup>for ever. Amen.

# THE FIRST EPISTLE GENERAL OF JOHN.

---

THAT which was from the beginning, that which 1 1  
 we have heard, that which we have seen with our  
 eyes, that which we beheld, and our hands handled,  
 concerning the <sup>1</sup>Word of life (and the life was mani- 2  
 fested, and we have seen, and bear witness, and  
 declare unto you the life, the eternal *life*, which was  
 with the Father, and was manifested unto us); that 3  
 which we have seen and heard declare we unto you  
 also, that ye also may have fellowship with us: yea,  
 and our fellowship is with the Father, and with his  
 Son Jesus Christ: and these things we write, that <sup>2</sup>our 4  
 joy may be fulfilled.

<sup>1</sup> Or, word

<sup>2</sup> Many  
ancient  
authorities  
read *your*.

And this is the message which we have heard from 5  
 him, and announce unto you, that God is light, and  
 in him is no darkness at all. If we say that we have 6  
 fellowship with him, and walk in the darkness, we lie,  
 and do not the truth: but if we walk in the light, as 7  
 he is in the light, we have fellowship one with another,  
 and the blood of Jesus his Son cleanseth us from all  
 sin. If we say that we have no sin, we deceive our- 8  
 selves, and the truth is not in us. If we confess our 9  
 sins, he is faithful and righteous to forgive us our sins,  
 and to cleanse us from all unrighteousness. If we 10  
 say that we have not sinned, we make him a liar, and  
 his word is not in us.

My little children, these things write I unto you, 1 2  
 that ye may not sin. And if any man sin, we have an  
<sup>1</sup>Advocate with the Father, Jesus Christ the righteous:  
 and he is the propitiation for our sins; and not for 2  
 ours only, but also for the whole world. And hereby 3  
 know we that we know him, if we keep his command-  
 ments. He that saith, I know him, and keepeth not 4  
 his commandments, is a liar, and the truth is not in

Or, Com-  
forter  
Or, Helper  
Gr. Para-  
clete.

- 5 him : but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we  
6 that we are in him : he that saith he abideth in him ought himself also to walk even as he walked.
- 7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning : the old commandment is the word which  
8 ye heard. Again, a new commandment write I unto you, which thing is true in him and in you ; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and  
9 hateth his brother, is in the darkness even until now.
- 10 He that loveth his brother abideth in the light, and  
11 there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.
- 12 I write unto you, *my* little children, because your  
13 sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. <sup>1 Or, I wrote</sup> I have written unto you, little children, because ye know the Father.
- 14 I have written unto you, fathers, because ye know him which is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil  
15 one. Love not the world, neither the things that are in the world. If any man love the world, the love of  
16 the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the  
17 world. And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever.
- 18 Little children, it is the last hour : and as ye heard that antichrist cometh, even now have there arisen many antichrists ; whereby we know that it is the last  
19 hour. They went out from us, but they were not of us ; for if they had been of us, they would have continued with us : but *they went out*, that they might be

<sup>1</sup> Or, *that not all are of us*

<sup>2</sup> Some very ancient authorities read *and ye all know.*

<sup>3</sup> Or, *that*

<sup>4</sup> Some ancient authorities read *you.*

<sup>5</sup> Or, *so it is true, and is no lie; and even as &c.*

<sup>6</sup> Or, *abide ye*

<sup>7</sup> Gr. *from him.*

<sup>8</sup> Gr. *presence.*

<sup>9</sup> Or, *know ye*

<sup>10</sup> Or, *it*

<sup>11</sup> Or, *bear sins*

<sup>12</sup> Or, *hath known*

made manifest <sup>1</sup>how that they all are not of us. And <sup>20</sup>ye have an anointing from the Holy One, <sup>2</sup>and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and <sup>3</sup>because no lie is of the truth. Who is the liar <sup>22</sup>but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not <sup>23</sup>the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard <sup>24</sup>from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he <sup>25</sup>promised <sup>4</sup>us, *even* the life eternal. These things have <sup>26</sup>I written unto you concerning them that would lead you astray. And as for you, the anointing which ye <sup>27</sup>received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, <sup>5</sup>and is true, and is no lie, and even as it taught you, <sup>6</sup>ye abide in him. And now, <sup>28</sup>*my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed <sup>7</sup>before him at his <sup>8</sup>coming. If ye know that he is <sup>29</sup>righteous, <sup>9</sup>ye know that every one also that doeth righteousness is begotten of him.

Behold what manner of love the Father hath be- <sup>1 3</sup>stowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not. Beloved, <sup>2</sup>now are we children of God, and it is not yet made manifest what we shall be. We know that, if <sup>10</sup>he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope <sup>3</sup>*set* on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and <sup>4</sup>sin is lawlessness. And ye know that he was manifested to <sup>5</sup><sup>11</sup>take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever <sup>6</sup>sinneth hath not seen him, neither <sup>12</sup>knoweth him. *My* little children, let no man lead you astray: he <sup>7</sup>that doeth righteousness is righteous, even as he is



8 righteous: he that doeth sin is of the devil; for the  
 devil sinneth from the beginning. To this end was  
 the Son of God manifested, that he might destroy the  
 9 works of the devil. Whosoever is begotten of God  
 doeth no sin, because his seed abideth in him: and  
 10 he cannot sin, because he is begotten of God. In this  
 the children of God are manifest, and the children of  
 the devil: whosoever doeth not righteousness is not of  
 11 God, neither he that loveth not his brother. For this  
 is the message which ye heard from the beginning,  
 12 that we should love one another: not as Cain was of the  
 evil one, and slew his brother. And wherefore slew  
 he him? Because his works were evil, and his brother's  
 righteous.

13 Marvel not, brethren, if the world hateth you.  
 14 We know that we have passed out of death into life,  
 because we love the brethren. He that loveth not  
 15 abideth in death. Whosoever hateth his brother is a  
 murderer: and ye know that no murderer hath eternal  
 16 life abiding in him. Hereby know we love, because  
 he laid down his life for us: and we ought to lay down  
 17 our lives for the brethren. But whoso hath the world's  
 goods, and beholdeth his brother in need, and shutteth  
 up his compassion from him, how doth the love of  
 18 God abide in him? *My* little children, let us not love  
 in word, neither with the tongue; but in deed and  
 19 truth. Hereby shall we know that we are of the truth,  
 20 and shall <sup>1</sup>assure our heart before him, whereinsoever <sup>1</sup>Gr. *persuade.*  
 our heart condemn us; because God is greater than  
 21 our heart, and knoweth all things. Beloved, if our  
 heart condemn us not, we have boldness toward God;  
 22 and whatsoever we ask, we receive of him, because  
 we keep his commandments, and do the things that  
 23 are pleasing in his sight. And this is his command-  
 ment, that we should <sup>2</sup>believe in the name of his Son <sup>2</sup>Gr. *believe the name.*  
 Jesus Christ, and love one another, even as he gave  
 24 us commandment. And he that keepeth his com-  
 mandments abideth in him, and he in him. And  
 hereby we know that he abideth in us, by the Spirit  
 which he gave us.

4 1 Beloved, believe not every spirit, but prove the

<sup>1</sup> Some  
ancient  
authorities  
read *annul-  
leth Jesus.*

spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which <sup>1</sup>confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they *as* of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth and the spirit of error.

<sup>2</sup> Or, *in our  
case*

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested <sup>2</sup>in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath <sup>2</sup>in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved

20 us. If a man say, I love God, and hateth his brother,  
 he is a liar: for he that loveth not his brother whom  
 he hath seen, <sup>1</sup>cannot love God whom he hath not  
 21 seen. And this commandment have we from him,  
 that he who loveth God love his brother also.

<sup>1</sup> Many  
 ancient  
 authorities  
 read *how can  
 he love God  
 whom he  
 hath not  
 seen?*

5 <sup>1</sup> Whosoever believeth that Jesus is the Christ is be-  
 gotten of God: and whosoever loveth him that begat  
 2 loveth him also that is begotten of him. Hereby we  
 know that we love the children of God, when we love  
 3 God, and do his commandments. For this is the love  
 of God, that we keep his commandments: and his com-  
 4 mandments are not grievous. For whatsoever is be-  
 gotten of God overcome the world: and this is the  
 victory that hath overcome the world, *even* our faith.  
 5 And who is he that overcome the world, but he that  
 6 believeth that Jesus is the Son of God? This is he  
 that came by water and blood, *even* Jesus Christ; not  
<sup>2</sup>with the water only, but <sup>2</sup>with the water and <sup>2</sup>with <sup>2</sup>Gr. *in*.  
 7 the blood. And it is the Spirit that beareth witness,  
 8 because the Spirit is the truth. For there are three  
 who bear witness, the Spirit, and the water, and the  
 9 blood: and the three agree in one. If we receive the  
 witness of men, the witness of God is greater: for the  
 witness of God is this, that he hath borne witness con-  
 10 cerning his Son. He that believeth on the Son of  
 God hath the witness in him: he that believeth not  
 God hath made him a liar; because he hath not be-  
 lieved in the witness that God hath borne concerning  
 11 his Son. And the witness is this, that God gave unto  
 12 us eternal life, and this life is in his Son. He that  
 hath the Son hath the life; he that hath not the Son  
 of God hath not the life.

13 These things have I written unto you, that ye may  
 know that ye have eternal life, *even* unto you that  
 14 believe on the name of the Son of God. And this is  
 the boldness which we have toward him, that, if we  
 ask anything according to his will, he heareth us:  
 15 and if we know that he heareth us whatsoever we ask,  
 we know that we have the petitions which we have <sup>3</sup>  
 16 asked of him. If any man see his brother sinning a <sup>3</sup>Or, *he shall  
 ask and shall  
 give him life,  
 even to them  
 &c.*  
 sin not unto death, <sup>3</sup>he shall ask, and God will give &c.

<sup>1</sup> Or, *sin*

him life for them that sin not unto death. There is <sup>1a</sup> sin unto death : not concerning this do I say that he should make request. All unrighteousness is sin : and <sup>17</sup> there is <sup>1a</sup> sin not unto death.

We know that whosoever is begotten of God sinneth <sup>18</sup> <sup>2</sup>Or, *himself* not ; but he that was begotten of God keepeth <sup>2</sup>him, and the evil one toucheth him not. We know that we <sup>19</sup> are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath <sup>20</sup> given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God and eternal life. *My* little children, guard yourselves from idols. <sup>21</sup>

## THE SECOND EPISTLE OF

## JOHN.

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- 1 THE elder unto the elect lady and her children,  
whom I love in truth ; and not I only, but also all they  
2 that know the truth ; for the truth's sake which abideth  
3 in us, and it shall be with us for ever : Grace, mercy,  
peace shall be with us, from God the Father, and  
from Jesus Christ, the Son of the Father, in truth and  
love.
- 4 I rejoyce greatly that I have found *certain* of thy  
children walking in truth, even as we received com-  
5 mandment from the Father. And now I beseech thee,  
lady, not as though I wrote to thee a new command-  
ment, but that which we had from the beginning, that  
6 we love one another. And this is love, that we should  
walk after his commandments. This is the command-  
ment, even as ye heard from the beginning, that ye  
7 should walk in it. For many deceivers are gone forth  
into the world, *even* they that confess not that Jesus  
Christ cometh in the flesh. This is the deceiver and  
8 the antichrist. Look to yourselves, that ye <sup>1</sup>lose not <sup>1</sup>Or, *destroy*  
the things which <sup>2</sup>we have wrought, but that ye receive <sup>2</sup>Many  
9 a full reward. Whosoever <sup>3</sup>goeth onward and abideth <sup>3</sup>ancient  
not in the teaching of Christ, hath not God : he that <sup>3</sup>authorities  
abideth in the teaching, the same hath both the Father <sup>3</sup>Or, *take*  
10 and the Son. If any one cometh unto you, and bring- <sup>3</sup>the *lead*  
eth not this teaching, receive him not into *your* house,  
11 and give him no greeting : for he that giveth him greet-  
ing partaketh in his evil works.
- 12 Having many things to write unto you, I would  
not *write them* with paper and ink : but I hope to  
come unto you, and to speak face to face, that your  
13 joy may be fulfilled. The children of thine elect  
— sister salute thee.

## THE THIRD EPISTLE OF

## J O H N.

THE elder unto Gaius the beloved, whom I love in 1  
truth.

Beloved, I pray that in all things thou mayest 2  
prosper and be in health, even as thy soul prospereth.  
For I <sup>1</sup>rejoiced greatly, when brethren came and bare 3  
witness unto thy truth, even as thou walkest in truth.  
Greater <sup>2</sup>joy have I none than <sup>3</sup>this, to hear of my 4  
children walking in the truth.

<sup>1</sup> Or, *rejoice greatly, when brethren come and bear witness*

<sup>2</sup> Some ancient authorities read *grace*.

<sup>3</sup> Or, *these things, that I may hear*

Beloved, thou doest a faithful work in whatsoever 5  
thou doest toward them that are brethren and strangers  
withal ; who bare witness to thy love before the church : 6  
whom thou wilt do well to set forward on their jour-  
ney worthily of God : because that for the sake of the 7  
Name they went forth, taking nothing of the Gentiles.  
We therefore ought to welcome such, that we may be 8  
fellow-workers with the truth.

I wrote somewhat unto the church : but Diotrephes, 9  
who loveth to have the preeminence among them,  
receiveth us not. Therefore, if I come, I will bring 10  
to remembrance his works which he doeth, prating  
against us with wicked words : and not content  
therewith, neither doth he himself receive the bre-  
thren, and them that would be forbiddeth, and casteth  
*them* out of the church. Beloved, imitate not that 11  
which is evil, but that which is good. He that doeth  
good is of God : he that doeth evil hath not seen God.  
Demetrius hath the witness of all *men*, and of the 12  
truth itself : yea, we also bear witness ; and thou  
knowest that our witness is true.

I had many things to write unto thee, but I am 13  
unwilling to write *them* to thee with ink and pen : but 14  
I hope shortly to see thee, and we shall speak face to  
face. Peace *be* unto thee. The friends salute thee.  
Salute the friends by name.



# THE GENERAL EPISTLE OF

## J U D E.

- 1 JUDAS, a <sup>1</sup>servant of Jesus Christ, and brother of <sup>1</sup> Gr. *bond-servant.*  
 James, <sup>2</sup>to them that are called, beloved in God the <sup>2</sup> Or, *to them*  
 2 Father, and kept for Jesus Christ: Mercy unto you *that are be-*  
 and peace and love be multiplied. *loved in God*  
 3 Beloved, while I was giving all diligence to write *the Father,*  
 unto you of our common salvation, I was constrained *and kept for*  
 to write unto you exhorting you to contend earnestly *Jesus*  
 for the faith which was once for all delivered unto the *Christ,*  
 4 saints. For there are certain men crept in privily, *being called*  
*even* they who were of old set forth unto this condem-  
 nation, ungodly men, turning the grace of our God  
 into lasciviousness, and denying <sup>3</sup>our only Master and <sup>3</sup> Or, *the only*  
 Lord, Jesus Christ. *Master, and*  
 5 Now I desire to put you in remembrance, though *Jesus*  
 ye know all things once for all, how that <sup>4</sup>the Lord, *Christ*  
 having saved a people out of the land of Egypt, <sup>5</sup>after-<sup>4</sup> Many very  
 6 ward destroyed them that believed not. And angels *ancient*  
 which kept not their own principality, but left their *authorities*  
 proper habitation, he hath kept in everlasting bonds *read Jesus.*  
 under darkness unto the judgement of the great day. <sup>6</sup> Gr. *the*  
 7 Even as Sodom and Gomorrah, and the cities about *second time.*  
 them, having in like manner with these given them-  
 selves over to fornication, and gone after strange flesh,  
 are set forth <sup>6</sup>as an example, suffering the punishment <sup>6</sup> Or, *as an*  
 8 of eternal fire. Yet in like manner these also in their *example of*  
 dreamings defile the flesh, and set at nought dominion, *eternal fire,*  
 9 and rail at <sup>7</sup>dignities. But Michael the archangel, *suffering*  
 when contending with the devil he disputed about the *punishment*  
 body of Moses, durst not bring against him a railing <sup>7</sup> Gr. *glories.*  
 10 judgement, but said, The Lord rebuke thee. But  
 these rail at whatsoever things they know not: and  
 what they understand naturally, like the creatures  
 without reason, in these things are they <sup>8</sup>destroyed. <sup>8</sup> Or, *corrupted*

<sup>1</sup> Or, *cast themselves away through*

<sup>2</sup> Or, *spots*

<sup>3</sup> Gr. *shames*.

<sup>4</sup> Gr. *his holy myriads*.

<sup>5</sup> Gr. *their own lusts of ungodliness*.

<sup>6</sup> Or, *natural*  
Or, *animal*

<sup>7</sup> The Greek text in this passage (*And . . . fire*) is somewhat uncertain.

<sup>8</sup> Or, *while they dispute with you*

<sup>9</sup> Gr. *unto all the ages*.

Woe unto them! for they went in the way of Cain,<sup>11</sup> and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These are they<sup>12</sup> who are <sup>2</sup>hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out<sup>13</sup> their own <sup>3</sup>shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with <sup>4</sup>ten thousands of his holy ones, to execute judgement upon all,<sup>15</sup> and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. These are murmurers, complainers,<sup>16</sup> walking after their lusts (and their mouth speaketh great swelling words), shewing respect of persons for the sake of advantage.

But ye, beloved, remember ye the words which have<sup>17</sup> been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, In the last time<sup>18</sup> there shall be mockers, walking after <sup>5</sup>their own ungodly lusts. These are they who make separations,<sup>19</sup> <sup>6</sup>sensual, having not the Spirit. But ye, beloved,<sup>20</sup> building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of<sup>21</sup> God, looking for the mercy of our Lord Jesus Christ unto eternal life. <sup>7</sup>And on some have mercy, <sup>8</sup>who<sup>22</sup> are in doubt; and some save, snatching them out of<sup>23</sup> the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Now unto him that is able to guard you from<sup>24</sup> stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only<sup>25</sup> God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and <sup>9</sup>for evermore. Amen.

# THE REVELATION

OF

S. JOHN THE DIVINE.

1 <sup>1</sup> THE Revelation of Jesus Christ, which God <sup>1</sup>gave him to shew unto his <sup>2</sup>servants, *even* the things which must shortly come to pass: and he sent and signified <sup>2</sup>it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus <sup>3</sup>Christ, *even* of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

<sup>1</sup> Or, gave unto him, to shew unto his servants the things &c.

<sup>2</sup> Gr. bond-servants: and so throughout this book.  
<sup>3</sup> Or, them

4 JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and <sup>4</sup>which is to come; and from the seven Spirits <sup>4</sup>which are before his throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and <sup>5</sup>loosed us from our sins <sup>6</sup>by his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and <sup>7</sup>the dominion <sup>7</sup>for ever and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

<sup>4</sup> Or, which cometh

<sup>5</sup> Many authorities, some ancient, read washed.

<sup>6</sup> Gr. in.

<sup>7</sup> Gr. unto the ages of the ages.

Many ancient authorities omit of the ages.

8 I am the Alpha and the Omega, saith <sup>8</sup>the Lord God, <sup>9</sup>which is and which was and <sup>4</sup>which is to come, the Almighty.

<sup>8</sup> Or, the Lord, the God

<sup>9</sup> Or, he which

9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book, and send *it* to the seven churches;

unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice which spake with me. And having turned I saw seven golden <sup>1</sup>candlesticks; and in the midst of the <sup>1</sup>candlesticks one like unto <sup>2</sup>a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and I <sup>3</sup>was dead, and behold, I am alive <sup>4</sup>for evermore, and I have the keys of death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest <sup>5</sup>in my right hand, and the seven golden <sup>1</sup>candlesticks. The seven stars are the angels of the seven churches: and the seven <sup>1</sup>candlesticks are seven churches.

<sup>1</sup> Gr. lamp stands.

<sup>2</sup> Or, the Son of man

Gr. became.

<sup>4</sup> Gr. unto the ages of the ages.

<sup>5</sup> Gr. upon.

To the angel of the church in Ephesus write; These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden <sup>1</sup>candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have *this* against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy <sup>6</sup>candlestick out of its place, except thou repent. But this thou hast, that thou hatest the

<sup>6</sup> Gr. lamp-stand.

7 works of the Nicolaitans, which I also hate. He that bath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the <sup>1</sup>Paradise of God. <sup>1</sup> Or, garden: as in Gen. ii. 8.

8 And to the angel of the church in Smyrna write ;  
These things saith the first and the last, which <sup>2</sup>was <sup>2</sup> Gr. became.

9 dead, and lived *again* : I know thy tribulation, and thy poverty (but thou art rich), and the <sup>3</sup>blasphemy of <sup>3</sup> Or, reviling them which say they are Jews, and they are not, but

10 are a synagogue of Satan. Fear not the things which thou art about to suffer : behold, the devil is about to cast some of you into prison, that ye may be tried ;  
<sup>4</sup>and ye shall have <sup>5</sup>tribulation ten days. Be thou faithful unto death, and I will give thee the crown of <sup>4</sup> Some ancient authorities read and may have.  
11 life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death. <sup>5</sup> Gr. a tribulation of ten days.

12 And to the angel of the church in Pergamum write ;

These things saith he that hath the sharp two-  
13 edged sword : I know where thou dwellest. *even* where Satan's throne is : and thou holdest fast my name, and didst not deny my faith, even in the days <sup>6</sup>of Antipas <sup>6</sup> The Greek text here is somewhat uncertain.  
my witness, my faithful one, who was killed among  
14 you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

15 So hast thou also some that hold the teaching of the  
16 Nicolaitans in like manner. Repent therefore ; or else

I come to thee quickly, and I will make war against  
17 them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write ;  
These things saith the Son of God, who hath his

eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and 19 faith and ministry and patience, and that thy last works are more than the first. But I have *this* 20 against thee, that thou sufferest <sup>1</sup>the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave <sup>21</sup>her time that she should repent; and she willeth not to repent of her fornication. Behold, I do cast <sup>22</sup>her into a bed, and them that commit adultery with her into great tribulation, except they repent of <sup>2</sup>her works. And I will kill her children with <sup>3</sup>death; and <sup>23</sup>all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. But to you I say, to <sup>24</sup>the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. How- <sup>25</sup>beit that which ye have, hold fast till I come. And <sup>26</sup>he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of <sup>4</sup>iron, <sup>27</sup>as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him <sup>28</sup>the morning star. He that hath an ear, let him hear <sup>29</sup>what the Spirit saith to the churches.

And to the angel of the church in Sardis write; 1 3

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be <sup>2</sup>thou watchful, and stablish the things that remain, which were ready to die: for I have <sup>5</sup>found no works of thine fulfilled before my God. Remember there- <sup>3</sup>fore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few <sup>4</sup>names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in <sup>5</sup>

<sup>1</sup> Many authorities, some ancient, read *thy wife*.

<sup>2</sup> Many ancient authorities read *their*.  
<sup>3</sup> Or, *pestilence*

<sup>4</sup> Or, *iron*; as vessels of the potter, are they broken

<sup>5</sup> Many ancient authorities read *not found thy works*.



white garments ; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write ;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth :

8 I know thy works (behold, I have <sup>1</sup>set before thee a <sup>1</sup>Gr. *given*.

door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not

9 deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have

10 loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of <sup>2</sup>trial, <sup>2</sup>Or, *temptation*

11 <sup>3</sup>try them that dwell upon the earth. I come quickly : <sup>3</sup>Gr. *inhabited earth*.

hold fast that which thou hast, that no one take thy <sup>4</sup>Or, *tempt*

12 crown. He that overcometh, I will make him a pillar <sup>5</sup>Or, *sanctuary ;*  
in the <sup>5</sup>temple of my God, and he shall go out thence <sup>5</sup>and so  
no more : and I will write upon him the name of my <sup>5</sup>throughout  
God, and the name of the city of my God, the new <sup>5</sup>this book.

Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write ;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God : I know thy works, that thou art neither cold nor hot : I would

16 thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my

17 mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing ; and knowest not that thou art the wretched one and miserable and

18 poor and blind and naked : I counsel thee to buy of me gold refined by fire, that thou mayest become rich ; and white garments, that thou mayest clothe thyself,

and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: 19 be zealous therefore, and repent. Behold, I stand at 20 the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I 21 will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the 22 Spirit saith to the churches.

After these things I saw, and behold, a door opened 1 4  
in heaven, and the first voice which I heard, *a voice*  
as of a trumpet speaking with me, one saying, Come  
up hither, and I will shew thee the things which must  
<sup>1 Or, come to</sup> <sup>1</sup>come to pass hereafter. Straightway I was in the 2  
<sup>pass. After</sup> Spirit: and behold, there was a throne set in heaven,  
<sup>these things</sup> and one sitting upon the throne; and he that sat *was* 3  
<sup>straightway</sup> to look upon like a jasper stone and a sardius: and  
<sup>&c.</sup> *there was* a rainbow round about the throne, like an  
emerald to look upon. And round about the throne 4  
*were* four and twenty thrones: and upon the thrones  
*I saw* four and twenty elders sitting, arrayed in white  
garments; and on their heads crowns of gold. And 5  
out of the throne proceed lightnings and voices and  
thunders. And *there were* seven lamps of fire burn-  
ing before the throne, which are the seven Spirits of  
God; and before the throne, as it were a glassy sea 6  
like unto crystal; and in the midst of the throne, and  
round about the throne, four living creatures full of  
eyes before and behind. And the first creature *was* 7  
like a lion, and the second creature like a calf, and  
the third creature had a face as of a man, and the  
fourth creature *was* like a flying eagle. And the four 8  
living creatures, having each one of them six wings,  
are full of eyes round about and within: and they  
have no rest day and night, saying, Holy, holy, holy,  
*is* the Lord God, the Almighty, which was and which  
<sup>Or, which</sup> <sup>cometh</sup> <sup>3 Gr. unto</sup> <sup>is and</sup> <sup>2</sup>which is to come. And when the living crea- 9  
<sup>the ages.</sup> tures shall give glory and honour and thanks to him  
that sitteth on the throne, to him that liveth <sup>3</sup>for ever

10 and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth <sup>1</sup>for ever and ever, and shall cast <sup>1</sup> Gr. *unto the ages of the ages.*  
 11 their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

- 5 <sup>1</sup> And I saw <sup>2</sup>in the right hand of him that sat on <sup>2</sup> Gr. *on.*  
 the throne a book written within and on the back,  
 2 close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to  
 3 open the book, and to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.  
 4 And I wept much, because no one was found worthy  
 5 to open the book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that  
 is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof.  
 6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the <sup>3</sup>seven <sup>3</sup> Some ancient authorities omit *seven.*  
 7 Spirits of God, sent forth into all the earth. And he came, and he <sup>4</sup>taketh *it* out of the right hand of him  
 8 that sat on the throne. And when he had taken the book, the four living creatures and the four and  
 9 twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which  
 are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every  
 10 tribe, and tongue, and people, and nation, and madest them *to be* unto our God a kingdom and priests; and  
 11 they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy  
 12

<sup>4</sup> Gr. *hath taken.*

is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which <sup>13</sup> is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, <sup>14</sup> for ever and ever. And the four living creatures said, Amen. And the <sup>14</sup> elders fell down and worshipped.

Gr. *unto the ages of the ages.*

And I saw when the Lamb opened one of the seven <sup>16</sup> seals, and I heard one of the four living creatures saying as with a voice of thunder, Come.<sup>2</sup> And I saw, <sup>2</sup> and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

Some ancient authorities add *and see.*

And when he opened the second seal, I heard the <sup>3</sup> second living creature saying, Come.<sup>2</sup> And another <sup>4</sup> horse came forth, a red horse: and to him that sat thereon it was given to take <sup>3</sup> peace from the earth, and that they should slay one another: and there was given unto him a great sword.

<sup>2</sup> Some ancient authorities read *the peace of the earth.*

And when he opened the third seal, I heard the <sup>5</sup> third living creature saying, Come.<sup>2</sup> And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice <sup>6</sup> in the midst of the four living creatures saying, A <sup>4</sup> measure of wheat for a <sup>5</sup> penny, and three measures of barley for a <sup>5</sup> penny; and the oil and the wine hurt thou not.

<sup>4</sup> Gr. *chaenix*, a small measure.

<sup>5</sup> See marginal note on Matt. xviii. 28.

And when he opened the fourth seal, I heard the <sup>7</sup> voice of the fourth living creature saying, Come.<sup>2</sup> And <sup>8</sup> I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with <sup>6</sup> death, and by the wild beasts of the earth.

<sup>6</sup> Or, *pestilence*

And when he opened the fifth seal, I saw under- <sup>9</sup> neath the altar the souls of them that had been slain for the word of God, and for the testimony which they

10 held : and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on  
11 the earth? And there was given them to each one a white robe ; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should <sup>1</sup>be fulfilled.

<sup>1</sup> Some ancient authorities read *have fulfilled* <sup>in</sup> their course.

12 And I saw when he opened the sixth seal, and there was a great earthquake ; and the sun became black as sackcloth of hair, and the whole moon became as blood ; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when  
13 she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up ; and every mountain and island were moved out of their places.

14 And the kings of the earth, and the princes, and the <sup>2</sup>chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves  
15 and in the rocks of the mountains ; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and  
16 from the wrath of the Lamb : for the great day of their wrath is come ; and who is able to stand ?

<sup>2</sup> Or, *military tribunes* Gr. *chilarches*.

7 1 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on  
2 the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God : and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the  
3 sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our  
4 God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand :

Of the tribe of Reuben twelve thousand :

Of the tribe of Gad twelve thousand :

Of the tribe of Asher twelve thousand : 6  
 Of the tribe of Naphtali twelve thousand :  
 Of the tribe of Manasseh twelve thousand :  
 Of the tribe of Simeon twelve thousand : 7  
 Of the tribe of Levi twelve thousand :  
 Of the tribe of Issachar twelve thousand :  
 Of the tribe of Zebulun twelve thousand : 8  
 Of the tribe of Joseph twelve thousand :  
 Of the tribe of Benjamin *were* sealed twelve  
 thousand.

After these things I saw, and behold, a great multitude, 9  
 which no man could number, out of every nation, and  
 of *all* tribes and peoples and tongues, standing before  
 the throne and before the Lamb, arrayed in white  
 robes, and palms in their hands ; and they cry with a 10  
 great voice, saying, Salvation unto our God which  
 sitteth on the throne, and unto the Lamb. And all 11  
 the angels were standing round about the throne, and  
*about* the elders and the four living creatures ; and  
 they fell before the throne on their faces, and wor-  
 shipped God, saying, Amen : <sup>1</sup>Blessing, and glory, 12  
 and wisdom, and thanksgiving, and honour, and  
 power, and might, *be* unto our God <sup>2</sup>for ever and ever.  
 Amen. And one of the elders answered, saying unto 13  
 me, These which are arrayed in the white robes, who  
 are they, and whence came they ? And I <sup>3</sup>say unto 14  
 him, My lord, thou knowest. And he said to me,  
 These are they which come out of the great tribula-  
 tion, and they washed their robes, and made them  
 white in the blood of the Lamb. Therefore are they 15  
 before the throne of God ; and they serve him day  
 and night in his temple : and he that sitteth on the  
 throne shall spread his tabernacle over them. They 16  
 shall hunger no more, neither thirst any more ; neither  
 shall the sun strike upon them, nor any heat : for the 17  
 Lamb which is in the midst of the throne shall be  
 their shepherd, and shall guide them unto fountains of  
 waters of life : and God shall wipe away every tear  
 from their eyes.

And when he opened the seventh seal, there fol- 1 8  
 lowed a silence in heaven about the space of half an

<sup>1</sup> Gr. *The blessing, and the glory, &c.*

<sup>2</sup> Gr. *unto the ages of the ages.*

<sup>3</sup> Gr. *have said.*



- 2 hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.
- 3 And another angel came and stood <sup>1</sup>over the altar, <sup>1</sup> Or, at having a golden censer; and there was given unto him much incense, that he should <sup>2</sup>add it unto the <sup>2</sup> Gr. *give* prayers of all the saints upon the golden altar which <sup>4</sup> was before the throne. And the smoke of the incense, <sup>3</sup>with the prayers of the saints, went up before God <sup>3</sup> Or, for <sup>5</sup> out of the angel's hand. And the angel <sup>4</sup>taketh the <sup>4</sup> Gr. *hath taken*. censer; and he filled it with the fire of the altar, and cast it <sup>5</sup>upon the earth: and there followed thunders, <sup>5</sup> Or, *into* and voices, and lightnings, and an earthquake.
- 6 And the seven angels which had the seven trumpets prepared themselves to sound.
- 7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast <sup>5</sup>upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.
- 8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; <sup>9</sup>and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.
- 10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the foun- <sup>11</sup>tains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
- 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.
- 13 And I saw, and I heard <sup>6</sup>an eagle, flying in mid <sup>6</sup> Gr. *one eagle*. heaven, saying with a great voice, Woe, woe, woe, for

them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

And the fifth angel sounded, and I saw a star from 19  
 heaven fallen unto the earth : and there was given to  
 him the key of the pit of the abyss. And he opened 2  
 the pit of the abyss ; and there went up a smoke out  
 of the pit, as the smoke of a great furnace ; and the  
 sun and the air were darkened by reason of the smoke  
 of the pit. And out of the smoke came forth locusts 3  
 upon the earth ; and power was given them, as the  
 scorpions of the earth have power. And it was said 4  
 unto them that they should not hurt the grass of the  
 earth, neither any green thing, neither any tree, but  
 only such men as have not the seal of God on their  
 foreheads. And it was given them that they should 5  
 not kill them, but that they should be tormented five  
 months : and their torment was as the torment of  
 a scorpion, when it striketh a man. And in those 6  
 days men shall seek death, and shall in no wise find  
 it ; and they shall desire to die, and death fleeth from  
 them. And the <sup>1</sup>shapes of the locusts were like unto 7  
 horses prepared for war ; and upon their heads as  
 it were crowns like unto gold, and their faces were as  
 men's faces. And they had hair as the hair of women, 8  
 and their teeth were as *the teeth* of lions. And they had 9  
 breastplates, as it were breastplates of iron ; and the  
 sound of their wings was as the sound of chariots, of  
 many horses rushing to war. And they have tails like 10  
 unto scorpions, and stings ; and in their tails is their  
 power to hurt men five months. They have over them 11  
 as king the angel of the abyss : his name in Hebrew  
 is Abaddon, and in the Greek *tongue* he hath the  
 name <sup>2</sup>Apollyon.

<sup>1</sup> Gr. *like-  
nesses*.

<sup>2</sup> That is,  
*Destroyer*.

The first Woe is past : behold, there come yet two 12  
 Woes hereafter.

<sup>3</sup> Gr. *one  
voice*.

And the sixth angel sounded, and I heard <sup>3</sup>a voice 13  
 from the horns of the golden altar which is before  
 God, one saying to the sixth angel, which had the 14  
 trumpet, Loose the four angels which are bound at  
 the great river Euphrates. And the four angels were 15

- loosed, which had been prepared for the hour and day and month and year, that they should kill the  
 16 third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand :  
 17 I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates *as* of fire and of hyacinth and of brimstone : and the heads of the horses are as the heads of lions ; and out of their mouths proceedeth fire and smoke  
 18 and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the  
 19 brimstone, which proceeded out of their mouths. For the power of the horses is in their mouth, and in their tails : for their tails are like unto serpents, and have  
 20 heads ; and with them they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship <sup>1</sup>devils, and the idols of gold, and <sup>1</sup>Gr. *demons.* of silver, and of brass, and of stone, and of wood ;  
 21 which can neither see, nor hear, nor walk : and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.
- 10 1 And I saw another strong angel coming down out of heaven, arrayed with a cloud ; and the rainbow was upon his head, and his face was as the sun, and his  
 2 feet as pillars of fire ; and he had in his hand a little book open : and he set his right foot upon the sea,  
 3 and his left upon the earth ; and he cried with a great voice, as a lion roareth : and when he cried, the seven  
 4 thunders uttered their voices. And when the seven thunders uttered *their voices*, I was about to write : and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write  
 5 them not. And the angel which I saw standing upon <sup>2</sup>Gr. *unto the ages of the ages.* the sea and upon the earth lifted up his right hand to  
 6 heaven, and swore by him that liveth <sup>2</sup>for ever and <sup>3</sup>Some ancient authorities omit *and the sea and the things that are therein,* <sup>3</sup>and the sea and the things that are therein, <sup>4</sup>that there shall be <sup>4</sup>time no longer : but in the days of <sup>4</sup>Or, *delay* the voice of the seventh angel, when he is about to

sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets. And the voice which I heard from <sup>8</sup> heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel, saying unto him that he <sup>9</sup> should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out of the angel's <sup>10</sup> hand, and ate it up, and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And they say unto me, Thou must prophesy <sup>11</sup> again 'over many peoples and nations and tongues and kings.

<sup>1</sup> Or, concerning

And there was given me a reed like unto a rod: <sup>11</sup>

<sup>2</sup> Gr. saying. <sup>2</sup> and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And <sup>2</sup>

<sup>3</sup> Gr. cast without.

the court which is without the temple <sup>3</sup>leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. And I will give unto my two <sup>3</sup> witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

<sup>4</sup> Gr. lamp-stands.

These are the two olive trees and the two <sup>4</sup>candle-sticks, standing before the Lord of the earth. And if <sup>5</sup> any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, <sup>6</sup> that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have <sup>7</sup> finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their <sup>8</sup>dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and <sup>9</sup>

<sup>5</sup> Gr. carcase.

- tongues and nations do *men* look upon their <sup>1</sup> Gr. *carcase*.  
 bodies three days and a half, and suffer not their dead  
 10 bodies to be laid in a tomb. And they that dwell on  
 the earth rejoice over them, and make merry; and  
 they shall send gifts one to another; because these  
 two prophets tormented them that dwell on the earth.  
 11 And after the three days and a half the breath of life  
 from God entered into them, and they stood upon  
 their feet; and great fear fell upon them which beheld  
 12 them. And they heard a great voice from heaven  
 saying unto them, Come up hither. And they went  
 up into heaven in the cloud; and their enemies be-  
 13 held them. And in that hour there was a great earth-  
 quake, and the tenth part of the city fell; and there  
 were killed in the earthquake <sup>2</sup> Gr. *names of men, seven thousand*.  
 seven thousand persons: and the rest were affrighted, and gave glory to  
 the God of heaven.  
 14 The second Woe is past: behold, the third Woe  
 cometh quickly.  
 15 And the seventh angel sounded; and there fol-  
 lowed great voices in heaven, and they said, The  
 kingdom of the world is become *the kingdom* of our  
 Lord, and of his Christ: and he shall reign <sup>3</sup> Gr. *unto the ages of the ages*.  
 16 and ever. And the four and twenty elders, which sit  
 before God on their thrones, fell upon their faces, and  
 17 worshipped God, saying, We give thee thanks, O Lord  
 God, the Almighty, which art and which wast; be-  
 cause thou hast taken thy great power, and didst reign.  
 18 And the nations were wroth, and thy wrath came, and  
 the time of the dead to be judged, and *the time* to  
 give their reward to thy servants the prophets, and to  
 the saints, and to them that fear thy name, the small  
 and the great; and to destroy them that destroy the  
 earth.  
 19 And there was opened the temple of God that is in  
 heaven; and there was seen in his temple the ark  
 of his <sup>4</sup> Or, *testament*.  
 covenant; and there followed lightnings, and  
 voices, and thunders, and an earthquake, and great  
 hail.  
 12 1 And a great sign was seen in heaven; a woman  
 arrayed with the sun, and the moon under her feet,

and upon her head a crown of twelve stars; and she <sup>2</sup> was with child: and she crieth out, travailing in birth, and in pain to be delivered. And there was seen <sup>3</sup> another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draweth the <sup>4</sup> third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child. And she was <sup>5</sup> delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. And the woman <sup>6</sup> fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

And there was war in heaven: Michael and his <sup>7</sup> angels *going forth* to war with the dragon; and the dragon warred and his angels; and they prevailed not, <sup>8</sup> neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, <sup>9</sup> he that is called the Devil and Satan, the deceiver of the whole <sup>1</sup> world; he was cast down to the earth, and his angels were cast down with him. And I heard a <sup>10</sup> great voice in heaven, saying, <sup>2</sup> Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because <sup>11</sup> of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O heavens, and ye that <sup>12</sup> dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

And when the dragon saw that he was cast down to <sup>13</sup> the earth, he persecuted the woman which brought forth the man *child*. And there were given to the <sup>14</sup> woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from

<sup>1</sup> Gr. *inhabited earth*.

<sup>2</sup> Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's*

<sup>3</sup> Gr. *tabernacle*.



15 the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which 17 the dragon cast out of his mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus :

13 1 and he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, 3 and his throne, and great authority. And *I saw* one of his heads as though it had been <sup>1</sup> smitten unto <sup>1</sup> Gr. *slain*.

4 whole earth wondered after the beast ; and they worshipped the dragon, because he gave his authority unto the beast ; and they worshipped the beast, saying,

Who is like unto the beast ? and who is able to war <sup>1</sup> Or, *to do* with him ? and there was given to him a mouth speak- <sup>1</sup> his works *during* ing great things and blasphemies ; and there was given <sup>1</sup> See Dan. xi. 28.

to him authority <sup>2</sup> to continue forty and two months. <sup>3</sup> Gr. *tabernacle*.

6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them <sup>4</sup> Some ancient authorities omit *And it was given... overcome them*.

7 that <sup>3</sup> dwell in the heaven. <sup>4</sup> And it was given unto him to make war with the saints, and to overcome them : and there was given to him authority over every <sup>5</sup> Or, *written from the foundation of the world in the book... slain*.

9, 10 world. If any man hath an ear, let him hear. <sup>6</sup> If any man <sup>7</sup> is for captivity, into captivity he goeth : if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth ; <sup>7</sup> Or, *leadeth into captivity*

and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of 12 the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great 13 signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And 14 he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was given 15 unto him to give breath to it, *even* to the image of the beast, <sup>1</sup>that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he caus- 16 eth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or 17 to sell, save he that hath the mark, *even* the name of the beast or the number of his name. Here is wisdom. 18 He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is <sup>2</sup>Six hundred and sixty and six.

Some ancient authorities read that *even* the image of the beast should speak; and he shall cause &c.

<sup>2</sup> Some ancient authorities read *Six hundred and sixteen.*

And I saw, and behold, the Lamb standing on the 1 **14** mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a 2 voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was as the voice* of harpers harping with their harps: and they sing as it were a new song before the 3 throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. These are they 4 which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the first fruits unto God and unto the Lamb.

- 5 And in their mouth was found no lie: they are without blemish.
- 6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe <sup>1 Gr. *sth.*</sup>
- 7 and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.
- 8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.
- 9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, 10 or upon his hand, he also shall drink of the wine of the wrath of God, which is <sup>2 Gr. *mingled.*</sup> prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in 11 the presence of the Lamb: and the smoke of their torment goeth up <sup>3 Gr. *unto ages of ages.*</sup> for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.
- 12 Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.
- 13 And I heard a voice from heaven saying, Write, Blessed are the dead which die <sup>4 Or, *in the Lord. From henceforth,*</sup> in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them. <sup>*yea, saith the Spirit*</sup>
- 14 And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto <sup>5 Or, *the Son*</sup> a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is 16 <sup>6 Gr. *dried up.*</sup> over-ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.
- 17 And another angel came out from the temple which

is in heaven, he also having a sharp sickle. And 18  
 another angel came out from the altar, he that hath  
 power over fire ; and he called with a great voice to him  
 that had the sharp sickle, saying, Send forth thy sharp  
 sickle, and gather the clusters of the vine of the earth ;  
 for her grapes are fully ripe. And the angel cast his 19  
 sickle into the earth, and gathered the <sup>1</sup>vintage of the  
 earth, and cast it into the winepress, the great *wine-*  
*press*, of the wrath of God. And the winepress was 20  
 trodden without the city, and there came out blood  
 from the winepress, even unto the bridles of the horses,  
 as far as a thousand and six hundred furlongs.

<sup>1</sup> Gr. *vine*.

And I saw another sign in heaven, great and 1 15  
 marvellous, seven angels having seven plagues, *which*  
*are* the last, for in them is finished the wrath of  
 God.

And I saw as it were a glassy sea mingled with fire ; 2  
 and them that come victorious from the beast, and  
 from his image, and from the number of his name,  
 standing <sup>2</sup>by the glassy sea, having harps of God.  
 And they sing the song of Moses the servant of God, 3  
 and the song of the Lamb, saying, Great and mar-  
 vellous are thy works, O Lord God, the Almighty ;  
 righteous and true are thy ways, thou King of the  
<sup>3</sup>ages. Who shall not fear, O Lord, and glorify thy 4  
 name? for thou only art holy ; for all the nations shall  
 come and worship before thee ; for thy righteous acts  
 have been made manifest.

<sup>2</sup> Or, *upon*

<sup>3</sup> Many  
 ancient  
 authorities  
 read  
*nations*.

And after these things I saw, and the temple of the 5  
 tabernacle of the testimony in heaven was opened :  
 and there came out from the temple the seven angels 6  
 that had the seven plagues, arrayed <sup>4</sup>with *precious*  
 stone, pure and bright, and girt about their breasts  
 with golden girdles. And one of the four living crea- 7  
 tures gave unto the seven angels seven golden bowls  
 full of the wrath of God, who liveth <sup>5</sup>for ever and ever.  
 And the temple was filled with smoke from the glory 8  
 of God, and from his power ; and none was able to  
 enter into the temple, till the seven plagues of the  
 seven angels should be finished.

<sup>4</sup> Many  
 ancient  
 authorities  
 read in  
*linen*.

<sup>5</sup> Gr. *unto*  
*the ages of*  
*the ages*.

And I heard a great voice out of the temple, saying 1 16

to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and <sup>1</sup>it became a noisome and grievous sore <sup>1 Or, there came</sup> upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea; and <sup>1</sup>it became blood as of a dead man; and every <sup>2</sup>living soul died, *even* the things that were in the sea. <sup>2 Gr. soul of life.</sup>

4 And the third poured out his bowl into the rivers and the fountains of the waters; <sup>3</sup>and <sup>1</sup>it became <sup>3\*Some ancient authorities read and they became.</sup> blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou

6 Holy One, because thou didst thus <sup>4</sup>judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. <sup>4 Or, judge. Because they ...prophets, thou hast given them blood also to drink</sup>

7 And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.

8 And the fourth poured out his bowl upon the sun; and it was given unto <sup>5</sup>it to scorch men with fire. <sup>5 Or, him</sup>

9 And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and  
11 they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the  
13 kings that *come* from the sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,

14 three unclean spirits, as it were frogs: for they are spirits of <sup>6</sup>devils, working signs; which go forth <sup>7</sup>unto the kings of the whole <sup>8</sup>world, to gather them together unto the war of the great day of God, the Almighty. <sup>6 Gr. demons. 7 Or, upon 8 Gr. inhabited earth.</sup>

15 (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,

and they see his shame.) And they gathered them <sup>16</sup> together into the place which is called in Hebrew Har-Magedon.

<sup>1</sup> Some ancient authorities read *there was a man.*

And the seventh poured out his bowl upon the air; <sup>17</sup> and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were <sup>18</sup> lightnings, and voices, and thunders; and there was a great earthquake, such as was not since <sup>1</sup>there were men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and <sup>19</sup> the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were <sup>20</sup> not found. And great hail, *every stone* about the <sup>21</sup> weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

<sup>2</sup> Or, *names full of blasphemy*

<sup>3</sup> Gr. *gilded.*

<sup>4</sup> Or, *and of the unclean things*

<sup>5</sup> Or, *a mystery, BABYLON THE GREAT*

<sup>6</sup> Or, *witnesses*

And there came one of the seven angels that had <sup>117</sup> the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that sitteth upon many waters; with whom the <sup>2</sup> kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in <sup>3</sup> the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, <sup>2</sup>full of names of blasphemy, having seven heads and ten horns. And <sup>4</sup> the woman was arrayed in purple and scarlet, and <sup>3</sup>decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, <sup>4</sup>even the unclean things of her fornication, and upon <sup>5</sup> her forehead a name written, <sup>5</sup>MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the wo- <sup>6</sup> man drunken with the blood of the saints, and with the blood of the <sup>6</sup>martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel <sup>7</sup> said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast



- that carrieth her, which hath the seven heads and the  
 8 ten horns. The beast that thou sawest was, and is  
 not; and is about to come up out of the abyss, <sup>1</sup>and  
 to go into perdition. And they that dwell on the  
 earth shall wonder, *they* whose name hath not been  
 written <sup>2</sup>in the book of life from the foundation of the  
 world, when they behold the beast, how that he was,  
 9 and is not, and <sup>3</sup>shall come. Here is the <sup>4</sup>mind which  
 hath wisdom. The seven heads are seven mountains,  
 10 on which the woman sitteth: and <sup>5</sup>they are seven  
 kings; the five are fallen, the one is, the other is not  
 yet come; and when he cometh, he must continue  
 11 a little while. And the beast that was, and is not, is  
 himself also an eighth, and is of the seven; and he  
 12 goeth into perdition. And the ten horns that thou  
 sawest are ten kings, which have received no kingdom  
 as yet; but they receive authority as kings, with the  
 13 beast, for one hour. These have one mind, and they  
 14 give their power and authority unto the beast. These  
 shall war against the Lamb, and the Lamb shall over-  
 come them, for he is Lord of lords, and King of  
 kings; and they *also shall overcome* that are with him,  
 15 called and chosen and faithful. And he saith unto  
 me, The waters which thou sawest, where the harlot  
 sitteth, are peoples, and multitudes, and nations, and  
 16 tongues. And the ten horns which thou sawest, and  
 the beast, these shall hate the harlot, and shall make  
 her desolate and naked, and shall eat her flesh, and shall  
 17 burn her utterly with fire. For God did put in their  
 hearts to do his mind, and to come to one mind, and  
 to give their kingdom unto the beast, until the words  
 18 of God should be accomplished. And the woman <sup>6</sup>Gr. *hath a*  
 whom thou sawest is the great city, which <sup>7</sup>Gr. *kingdom.*  
 reigneth <sup>8</sup>Gr. *demons.*  
 over the kings of the earth.  
 18 1 After these things I saw another angel coming down  
 out of heaven, having great authority; and the earth  
 2 was lightened with his glory. And he cried with a <sup>9</sup>Some  
 mighty voice, saying, Fallen, fallen is Babylon the <sup>10</sup>authorities  
 great, and is become a habitation of <sup>11</sup>devils, and a <sup>12</sup>read of the  
 hold of every unclean spirit, and a <sup>13</sup>have drunk.  
 3 unclean and hateful bird. For <sup>14</sup>by <sup>15</sup>the wine of the <sup>16</sup>Some  
 authorities  
 omit the  
 wine of.

wrath of her fornication all the nations are fallen ; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her <sup>1</sup>wantonness.

<sup>1</sup> Or, *luxury*

And I heard another voice from heaven, saying, 4  
Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues : for her sins <sup>2</sup>have reached even unto heaven, 5  
and God hath remembered her iniquities. Render 6  
unto her even as she rendered, and double *unto her* the double according to her works : in the cup which she mingled, mingle unto her double. How much 7

<sup>2</sup> Or, *clave together*

<sup>3</sup> Or, *luxurious*

soever she glorified herself, and waxed <sup>3</sup>wanton, so much give her of torment and mourning : for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day 8

<sup>4</sup> Some ancient authorities omit the Lord.

strong is <sup>4</sup>the Lord God which judged her. And the 9  
kings of the earth, who committed fornication and lived <sup>5</sup>wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, standing afar off for the fear of her torment, 10

<sup>5</sup> Or, *luxuriously*

saying, Woe, woe, the great city, Babylon, the strong city ! for in one hour is thy judgement come. And 11  
the merchants of the earth weep and mourn over her,

<sup>6</sup> Gr. *cargo*.

for no man buyeth their <sup>6</sup>merchandise any more ; <sup>6</sup>merchandise of gold, and silver, and precious stone, 12  
and pearls, and fine linen, and purple, and silk, and scarlet ; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble ; and cinnamon, and 13

<sup>7</sup> Gr. *amomum*.

<sup>7</sup>spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep ; and *merchandise* of horses and cha-

<sup>8</sup> Gr. *bodies*.

riots and <sup>8</sup>slaves ; and <sup>9</sup>souls of men. And the fruits 14

<sup>9</sup> Or, *lives*

which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all.

The merchants of these things, who were made rich 15  
by her, shall stand afar off for the fear of her torment,

16 weeping and mourning ; saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and <sup>1</sup>decked with gold and precious stone and <sup>1</sup> Gr. *gilded*.  
 17 pearl ! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as <sup>2</sup>gain their <sup>2</sup> Gr. *work the sea*.  
 18 living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What  
 19 city is like the great city ? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness !  
 20 for in one hour is she made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets ; for God hath judged your judgement on her.  
 21 And <sup>3</sup>a strong angel took up a stone as it were a <sup>3</sup> Gr. *one*.  
 great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be  
 22 cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee ; and no craftsman, <sup>4</sup>of whatsoever craft, shall be found <sup>4</sup> Some ancient authorities omit of whatsoever craft.  
 any more at all in thee ; and the voice of a millstone  
 23 shall be heard no more at all in thee ; and the light of a lamp shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the princes of the earth ; for with thy sorcery were all  
 24 the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

9 1 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah ; Salvation, and glory, and power, belong to our God : for true and righteous are his judgements ; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of  
 3 his servants at her hand. And a second time they <sup>5</sup> Gr. *have said*.  
<sup>5</sup>said, Hallelujah. And her smoke goeth up <sup>6</sup>for ever  
 4 and ever. And the four and twenty elders and the <sup>6</sup> Gr. *unto the ages of the ages*.  
 four living creatures fell down and worshipped God

that sitteth on the throne, saying, Amen ; Hallelujah. And a voice came forth from the throne, saying, Give 5 praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the 6 voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah : for the Lord our God, the Almighty, reign- 7 eth. Let us rejoice and be exceeding glad, and let us 7 give the glory unto him : for the marriage of the Lamb is come, and his wife hath made herself ready. And it 8 was given unto her that she should array herself in fine linen, bright *and* pure : for the fine linen is the righteous acts of the saints. And he saith unto me, 9 Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And I fell down before 10 his feet to worship him. And he saith unto me, See thou do it not : I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

<sup>1</sup> Some ancient authorities omit *called*.

<sup>2</sup> Some ancient authorities read *dipped in*.

<sup>3</sup> Gr. *winepress of the wine of the fierceness*.

<sup>4</sup> Gr. *one*.

And I saw the heaven opened ; and behold, a white 11 horse, and he that sat thereon, <sup>1</sup>called Faithful and True ; and in righteousness he doth judge and make war. And his eyes *are* a flame of fire, and upon his 12 head *are* many diadems ; and he hath a name written, which no one knoweth but he himself. And he *is* arrayed 13 in a garment <sup>2</sup>sprinkled with blood : and his name is called The Word of God. And the armies which are 14 in heaven followed him upon white horses, clothed in fine linen, white *and* pure. And out of his mouth 15 proceedeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the <sup>3</sup>winepress of the fierceness of the wrath of Almighty God. And he hath on his 16 garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw <sup>4</sup>an angel standing in the sun ; and he 17 cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God ; that ye may eat the flesh of 18

kings, and the flesh of <sup>1</sup>captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great. <sup>1</sup> Or, military tribunes Gr. chili-archs.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth

21 with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

20 1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain <sup>2</sup>in his <sup>2</sup> Gr. upon. hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for 2 a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first

6 resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no <sup>3</sup>power; but they shall be priests of God and <sup>3</sup> Or, of Christ, and shall reign with him <sup>4</sup>a thousand years. <sup>4</sup> Some authority  
ancient  
authorities  
read *the*.  
7 And when the thousand years are finished, Satan  
8 shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners

of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, <sup>9</sup> and compassed the camp of the saints about, and the beloved city: and fire came down <sup>1</sup>out of heaven, and devoured them. And the devil that deceived them <sup>10</sup> was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night <sup>2</sup>for ever and ever.

<sup>1</sup> Some ancient authorities insert *from God*.

<sup>2</sup> Gr. *unto the ages of the ages*.

And I saw a great white throne, and him that sat <sup>11</sup> upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing <sup>12</sup> before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works. And <sup>13</sup> the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake <sup>14</sup> of fire. This is the second death, *even* the lake of fire. And if any was not found written in the book of <sup>15</sup> life, he was cast into the lake of fire.

And I saw a new heaven and a new earth: for the <sup>1</sup> **21** first heaven and the first earth are passed away; and the sea is no more. And I saw <sup>3</sup>the holy city, new <sup>2</sup> Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And <sup>3</sup> I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall <sup>4</sup>dwell with them, and they shall be his peoples, and God himself shall be with them, <sup>5</sup>*and be* their God: and he shall <sup>4</sup> wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Be <sup>5</sup> hold, I make all things new. And he saith, <sup>6</sup>Write: for these words are faithful and true. And he said <sup>6</sup> unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will

<sup>3</sup> Or, *the holy city Jerusalem coming down new out of heaven*

<sup>4</sup> Gr. *tabernacle*.

<sup>5</sup> Some ancient authorities omit, and *be their God*.

<sup>6</sup> Or, *Write, These words are faithful and true*.



give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb.  
 10 And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her <sup>1</sup>light was like unto a stone <sup>Gr. luminary.</sup> most precious, as it were a jasper stone, clear as  
 12 crystal: having a wall great and high; having twelve <sup>2</sup>gates, and at the <sup>2</sup>gates twelve angels; and names <sup>2</sup>Gr. portals. written thereon, which are *the names* of the twelve  
 13 tribes of the children of Israel: on the east were three <sup>2</sup>gates; and on the north three <sup>2</sup>gates; and on the south three <sup>2</sup>gates; and on the west three <sup>2</sup>gates.  
 14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the  
 15 Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the <sup>2</sup>gates  
 16 thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth  
 17 and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel.  
 18 And the building of the wall thereof was jasper: and  
 19 the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, <sup>3</sup>sapphire; the third, chalc-<sup>3</sup> Or, lapis lazuli  
 20 dony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth,

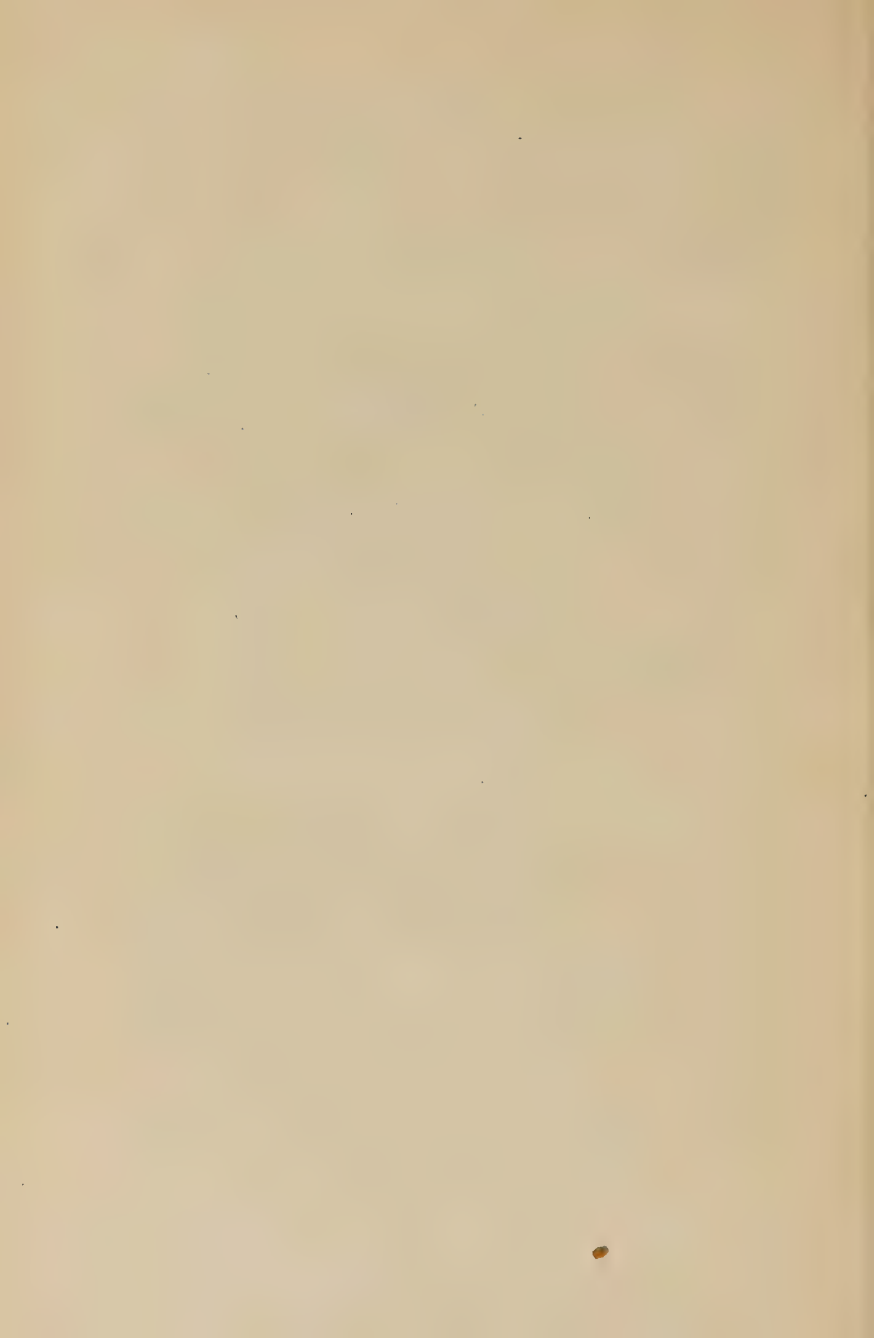
- beryl; the ninth, topaz; the tenth, chrysoprase; the  
<sup>1</sup> Or, *sapphires*  
<sup>2</sup> Gr. *portals*.  
<sup>3</sup> Or, *transparent as glass*  
<sup>4</sup> Or, *and the Lamb, the lamp thereof*  
<sup>5</sup> Or, *by*  
<sup>6</sup> Gr. *common*.  
<sup>7</sup> Or, *doeth*  
<sup>8</sup> Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*  
<sup>9</sup> Or, *a tree*  
<sup>10</sup> Or, *crops of fruit*  
<sup>11</sup> Or, *no more any thing accursed*  
<sup>12</sup> Gr. *unto the ages of the ages*.

eleventh, <sup>1</sup>jacinth; the twelfth, amethyst. And the <sup>21</sup>twelve <sup>2</sup>gates were twelve pearls; each one of the several <sup>2</sup>gates was of one pearl: and the street of the city was pure gold, <sup>3</sup>as it were transparent glass. And <sup>22</sup>I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And <sup>23</sup>the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, <sup>24</sup>and the lamp thereof *is* the Lamb. And the nations <sup>24</sup>shall walk <sup>5</sup>amidst the light thereof: and the kings of the earth do bring their glory into it. And the <sup>25</sup>gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory <sup>26</sup>and the honour of the nations into it: and there shall <sup>27</sup>in no wise enter into it anything <sup>4</sup>unclean, or he that <sup>1</sup>maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And he <sup>1</sup> <sup>22</sup>shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of <sup>8</sup>the Lamb, in the midst of the street thereof. And on <sup>2</sup>this side of the river and on that was <sup>9</sup>the tree of life, bearing twelve <sup>10</sup>*manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be <sup>11</sup>no curse any <sup>3</sup>more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name *shall be* on <sup>4</sup>their foreheads. And there shall be night no more; <sup>5</sup>and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign <sup>12</sup>for ever and ever.

And he said unto me, These words are faithful and <sup>6</sup>true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, <sup>7</sup>I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John am he that heard and saw these things. <sup>8</sup>And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these

- 9 things. And he saith unto me, See thou do it not :  
 I am a fellow-servant with thee and with thy brethren  
 the prophets, and with them which keep the words of  
 this book : worship God.
- 10 And he saith unto me, Seal not up the words of the  
 11 prophecy of this book ; for the time is at hand. He  
 that is unrighteous, let him do unrighteousness <sup>1</sup>still : <sup>1</sup> Or, yet  
 and he that is filthy, let him be made filthy <sup>more</sup>still : and  
 he that is righteous, let him do righteousness <sup>1</sup>still :  
 12 and he that is holy, let him be made holy <sup>1</sup>still. Be-  
 hold, I come quickly ; and my <sup>2</sup>reward is with me, to <sup>2</sup> Or, wages  
 13 render to each man according as his work is. I am  
 the Alpha and the Omega, the first and the last, the  
 14 beginning and the end. Blessed are they that wash  
 their robes, that they may have <sup>3</sup>the right to come to <sup>3</sup> Or, the  
 the tree of life, and may enter in by the <sup>4</sup>gates into <sup>authority</sup>over  
 15 the city. Without are the dogs, and the sorcerers, <sup>4</sup>Gr. portals.  
 and the fornicators, and the murderers, and the idola-  
 ters, and every one that loveth and <sup>5</sup>maketh a lie. <sup>5</sup> Or, doeth  
 16 I Jesus have sent mine angel to testify unto you  
 these things <sup>6</sup>for the churches. I am the root and <sup>6</sup> Gr. over.  
 the offspring of David, the bright, the morning star.
- 17 <sup>7</sup>And the Spirit and the bride say, Come. And he <sup>7</sup> Or, Both  
 that heareth, let him say, Come. And he that is  
 athirst, let him come : he that will, let him take the  
 water of life freely.
- 18 I testify unto every man that heareth the words of  
 the prophecy of this book, If any man shall add <sup>8</sup>unto <sup>8</sup> Gr. upon.  
 them, God shall add <sup>8</sup>unto him the plagues which are <sup>9</sup>Or, even  
 19 written in this book : and if any man shall take away <sup>from the</sup>  
 from the words of the book of this prophecy, God <sup>things which</sup>  
 shall take away his part from the tree of life, and out <sup>are written</sup>  
 of the holy city, <sup>10</sup>which are written in this book. <sup>10</sup> Some  
 20 He which testifieth these things saith, Yea : I come <sup>ancient</sup>  
 quickly. Amen : come, Lord Jesus. <sup>authorities</sup>  
 21 The grace of the Lord Jesus <sup>11</sup>be <sup>11</sup>with the saints. <sup>add Christ.</sup>  
 Amen. <sup>11</sup> Two  
<sup>ancient</sup>  
<sup>authorities</sup>  
<sup>read with</sup>  
<sup>all.</sup>



*List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page ix.*

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## CLASSES OF PASSAGES.

- I. Strike out "S." (i.e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων*, *δαίμονιον*); and for "possessed with a devil" ("or devils") substitute either "demoniac" or "possessed with a demon" or ("demons").
- IX. After "baptize" let the marg. "Or, *in*," and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.

- XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let *ἀσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny" and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "*Or, God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "*Or, God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. *Or, God and his Father*, viz. in Rev. i. 6.
- XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

### MATTHEW.

- III. 7 Against "to his baptism" add marg. *Or, for baptism*  
 10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.
- VI. 11 Let the marg. read *Gr. our bread for the coming day, or our needful bread.* So in Luke xi. 3.  
 27 For "his stature" read "the measure of his life" (with marg. *Or, his stature*) So in Luke xii. 25.
- VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"
- IX. 6, 8 For "power" read "authority" (see marg.<sup>3</sup>) So in Mark ii. 10; Luke v. 24.
- X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.
- XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]  
 31 "unto men" strike out the marg.
- XIX. 14 For "of such is" read "to such belongeth" with marg. *Or, of such is* So in Mark x. 14; Luke xviii. 16.
- XX. 1 For "that is" read "that was"
- XXII. 23 For marg.<sup>5</sup> read "Many ancient authorities read *saying.*"
- XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."  
 23 For "judgement" read "justice" So in Luke xi. 42.
- XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.
- XXVII. 27 For "palace" read "Prætorium" with marg. *Or, palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.



## MARK.

- II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.
- VII. 4 For "wash" read "bathe" [comp. Luke xi. 38.]
- X. 13 For "brought" read "were bringing" So in Luke xviii. 15.  
32 "and they that followed" etc. omit the marg.  
45 For "For verily" etc. read "For the Son of man also" etc.
- XI. 24 For "have received" read "receive" with marg. Gr. *received*.
- XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg.<sup>2</sup> So in John xii. 3.

## LUKE.

- I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.
- 70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.
- II. 34 For "and rising up" read "and the rising"  
37 For "even for" read "even unto"
- III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg.<sup>5</sup>  
20 For "added yet this above all" read "added this also to them all"
- IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.
- VI. 16 For "was the traitor" read "became a traitor"
- VIII. 3 For "Chuza" read "Chuzas"  
29 For "commanded" read "was commanding"  
33 For "were choked" read "were drowned"
- IX. 12 For "victuals" read "provisions"  
18 For "alone" read "apart"  
46 For "should be greatest" read "was the greatest"
- XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]
- XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)
- XIII. 32 "I am perfected" add marg. Or, *I end my course*.
- XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled*.)
- XVII. 6 Read "If ye had faith" etc. and "it would obey you."  
11 For "through the midst of" read "along the borders of" and substitute the present text for marg.<sup>4</sup>
- XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*

- XVIII. 7 For "and he" etc. read "and *yet* he" etc. with the marg.  
Or, *and is he slow to punish on their behalf?*
- XIX. 29 For "*the mount of Olives*" read "*Olivet*" So in xxi. 37; see Acts i. 12.  
42 "day" add marg. Some ancient authorities read *thy day*.  
"peace" add marg. Some ancient authorities read *thy peace*.
- XX. 20 "rule" add marg. Or, *ruling power*
- XXII. 24 For "is accounted" read "was accounted"  
70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.
- XXIII. 2 "Christ a king" omit the marg.  
15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him*.  
23 For "instant" read "urgent"  
46 Let margin and text exchange places.
- XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"
- 38 For "reasonings" read "questionings"

## JOHN.

- I. 3, 10, 17 Substitute the marginal rendering for the text.
- II. 17 For "The zeal of thine house" read "Zeal for thy house"
- III. 20 For "ill" read "evil" So in v. 29.  
29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages" XIV.]
- V. 27 Substitute the marginal rendering for the text.
- VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet*.  
21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.  
23 "a man every whit whole" add marg. Gr. *a whole man sound*.  
38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly*.)
- VIII. 24, 28 "I am *he*" omit marg.<sup>1</sup> (and the corresponding portion of marg.<sup>4</sup>) So in xiii. 19.  
25 Substitute for the present marg.<sup>2</sup> Or, *Altogether that which I also speak unto you*  
26 "unto the world" omit marg.<sup>3</sup> "Gr. *into*."  
44 For "stood" read "standeth" and omit marg.<sup>2</sup>  
52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]  
58 For "was" read "was born" and omit marg.<sup>6</sup>
- X. 8 "before me" add marg. Some ancient authorities omit *before me*.

- XII. 43 For "the glory of men . . . the glory of God" read "the glory *that is of men . . . the glory that is of God*"
- XIV. 1 Let marg.<sup>4</sup> and the text exchange places.  
 14 For "shall ask me any thing" read "shall ask any thing" and let marg.<sup>4</sup> read Many ancient authorities add *me*.
- XVI. 25, 29 For "proverbs" read "dark sayings"
- XVII. 24 For "I will" read "I desire"
- XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [comp. Luke xxii. 70.]
- XXI. 7 "was naked" add marg. Or, *had on his under garment only*.

#### ACTS OF THE APOSTLES.

- II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.
- III. 21 For "since the world began" read "from of old"
- VIII. 16 For "he was fallen" read "it was fallen"
- XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*."
- XIV. 9 "made whole" omit marg.<sup>1</sup>
- XV. 18 For "From the beginning of the world" read "from of old"  
 23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.
- XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.
- XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i.e. officers having charge of festivals in the Roman province of Asia.)
- XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest mss., read *God*.)
- XXI. 10 For "many days" read "some days"
- XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging etc.*  
 35 For "hear thy cause" read "hear thee fully"
- XXIV. 17 For "many years" read "some years"
- XXV. 3 For "laying wait" read "laying a plot"
- XXVI. 28 "With but" etc. add marg. Or, *In a little time*  
 29 "whether with little" etc. add marg. Or, *both in little and in great, i.e. in all respects*
- XXVII. 37 Omit marg.<sup>2</sup>

## ROMANS.

- I. 17 For "by faith" read "from faith" and omit the marg.  
 18 For "hold down" read "hinder"
- II. 12 "have sinned" add marg. Gr. *sinned*.  
 13 For "a law" read "the law"  
 14 For "which have no" read "that have not the"  
     For "having no" read "not having the"  
 14, 15 Enclose in a parenthesis.  
 15 "their thoughts" etc. add marg. Or, *their thoughts accusing*  
     *or else excusing them one with another*  
 18 In marg. <sup>3</sup> for "*provest*" read "*dost distinguish*"  
 22 Omit the marg.
- III. 9 For "in worse case" read "better" and omit the marg.  
 21 Begin a paragraph.  
 23 "have sinned" add marg. Gr. *sinned*.  
 25 "set forth" omit marg. <sup>2</sup> ("*purposed*")  
     For "by his blood" read "in his blood" (retaining the  
     comma after "faith") and omit marg.<sup>1</sup>  
 31 Make a paragraph of verse 31.
- IV. 1 For "according to the flesh, hath found" read "hath found  
 according to the flesh" and put the present text into the  
 margin.
- V. 1. For "let us have" read "we have" and in marg.<sup>4</sup> read  
 Many ancient authorities read *let us have*. So in verses 2, 3  
 for "let us" read "we" (twice).  
 7 Omit marg. <sup>2</sup> ("*that which is good*")
- VI. 7 "justified" add marg. Or, *released*
- VII. 25 For "I myself with the mind serve" read "I of myself with  
 the mind, indeed, serve"
- VIII. 3 Let marg. <sup>10</sup> ("*and for sin*") and the text exchange places.  
 5, 6, 9, 13 For "spirit" read "Spirit"  
 13 For "mortify" read "put to death" and omit marg.<sup>2</sup>  
 24 For "by" read "in" (with marg. Or, *by*)  
 26 For "himself" read "itself"  
 34 For "shall condemn" read "condemneth"
- IX. 5 For marg.<sup>2</sup> read Or, *flesh: he who is over all, God, be blessed*  
     *for ever*  
 22 "willing" add marg. Or, *although willing*
- XI. 11 Begin the paragraph here instead of at ver. 13.
- XII. 1 For "reasonable" read "spiritual" with marg. Gr. *be-*  
     *longing to the reason*.  
 6 Omit marg. <sup>9</sup> ("*the faith*")  
 19 Let marg. <sup>3</sup> ("*the wrath of God*") and the text exchange places.

## 1 CORINTHIANS.

- I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.  
 19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"  
 26 Omit marg. <sup>6</sup> ("Or, have part therein")
- II. 6 For "the perfect" read "them that are fullgrown"  
 8 For "knoweth" read "hath known"  
 12 For "is of God" read "is from God"  
 For "are freely given to us by God" read "were freely given to us of God"  
 13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual words" and omit marg. <sup>8</sup>  
 14 "natural" add marg. Or, *unspiritual*; Gr. *psychical*.
- IV. 8 For "have reigned" read "have come to reign"  
 9 For "and to angels" read "both to angels" and substitute the present text for the marg.  
 21 For "meekness" read "gentleness"
- V. 10, 11 Let marg. <sup>5</sup> and <sup>6</sup> and the text exchange places.
- VII. 6 For "permission" read "concession"  
 21 Let marg. <sup>2</sup> ("*nay, even if*") and the text exchange places.  
 25 For "faithful" read "trustworthy"  
 26 For "the present distress" read "the distress that is upon us"  
 31 For "abusing it" read "using it to the full" and omit the margin.
- VIII. 3 For "of him" read "by him"  
 8 "commend" add marg. Gr. *present*.
- IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.  
 27 "have preached" add marg. Or, *have been a herald*
- XI. 10 Omit marg. <sup>3</sup> ("*have authority over*")  
 19 For "heresies" read "factions" (with marg. Gr. *heresies*.)  
 27 For "unworthily" read "in an unworthy manner"
- XII. 31 Read "And moreover a most excellent way" etc.
- XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg. <sup>3</sup> and <sup>4</sup>.  
 13 Omit marg. <sup>5</sup> ("*but greater than these*")
- XIV. 3 For "comfort" read "exhortation"  
 33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]
- XV. 2 Adopt marg. <sup>4</sup> for the text (substituting "*the word which*" for "*what*").  
 8 For "as unto . . . time" read "as to the *child* untimely born"  
 19 Let marg. <sup>4</sup> and the text exchange places.  
 33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"

- XV. 34 For "Awake up" read "Awake to soberness" and omit marg.<sup>3</sup>  
 44, 46 "natural" add marg. Gr. *psychical*.  
 51 For "We shall not all" read "We all shall not" and put the present text into the marg.

## 2 CORINTHIANS.

- I. 9 For "answer" read "sentence" (with marg. Gr. *answer*.)  
 15 For "before" read "first"  
 24 Read in the text "for in faith ye stand fast"  
 II. 14 Begin a new paragraph with this verse.  
 15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.  
 III. 9 For "is glory" read "hath glory" and let marg.<sup>4</sup> run Many etc. *For if the ministration of condemnation is glory*.  
 18 Let marg.<sup>12</sup> and the text exchange places.  
 Omit marg.<sup>13</sup> ("the Spirit which is the Lord")  
 IV. 3 For "are perishing" read "perish" and put the present text into the marg.  
 VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.  
 XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read—*wherefore*.

## GALATIANS.

- I. 7 "which is not another gospel: only" etc. add the marg. Or, *which is nothing else save that* etc.  
 10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"  
 II. 1 Strike out marg.<sup>3</sup> ("in the course of")  
 16 For "save" read "but" and omit marg.<sup>3</sup>  
 20 For "yet I live; and yet no longer I" read "and it is no longer I that live" and omit marg.<sup>5</sup>  
 III. 22 For "hath shut up" read "shut up"  
 23 Omit marg.<sup>1</sup> ("the faith")  
 24 For "hath been" read "is become"  
 IV. 12 For "be" read "become"  
 For "I am as" read "I also am become as"  
 16 For "because I tell you" read "by telling you"  
 19 Substitute a dash for the comma after "you"  
 V. 1 Substitute marg.<sup>1</sup> ("For freedom") for the text.  
 12 For "cut themselves off" read "go beyond circumcision"  
 20 Substitute marg.<sup>5</sup> ("parties") for the text.  
 VI. 1 "in any trespass" add marg. Or, *by*  
 10 "as" add marg. Or, *since*  
 11 Let the marg. ("write") and the text exchange places.



## EPHESIANS.

- I. 16 For "and which *ye shew*" read "and the love which *ye shew*"  
and in marg.<sup>2</sup> for "insert" read "omit"  
II. 2 For "power" read "powers" (with marg. Gr. *power*.)  
III. 13 For "*ye faint not*" read "I may not faint" (with marg. Or, *ye*)  
VI. 9 For "both" read "he who is both"

## PHILIPPIANS.

- I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it.  
17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*  
22 Read in the text "*if this shall bring fruit from my work*" with marg. Gr. *this is for me fruit of work*.  
Omit marg.<sup>3</sup> ("*I do not make known*")  
II. 1 For "comfort" read "exhortation"  
6 For "being" read "existing" and omit marg.<sup>1</sup>  
Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg.<sup>2</sup>  
14 For "disputings" read "questionings"  
15 For "may be" read "may become"  
III. 8 Substitute marg.<sup>7</sup> ("*refuse*") for the text.  
9 For "of God" read "from God"  
12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on," and in marg.<sup>10</sup> for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"  
13 For "apprehended" read "laid hold"  
IV. 4 Omit marg.<sup>4</sup> ("*Farewell*")  
19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

## COLOSSIANS.

- I. 26 For "from all" read "for"  
II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg.<sup>8</sup>  
III. 5 For "Mortify" read "Put to death" and omit marg.<sup>4</sup>  
16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

## 1 THESSALONIANS.

- II. 6 Let marg.<sup>1</sup> run *claimed authority*, and then let the marg. and the text exchange places.  
IV. 12 For "honestly" read "becomingly"  
V. 22 Omit marg.<sup>5</sup> ("*appearance*")

## 2 THESSALONIANS.

- II. 2 For "is *now* present" read "is just at hand"  
10 For "are perishing" read "perish" with the text in the marg.  
III. 2 Omit marg.<sup>3</sup> ("*the faith*")

## 1 TIMOTHY.

- I. 16 For "hereafter" read "thereafter"  
 18 Substitute marg.<sup>3</sup> ("led the way to thee") for the text.  
 II. 4 Read "who would have all men to be saved"  
 15 Let marg.<sup>1</sup> and the text exchange places.  
 V. 12 For "faith" read "pledge" (with marg. Gr. *faith*.)  
 VI. 9 For "desire" read "are minded"

## 2 TIMOTHY.

- I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption*.  
 II. 26 Read "having been taken captive by him unto his will"; and let marg.<sup>9</sup> run Or, *by him, unto the will of God*. Gr. *by him* etc.

## TITUS.

- I. 2 "before times eternal" add marg. Or, *long ages ago*  
 II. 13 Let the text and marg.<sup>7</sup> exchange places.  
 III. 10 For "A man . . . heretical" read "a factious man"

## HEBREWS.

- I. 7 Omit marg.<sup>†</sup> ("*spirits*")  
 9 To the first "God" add marg. Or, *O God*.  
 II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)  
 17 For "might be" read "might become"  
 III. 9 Let marg.<sup>1</sup> ("*Where*") and the text exchange places.  
 11 "As" add marg. Or, *So* in iv. 3.  
 IV. 2 Let the text and marg.<sup>5</sup> exchange places, reading in marg. "*Many ancient authorities*" etc.  
 7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.  
 VI. 1 For "let us cease" etc. read "leaving<sup>7</sup> the doctrine of the first principles of Christ, let us" with marg.<sup>7</sup> Gr. *the word of the beginning of Christ*.  
 9 In marg.<sup>3</sup> for "*are near to*" read "*belong to*"  
 VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault with it he saith unto them*.  
 IX. 4 Let marg.<sup>6</sup> and the text exchange places.  
 9 For "parable" read "figure" So in xi. 19.  
 Omit "*now*"  
 14 "the eternal Spirit" add marg. Or, *his eternal spirit*  
 17 Let marg.<sup>8</sup> and the text exchange places.  
 X. 1 For "they can" read "can" (and for marg.<sup>5</sup> read *Many ancient authorities read they can*.)  
 22, 23 Let the text and marg.<sup>7</sup> exchange places.

- X. 25 For "the assembling of ourselves together" read "our own assembling together"  
 34 For "ye yourselves have" read "ye have for yourselves" (and omit marg. <sup>4</sup>, letting marg. <sup>3</sup> read Many ancient authorities read *that ye have your own selves for a etc.*)
- XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.  
 5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.
- XII. 3 For "themselves" read "himself" (and let marg. <sup>7</sup> run Many ancient authorities read *themselves*.)  
 17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected (for he found no place of repentance), etc. Or, rejected; for . . . of repentance etc.*
- XIII. 18 For "honestly" read "honourably"  
 20 For "the eternal" read "an eternal"  
 24 "They of" add marg. Or, *The brethren from*

**JAMES.**

- I. 3 For "proof" read "proving"  
 17 For "boon" read "gift"
- III. 1 For "many" read "many of you"
- IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God.*

**1 PETER.**

- II. 2 In marg. <sup>9</sup> for "reasonable" read "*belonging to the reason.*"
- V. 2 For "according unto God" read "according to *the will of God*" (and so in marg. <sup>2</sup>). Comp. Rom. viii. 27.

**2 PETER.**

- I. 1 Let marg. <sup>4</sup> and the text exchange places.  
 7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren*.  
 17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. <sup>4</sup>
- I. 18 For "come" read "borne" and omit marg. <sup>5</sup>
- II. 13 For "love-feasts" read "deceivings" and in marg. <sup>6</sup> read Some ancient authorities read *love-feasts*.

**1 JOHN.**

- III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)
- V. 18 Substitute marg. <sup>2</sup> for the text, and add marg. <sup>2</sup> Some ancient manuscripts read *him*.

## 2 JOHN.

- 1 (and 5) "lady" add marg. Or, *Cyria*

## 3 JOHN.

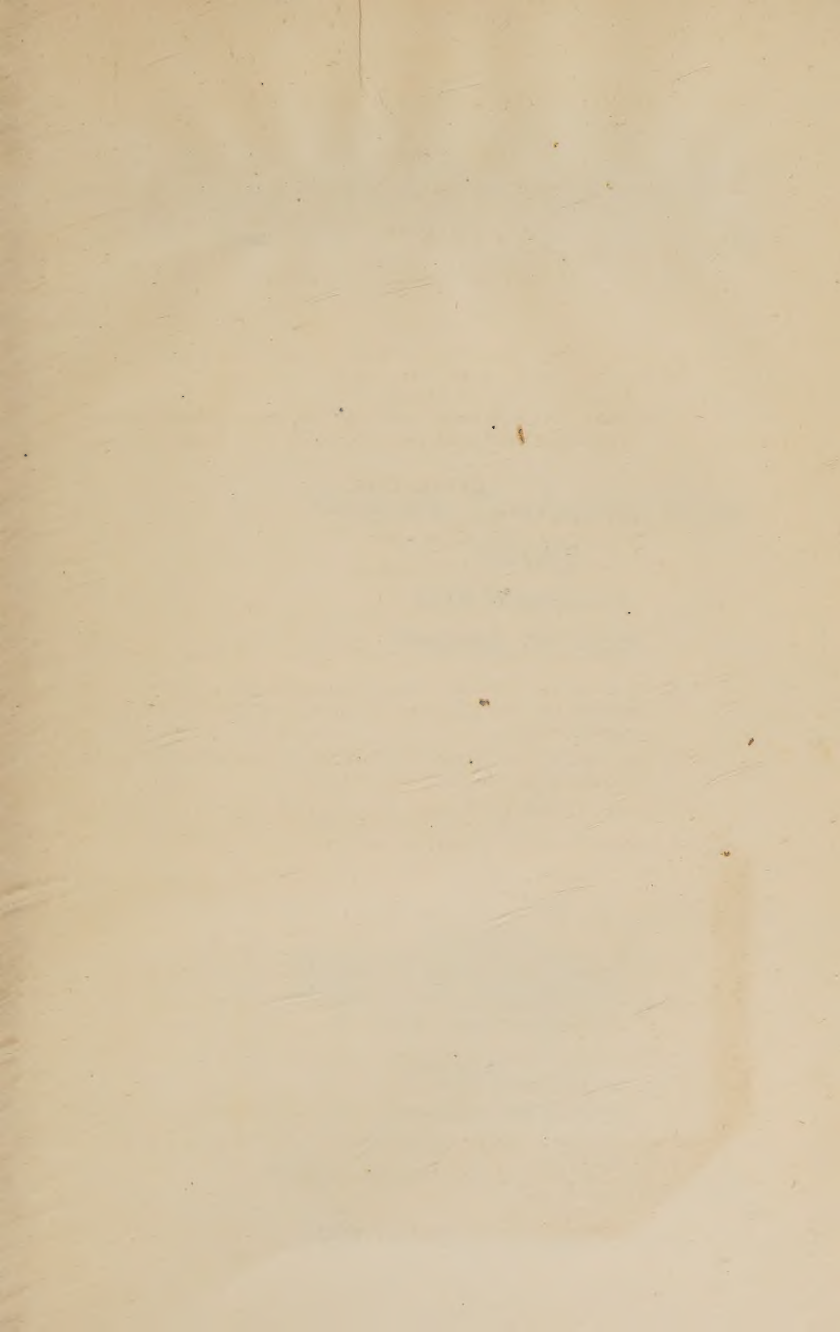
- 4 dele marg.<sup>2</sup>  
8 For "with the truth" read "for the truth"


## JUDE.

- 1 For "Judas" read "Jude" and add marg. Gr. *Judas*.  
4 For "set forth" read "written of beforehand" putting the present text into the marg.  
22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

## REVELATION.

- I. 8 Omit marg.<sup>8</sup> ("the Lord, the God")  
13 Omit marg.<sup>2</sup> ("the Son of man")  
III. 2 For "fulfilled" read "perfected"  
IV. 6 "of the throne" add marg. Or, *before* [comp. v. 6; vii. 17.]  
V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*  
VI. 6 "A measure" etc. add marg. [instead of marg.<sup>4</sup> and<sup>5</sup>] Or, *A chaenix* (i.e. about a quart) *of wheat for a shilling*—implying great scarcity.  
11 For "be fulfilled" read "be fulfilled in number" and then let the marg. and the text exchange places.  
VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)  
X. 6 Substitute marg.<sup>4</sup> (*delay*) for the text.  
XII. 4 For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"  
XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.  
8 Let marg.<sup>5</sup> and the text exchange places. [comp. xvii. 8.]  
XIV. 6 For "an eternal gospel" read "eternal good tidings"  
15 For "over-ripe" read "ripe" with marg. Gr. *become dry*.  
XV. 2 For "that come" read "that come off"  
XVI. 9 For "the God" read "God"  
16 "Har-Magedon" add marg. Or, *Ar-Magedon*  
XIX. 15 For "of Almighty God" read "of God, the Almighty"  
XXII. 3 For "do him service" read "serve him"





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